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ABSTRACT

Designed as supplementary reading material appropriate for Indian and non-Indian children in the elementary grades, this series of 18 booklets presents 26 stories and legends of Northwest tribes. Stories in this fifth level of the six-level series were developed cooperatively by Indian people from reservations in the Pacific Northwest. Booklets range from 15 to 63 pages in length and contain numerous illustrations by Indian artists. The stories are sequenced and grouped together by type: (1) stories that explain natural phenomena; (2) stories that emphasize Indian cultural values; (3) stories that explain cultural objects, ceremonies, or lifestyles; and (4) stories about spiritual values. The first three stories provide an opportunity to compare and contrast the plateau, coast, and plains regions as well as the pre-contact, reservation, and modern periods of Indian culture. Description of culture stories concern tribal ceremonies, uses of the buffalo, practices observed for the dead, and ways to catch and prepare fish. Stories explaining natural phenomena include "Coyote Arranges the Seasons" and "How Animals Got Their Color." Student activity cards relate to the stories and are designed to promote creativity, expand awareness of Indian culture, and give additional practice in language arts skills. (JHZ)

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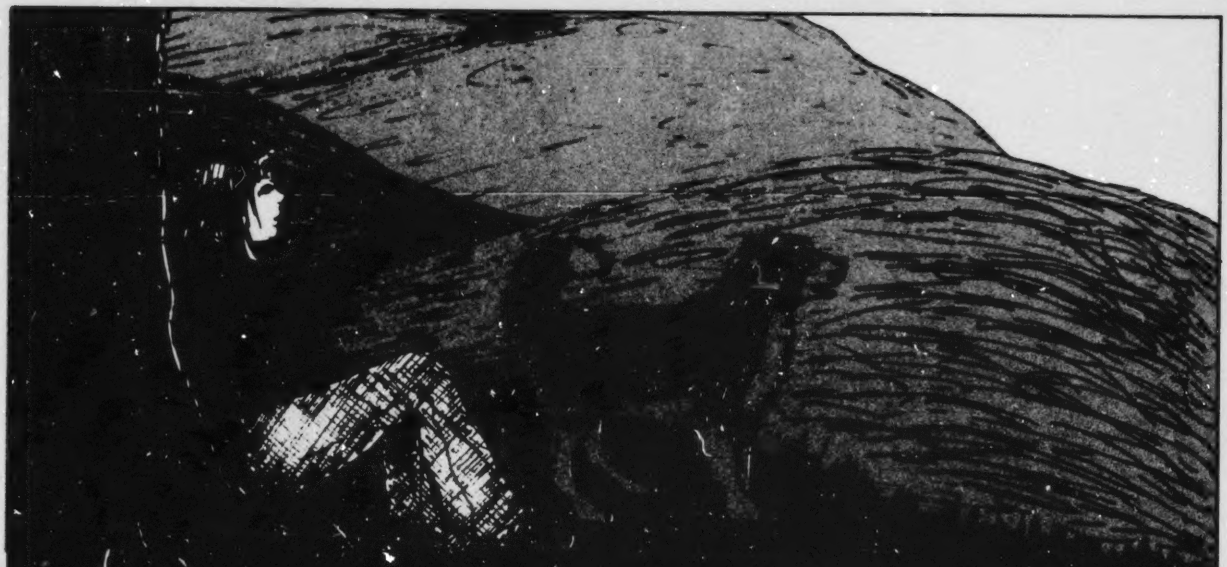

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RC015333

Level V Book 1

THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

- Lloyd Smith-Warm Springs
  Chairman
- Clement Azure — Devils Lake Sioux
- Walter Moffett — Nez Perce
- Emmett Oliver — Quinault
- Bob Parsley — Chippewa
- Helen Redbird — Cherokee
- Max Snow
- Jeanne Thomas — Warm Springs
- Bill Yellowtail — Crow

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Firemaker

Little Ghost Bull
Level V Book 1

By members of the Northern Cheyenne Tribe

Leroy Pine, *Coordinator*
Julia Pine, *Consultant*
Tom Gardner, Sr.
Tim Lame Woman
Mable Small
Lucille White Crow
Donna Livingston, *Illustrator*

Illustrated by Donna Livingston

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

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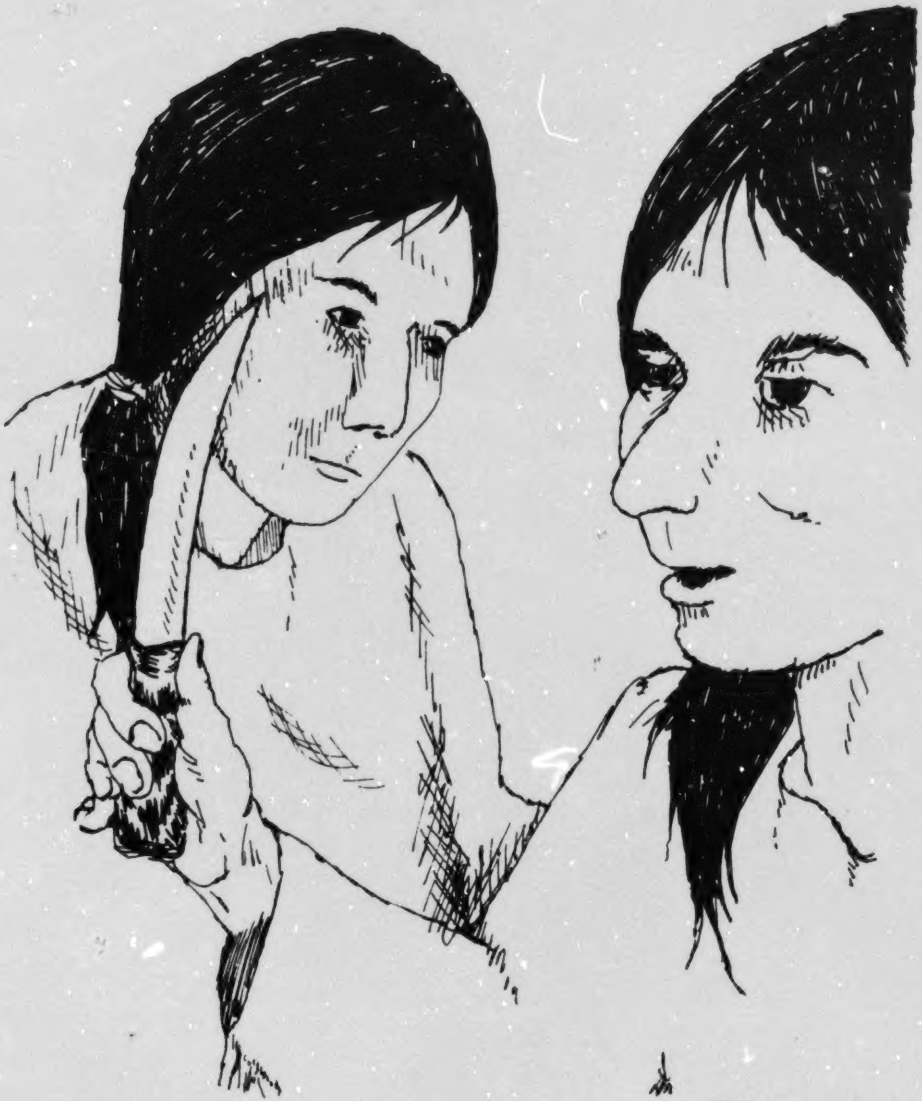
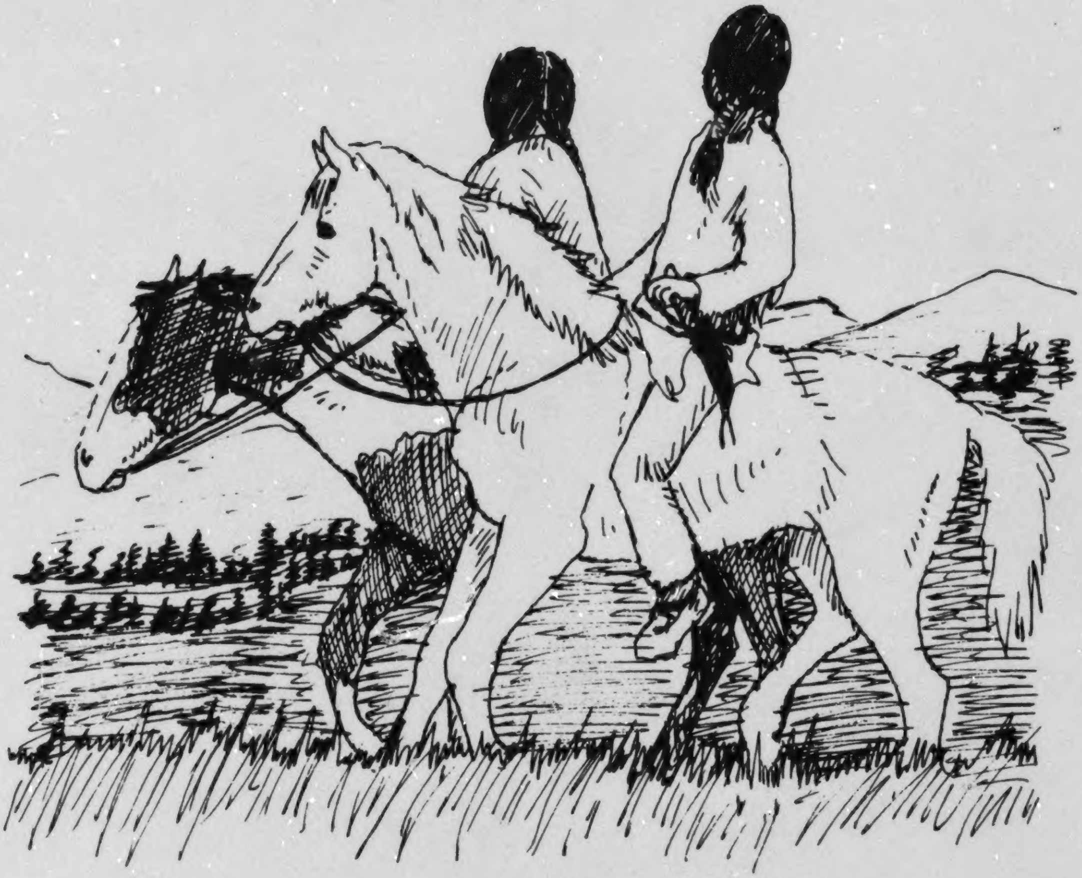
Firemaker

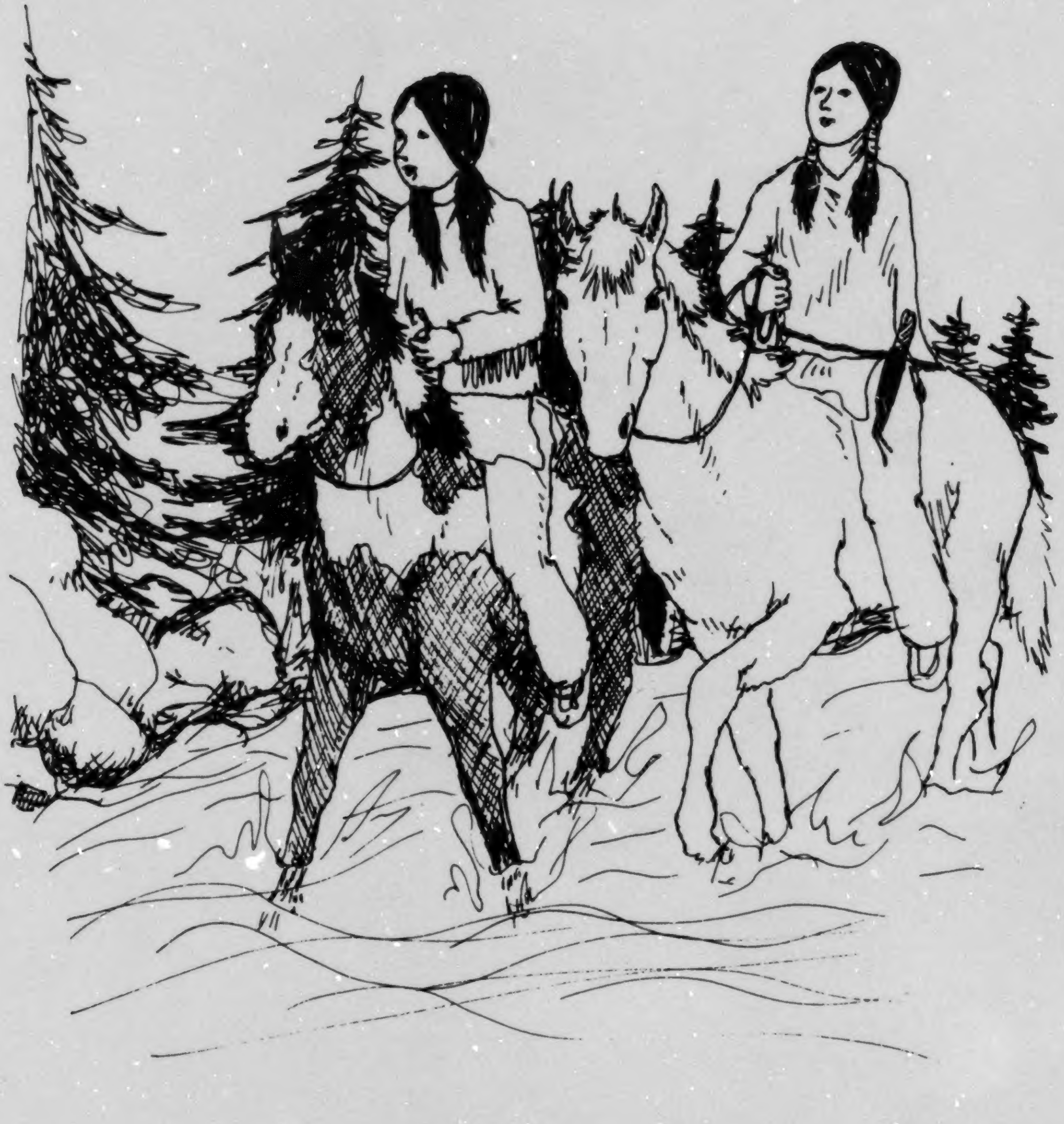
Told by Julia Pine
Written by Leroy Pine



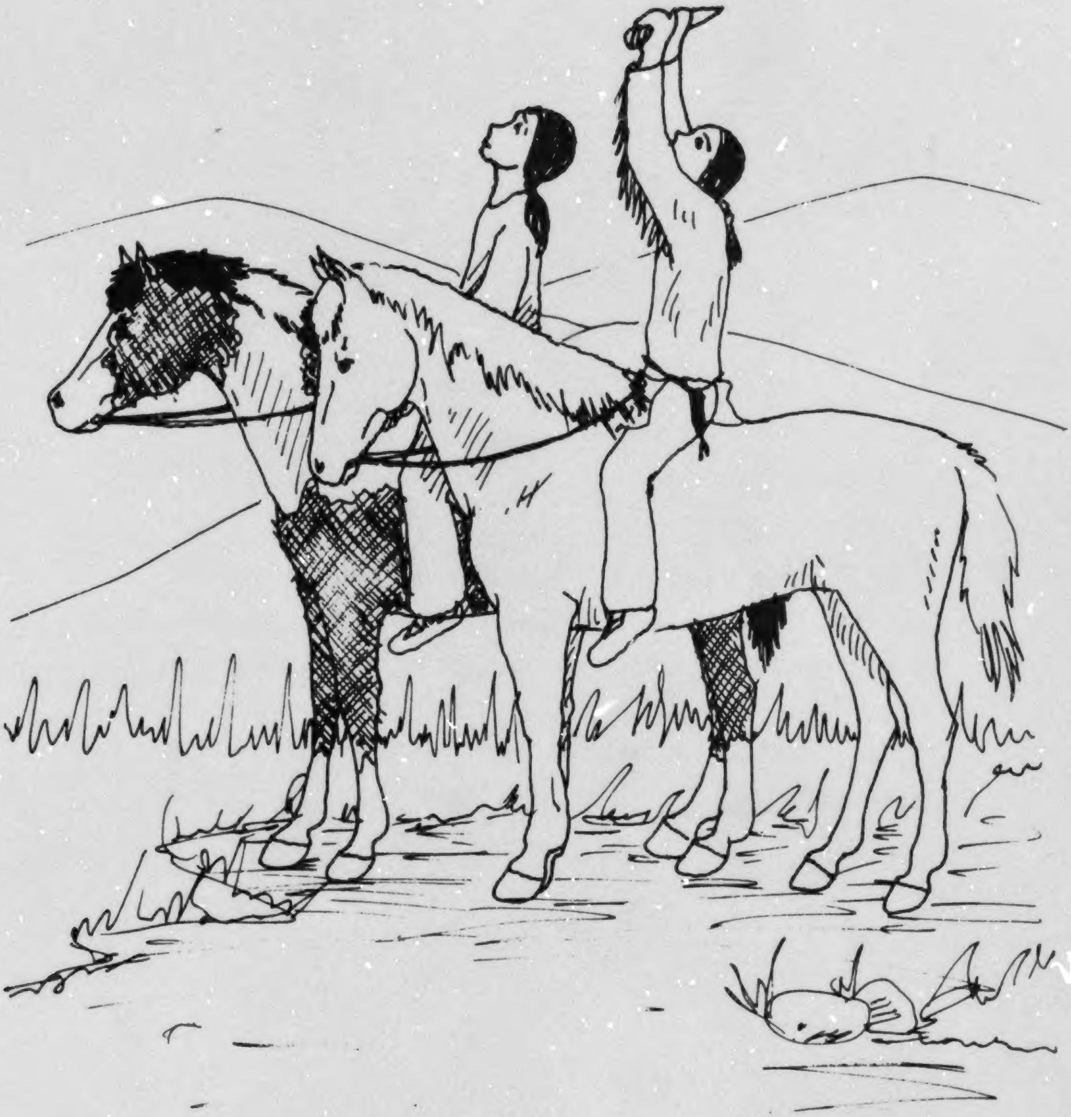
Firemaker asked his friend, "Would you come along on a journey to search for food?" Then he added, "I must warn you about the dangers of this trip. I was told we must be careful when crossing the big river. A water serpent might catch us. I hope he is not around when we cross the river. Anyway, I will ask the Thunderbird in the sky to watch over us. Besides, we have fast horses and I have my ceremonial knife with me to protect us."



Firemaker and his friend rode for many miles on their journey for food. When they came to the big river, they remembered the warning and looked for a safe crossing.

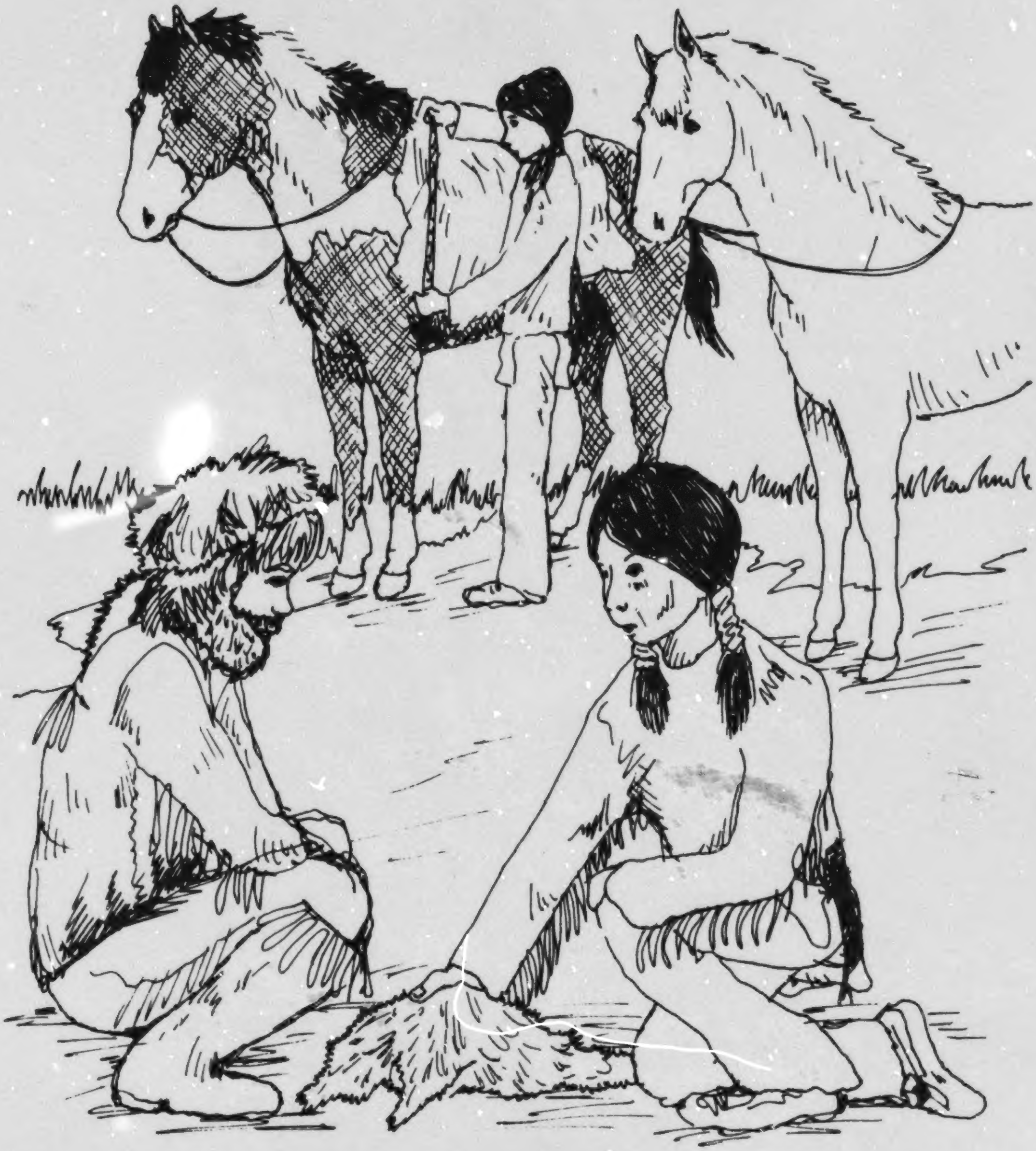


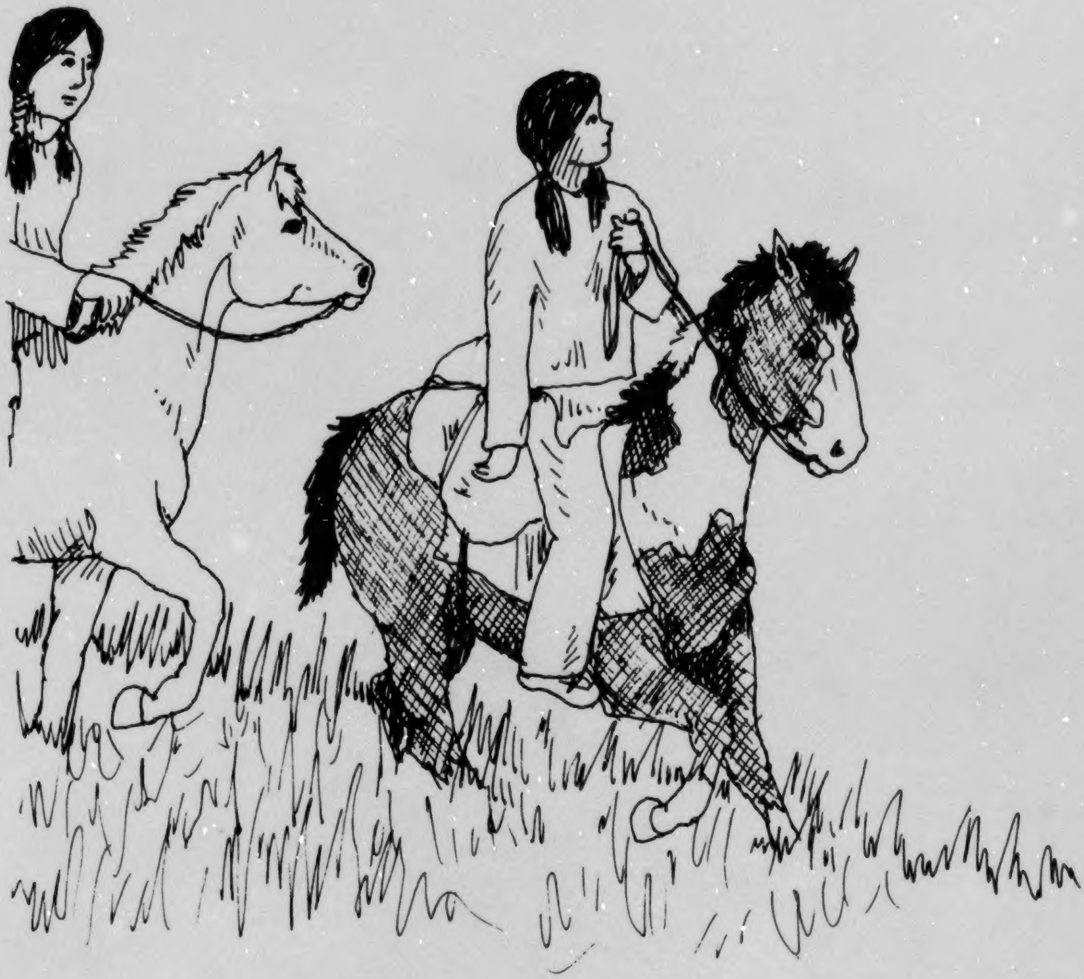
They rode alongside the river until they saw a place where the water was shallow and carefully rode across to the other side.



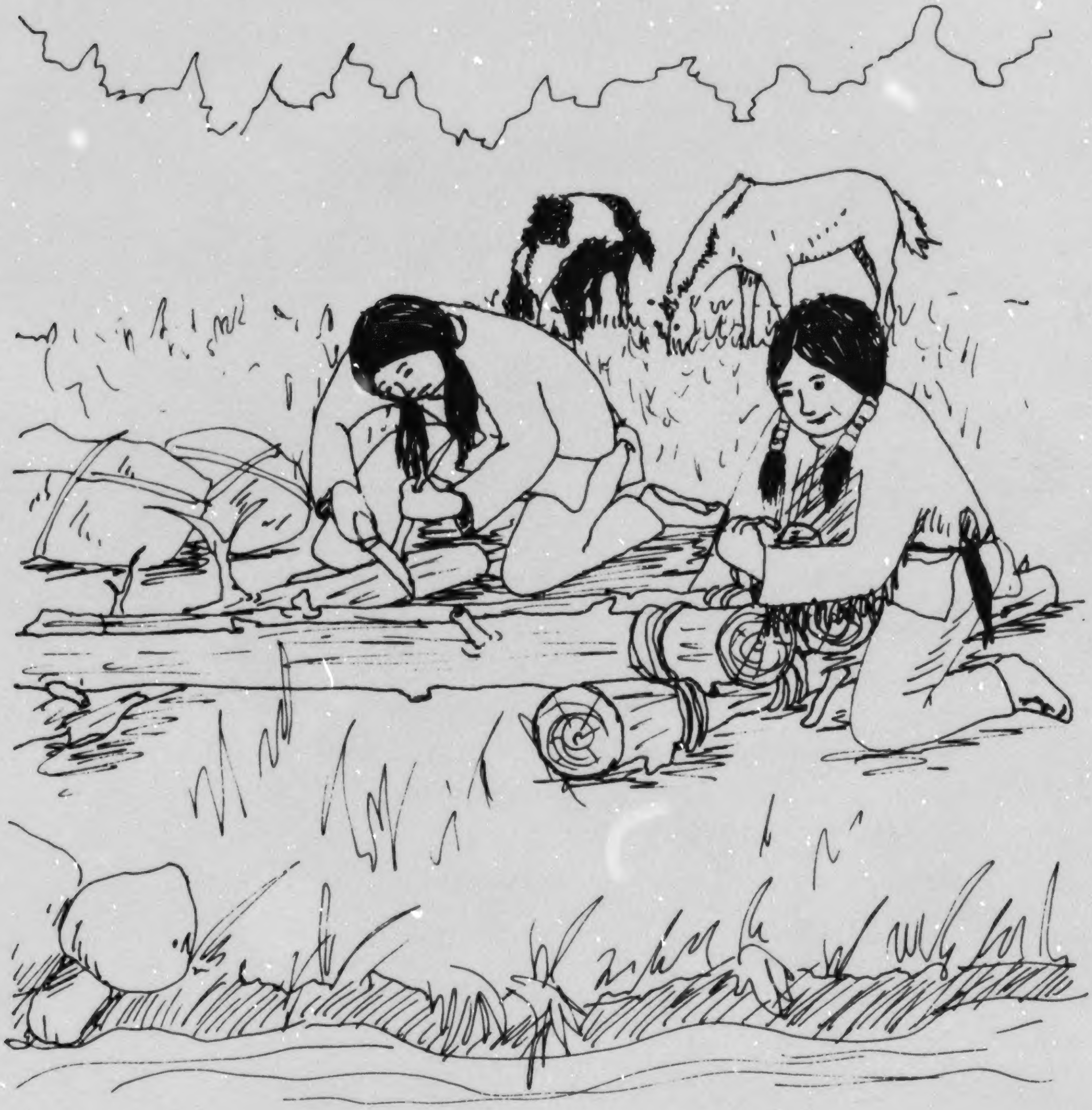
After they had crossed the river safely, they thanked the Thunderbird in the sky for watching over them and continued on their journey.

Finally, they met a friendly trader and bought some food. The boys packed the food on their horses and started for home. They wanted to be home before dark because they knew it would be dangerous to cross the river at night. They had heard that the water serpent was usually out at night.



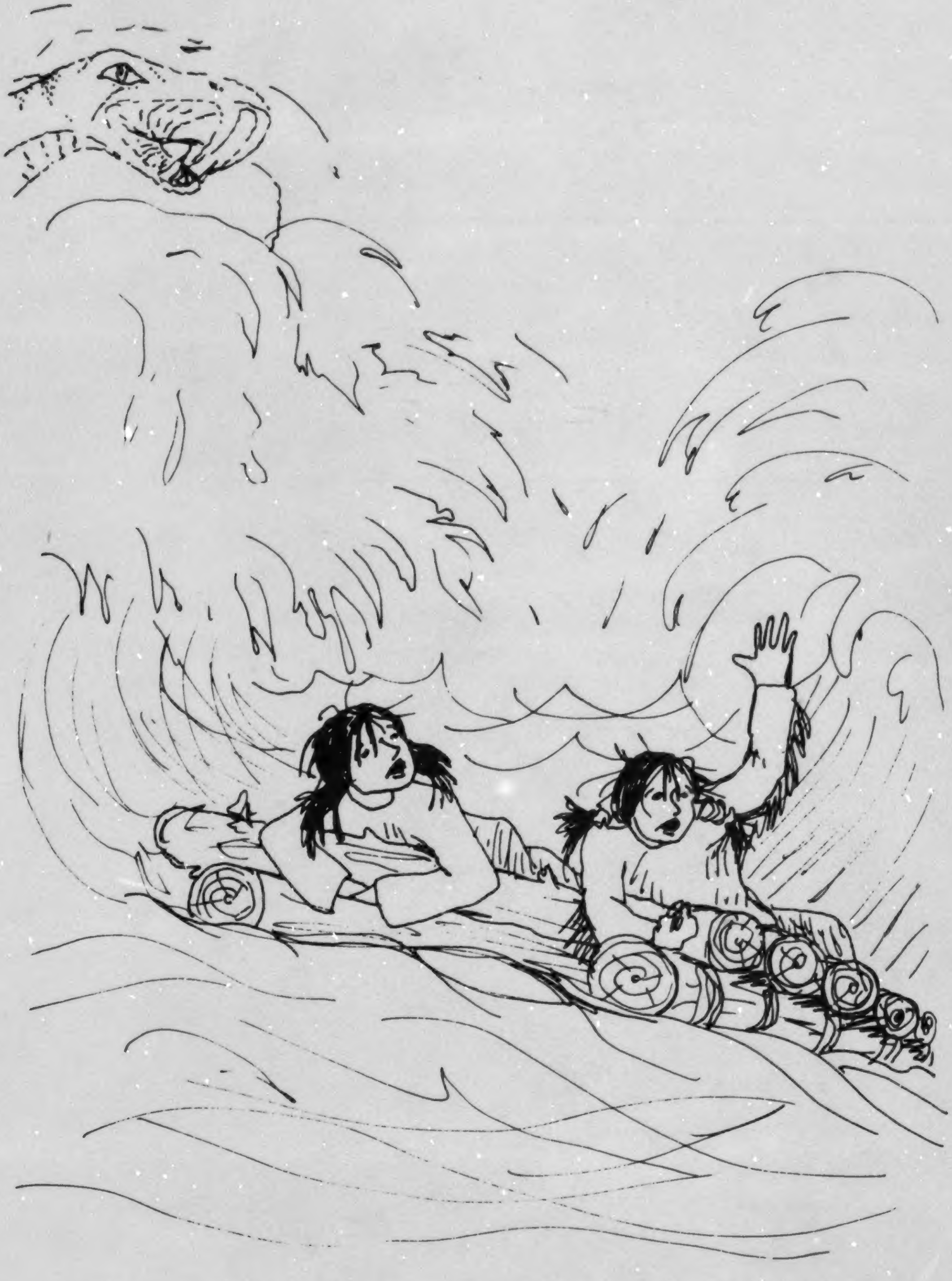


Firemaker and his friend rode toward their home and decided to take a short cut. They decided to cross where the water was deep. They did not want to cross the river at night.

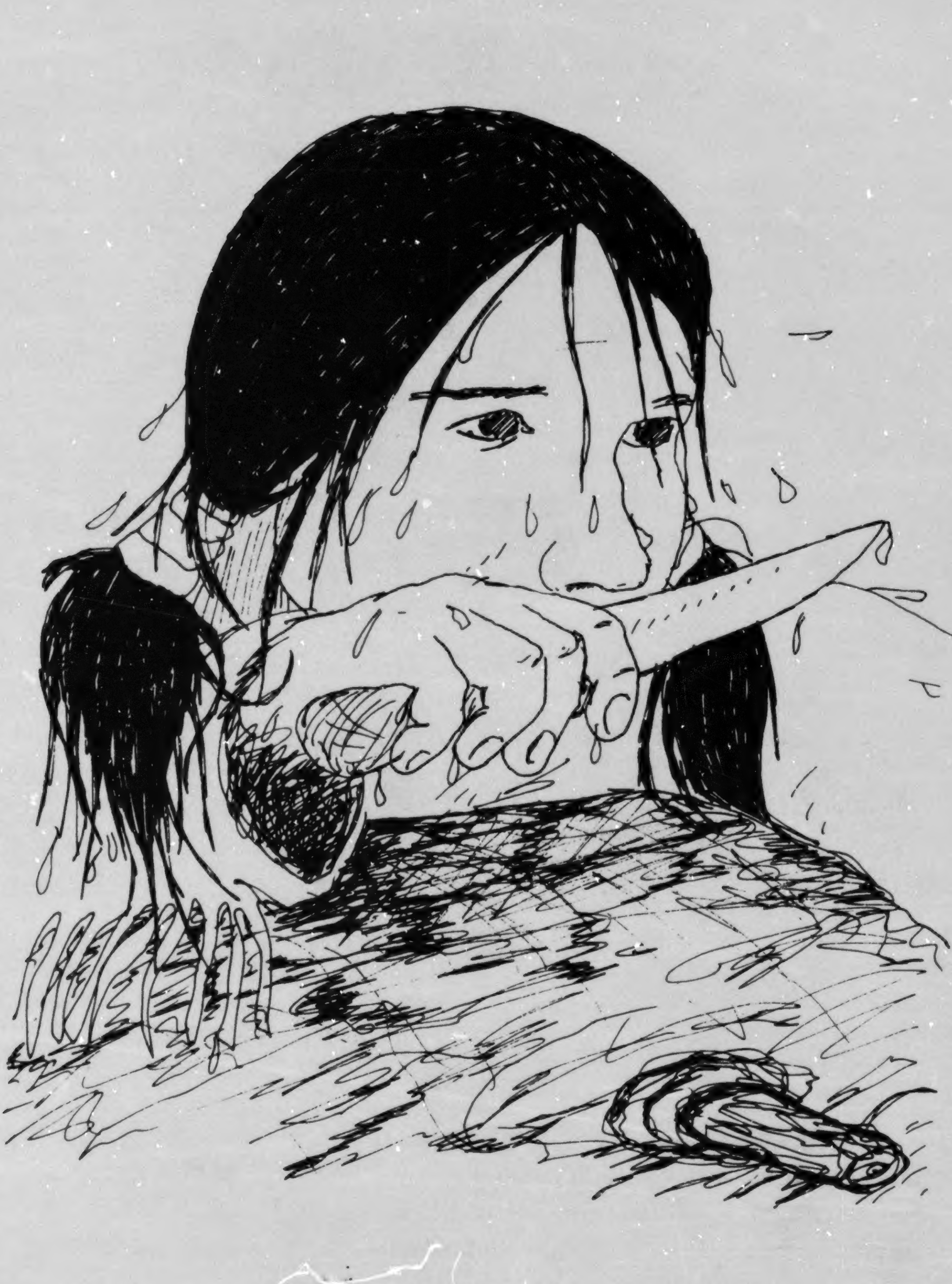


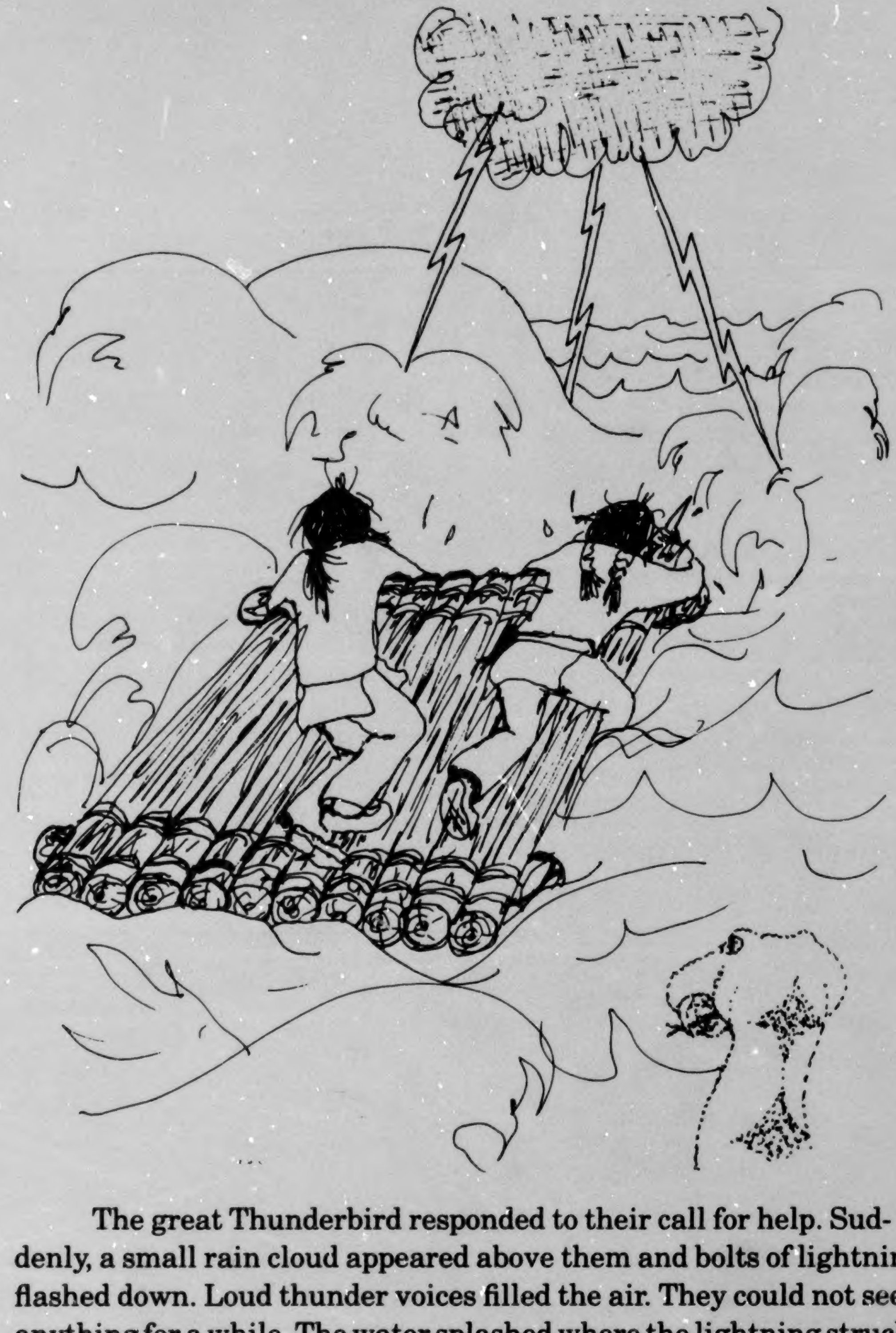
Firemaker said to his friend, "If we use a raft it might be safer." They made a raft. They were not worried about their horses because the horses could swim.

When they started to row across the deep water, they heard strange noises coming from underneath them. The raft started swaying back and forth. "Watch out! We are in great danger!" they shouted. Firemaker and his friend both cried out, "Please do something. The water serpent is going to get us!" They noticed that the water was rising on both sides, coming closer and closer. It looked like a wall of water was going to come down on them.

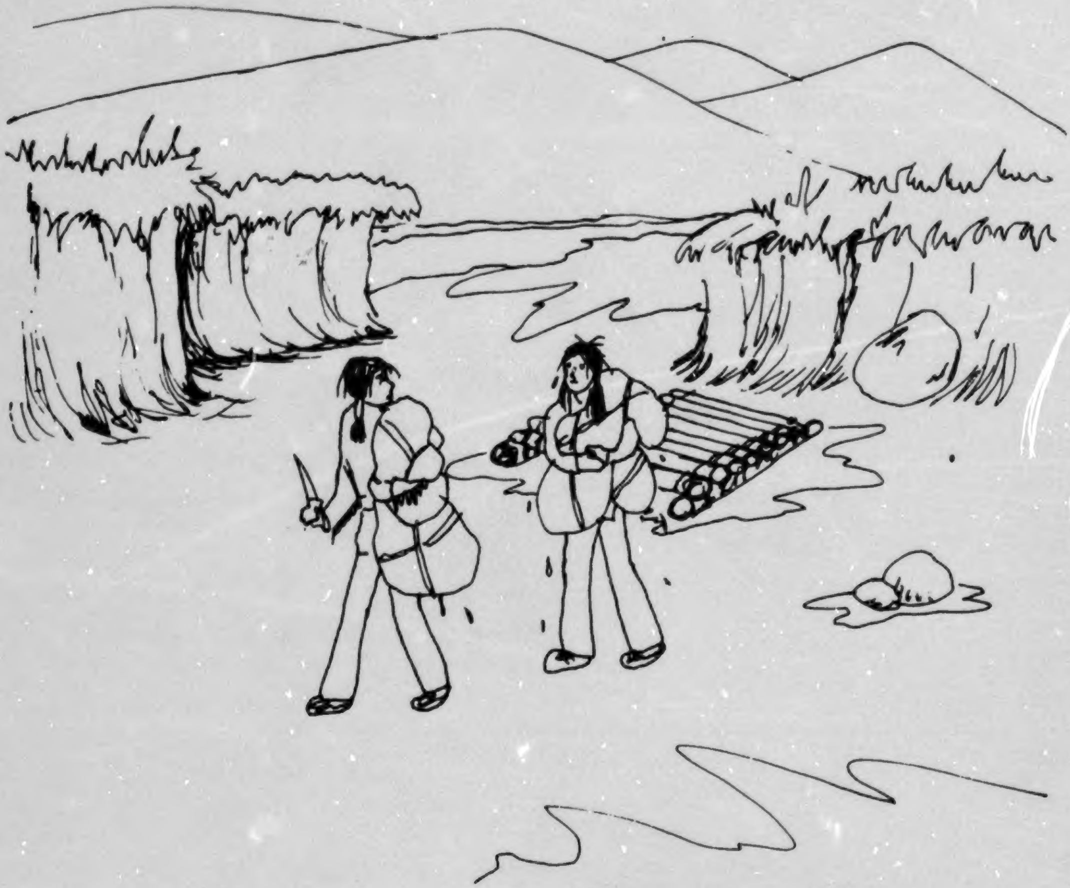


Firemaker was so scared he forgot what to do. Finally, he took his ceremonial knife out and put it across his mouth. Then he asked the great Thunderbird and his messengers in the sky for help and protection.

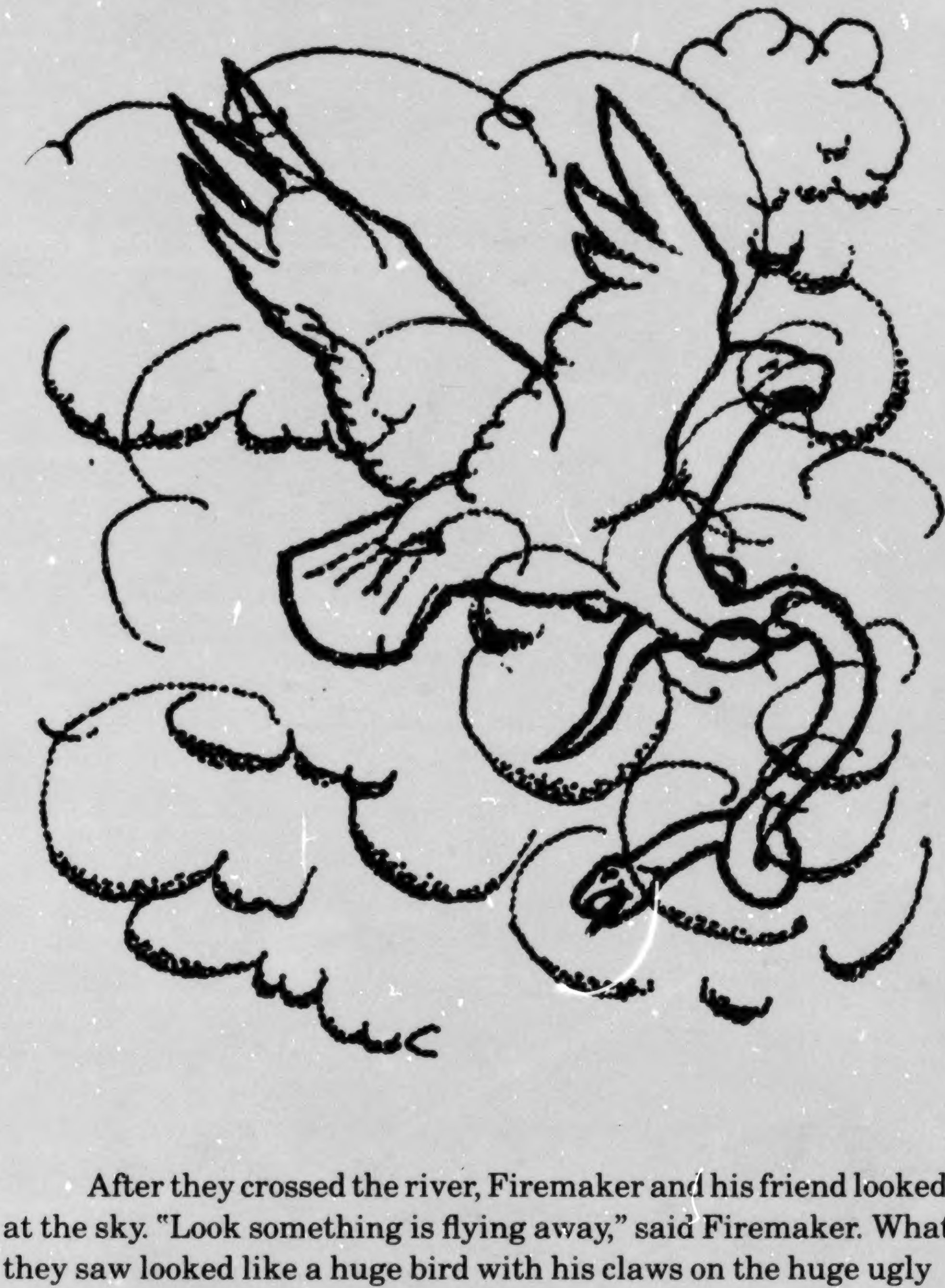




The great Thunderbird responded to their call for help. Suddenly, a small rain cloud appeared above them and bolts of lightning flashed down. Loud thunder voices filled the air. They could not see anything for a while. The water splashed where the lightning struck.

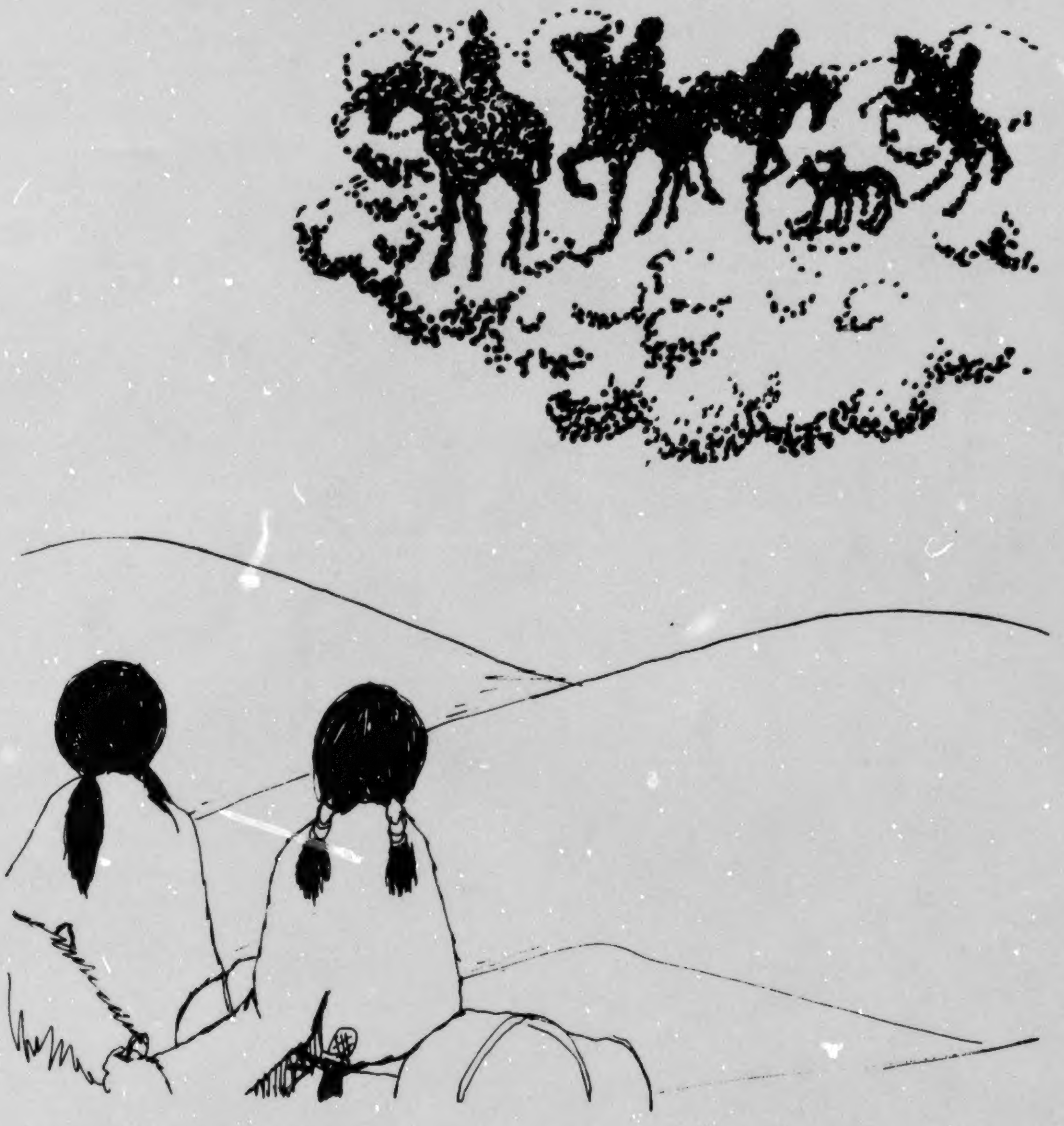


Suddenly everything became quiet. The two friends thought they were sinking. All at once they hit the bottom of the deep river. The water had vanished, so they walked across the riverbed.

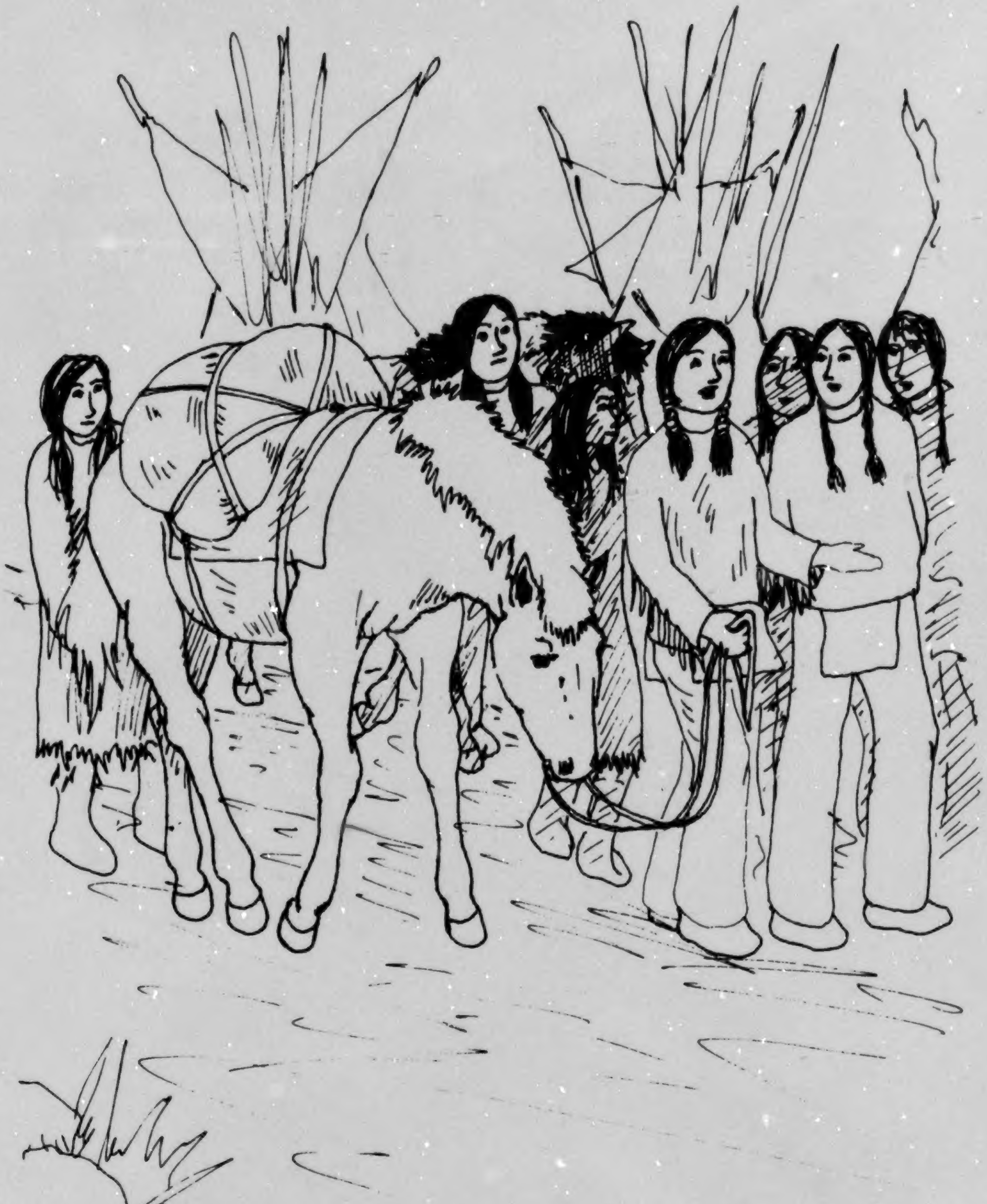


After they crossed the river, Firemaker and his friend looked up at the sky. "Look something is flying away," said Firemaker. What they saw looked like a huge bird with his claws on the huge ugly serpent. The serpent was squirming, trying to free itself. They both disappeared.

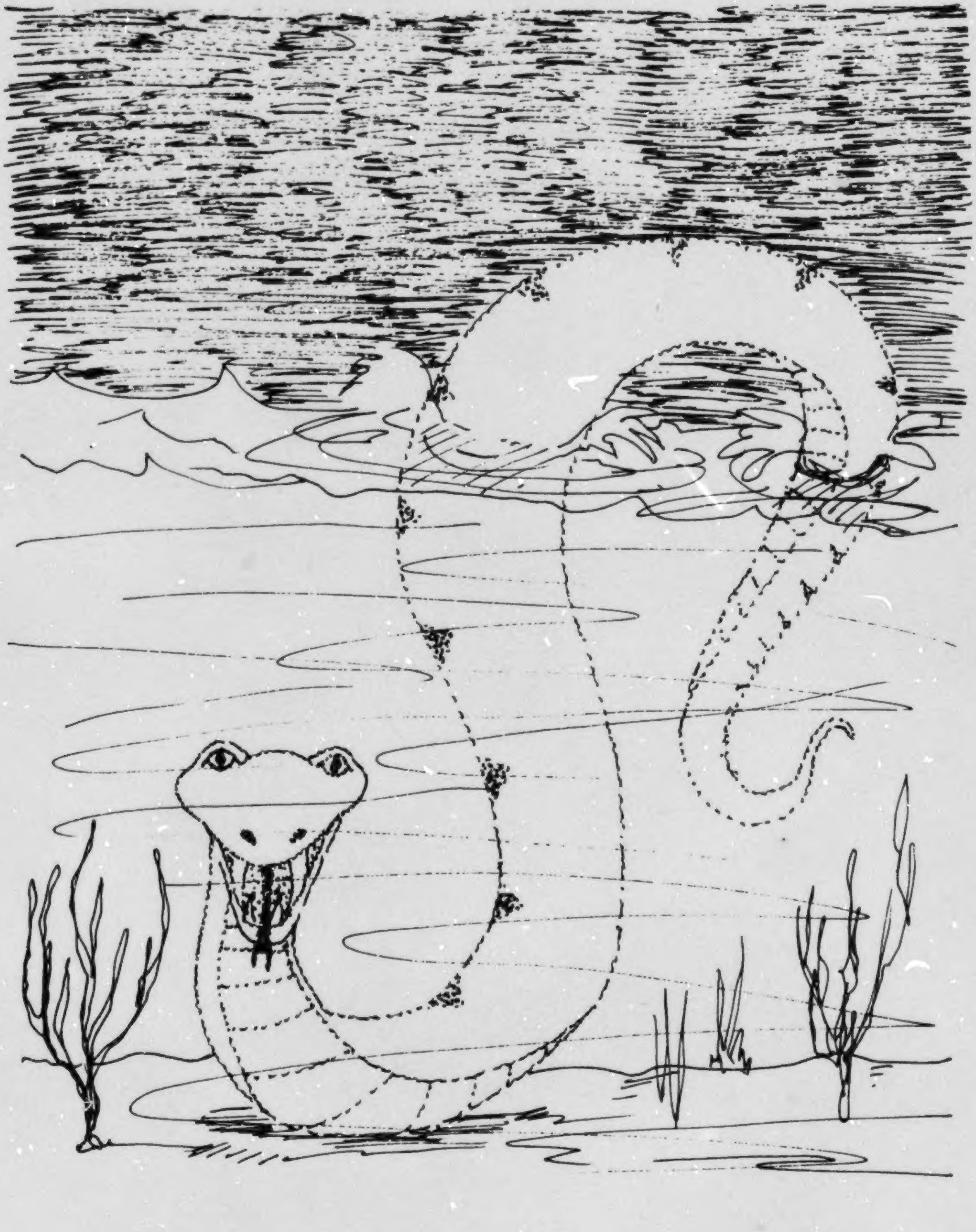
The two friends knew they were safe and both called out, "Thanks!" to the great Thunderbird.



As they rode away they looked up at the sky once again and saw four riders and two hounds. The riders seemed to be watching them from the sky. Slowly the riders disappeared.



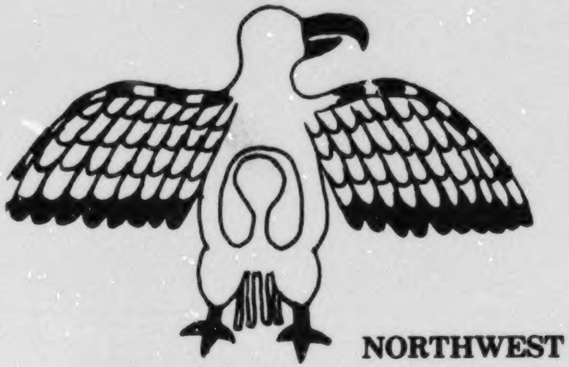
When they reached home they told everybody about their experiences and about how the huge water serpent almost caught them. Everyone was glad that they were safe and home at last.



Will anyone ever see the serpent monster again? Who knows?

THUNDERBIRDS - SACRED BEARER OF HAPPINESS UNLIMITED

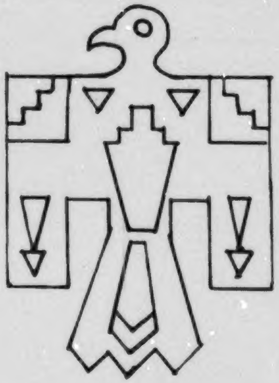
The Thunderbird is a mystical bird which was held in high regard by many Indian tribes. In some tribes members belonged to a Thunderbird clan or group. Sometimes the origin of the entire tribe came from the Thunderbird. There are many different designs for this bird which is shown in a tribe's art. Here are a few which you may copy and use for a bulletin board.



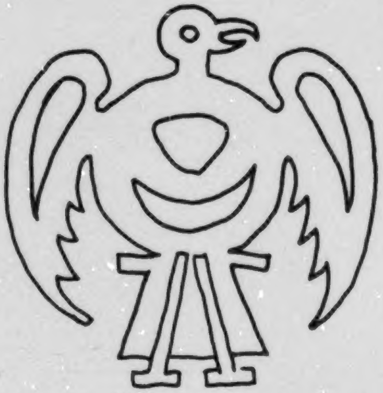
NORTHWEST COAST

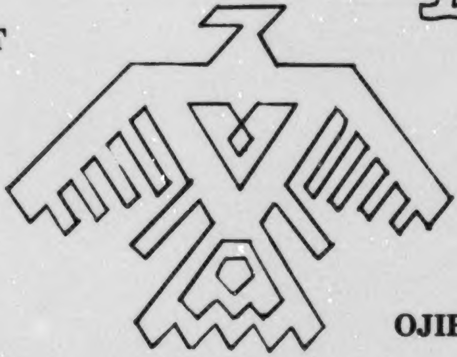
Found atop many totem poles with his curved beak is this Thunderbird from the Northwest Coast which was thought to have animal, human and supernatural powers. When storms occurred, Thunderbird was capturing his only enemy and favorite food - whale. His mighty wings would darken the sky. When he saw his prey he would swoop down.

Thunder was in his mighty wings and lightning would flash from his eyes or tongue. To these Indians, Thunderbird was a great helper.



PUEBLO





OJIBWA

Count Your Blessings

AIM **To identify the good people and resources around us and to understand how lucky we are to have so much**

Firemaker received help for his immediate need and was very thankful. People's needs change from time to time. Do not take for granted the things that have been given you or the acts of people that have been good to you.

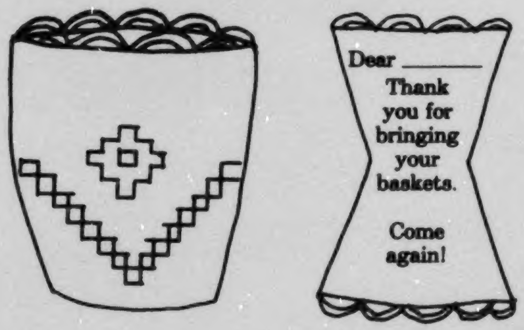
Take time now to remember the people that helped you today, this week, last year. Write about one time that you remember especially well.

- What things are available to you that make your life happier and you a stronger person? If you could have one thing to make you happy what would it be? Write about what it is and what you would do if you got it.

Another way of counting your blessings is to let the people you love or people that you care about know how much they are appreciated. Consider all the people that help make your school or classroom a good place to be. Try to do some of the following things:

⊕ When parents, elders or other visitors come to your home or classroom, try to make them feel comfortable. If possible, at least offer coffee or a bite to eat. An old way of many tribes is to make sure visitors do not go away hungry.

- When someone pleases you, let them know about it. This will help to keep them interested and growing in good thoughts.
- Let others know you care by remembering them on birthdays or Christmas. Send a card when they are ill.
- Thank you notes or letters show appreciation to people who have given their time for you.


Dear ______
Thank you for bringing your baskets.
Come again!

Little Ghost Bull

Written by Leroy Pine

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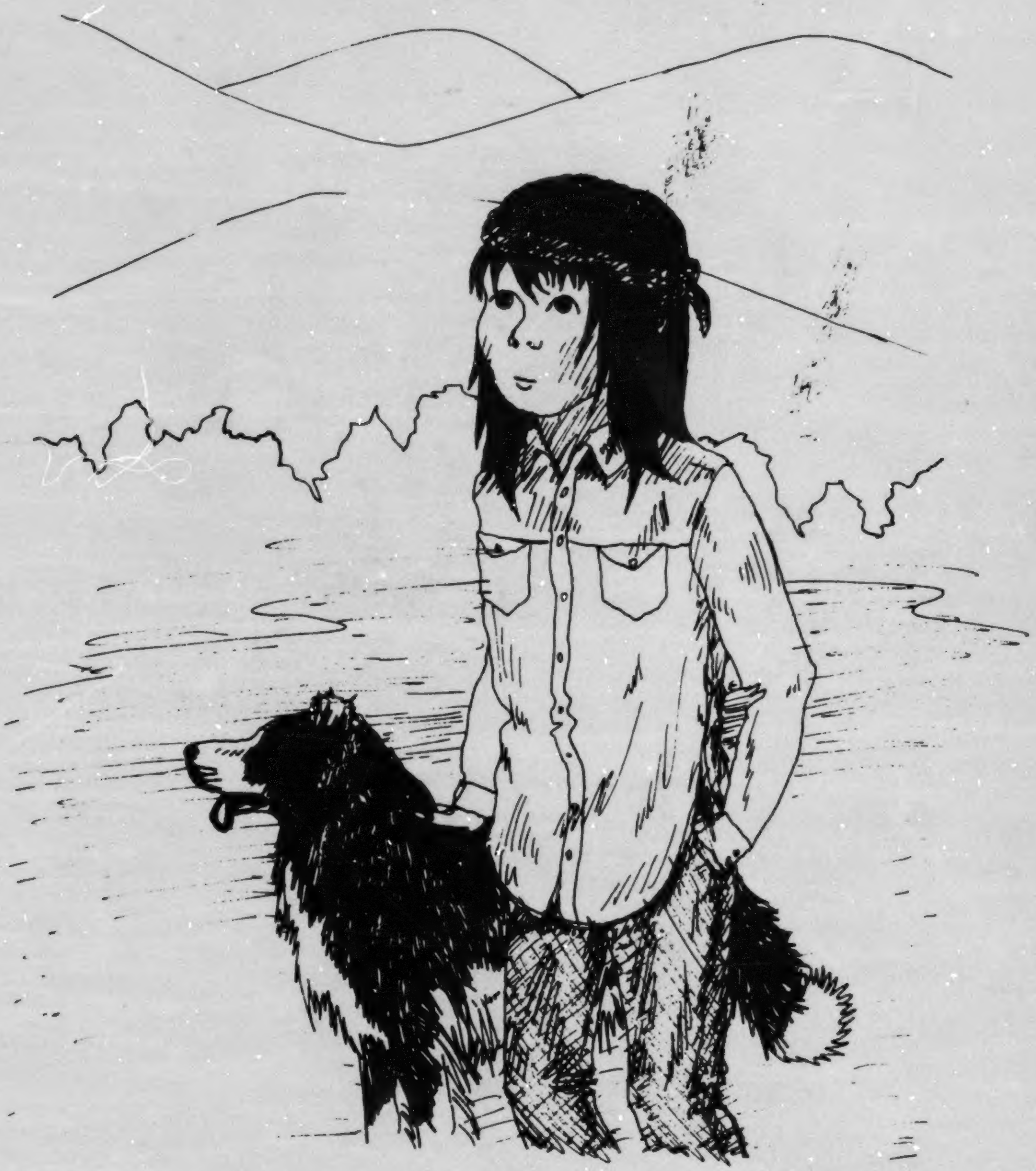

Little Ghost Bull lives on the Northern Cheyenne reservation. Like many boys on the reservation Little Ghost Bull is happy and enjoys each day. His favorite activities are school and weekend adventures.

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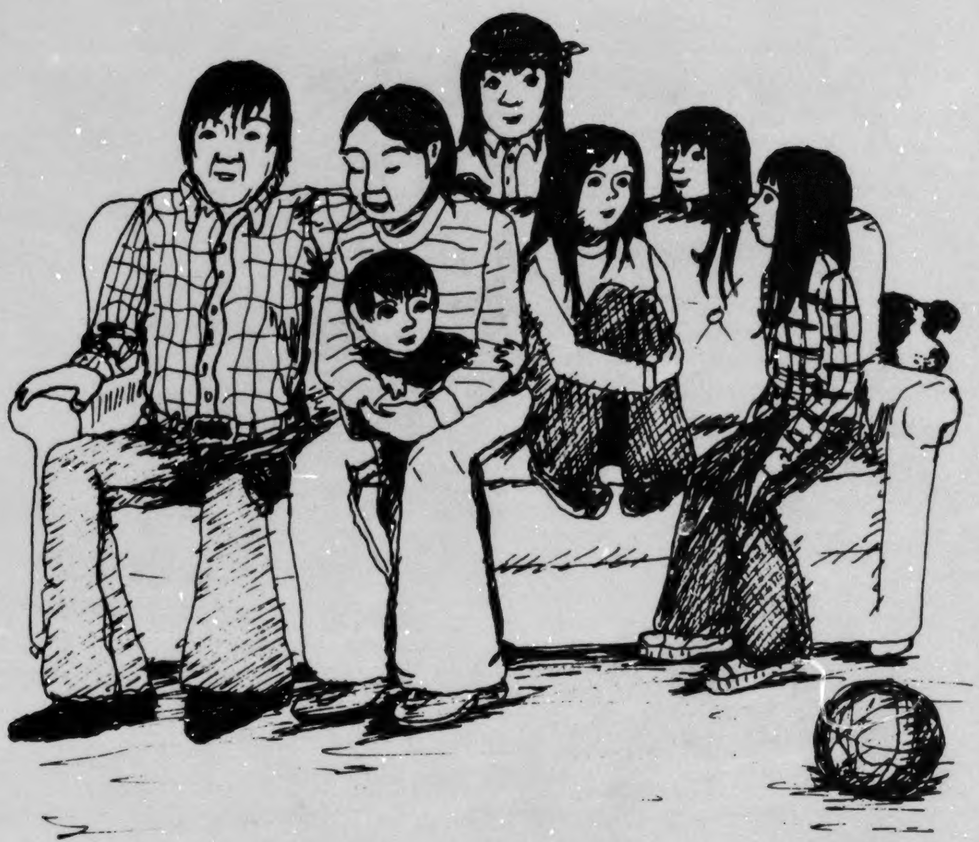
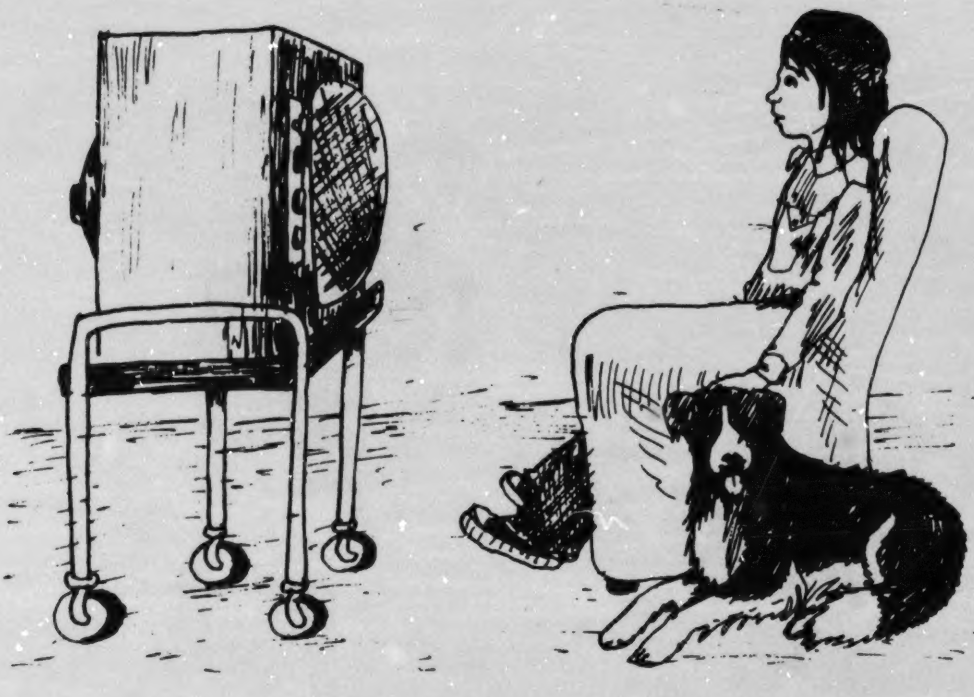
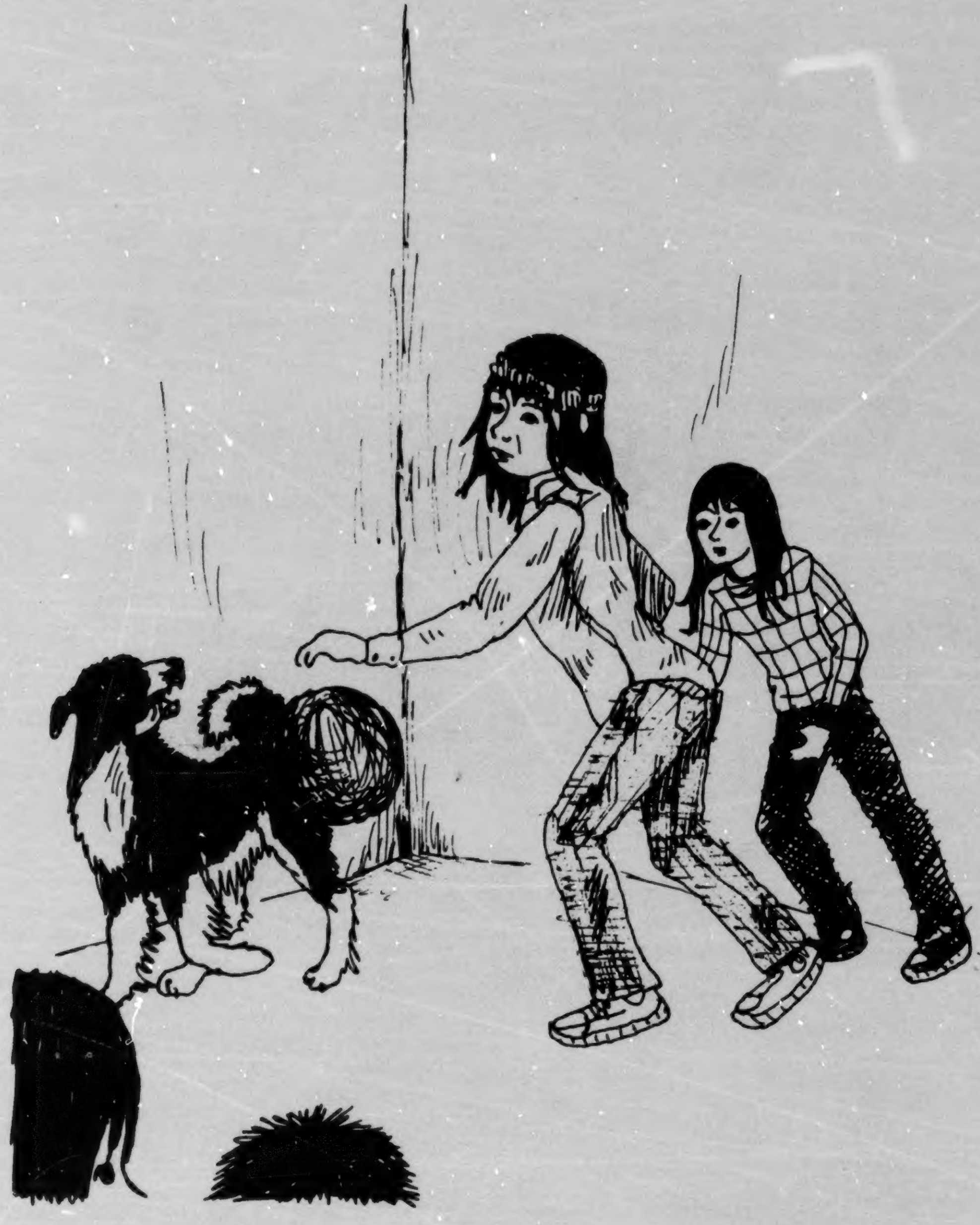


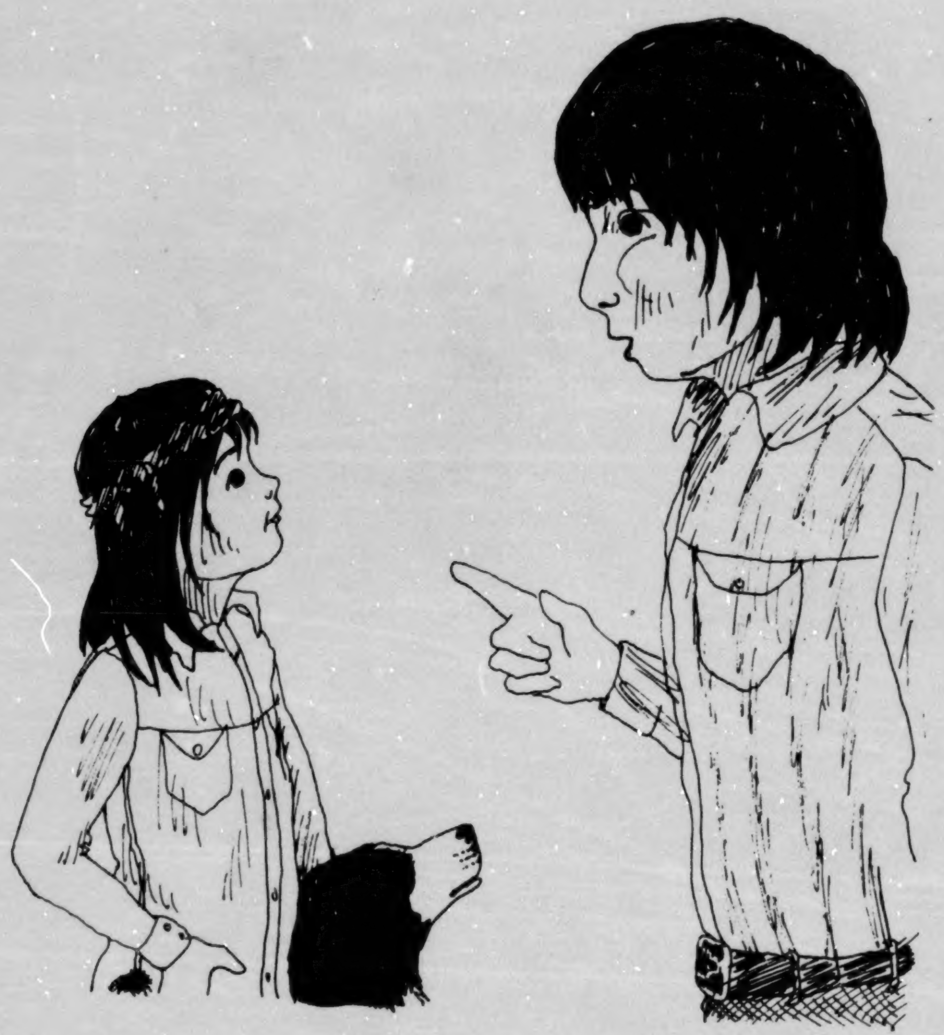
Little Ghost Bull lives at home with his family. Besides his mother and father, there are three sisters, a baby brother and a pet dog whose name is Disco.



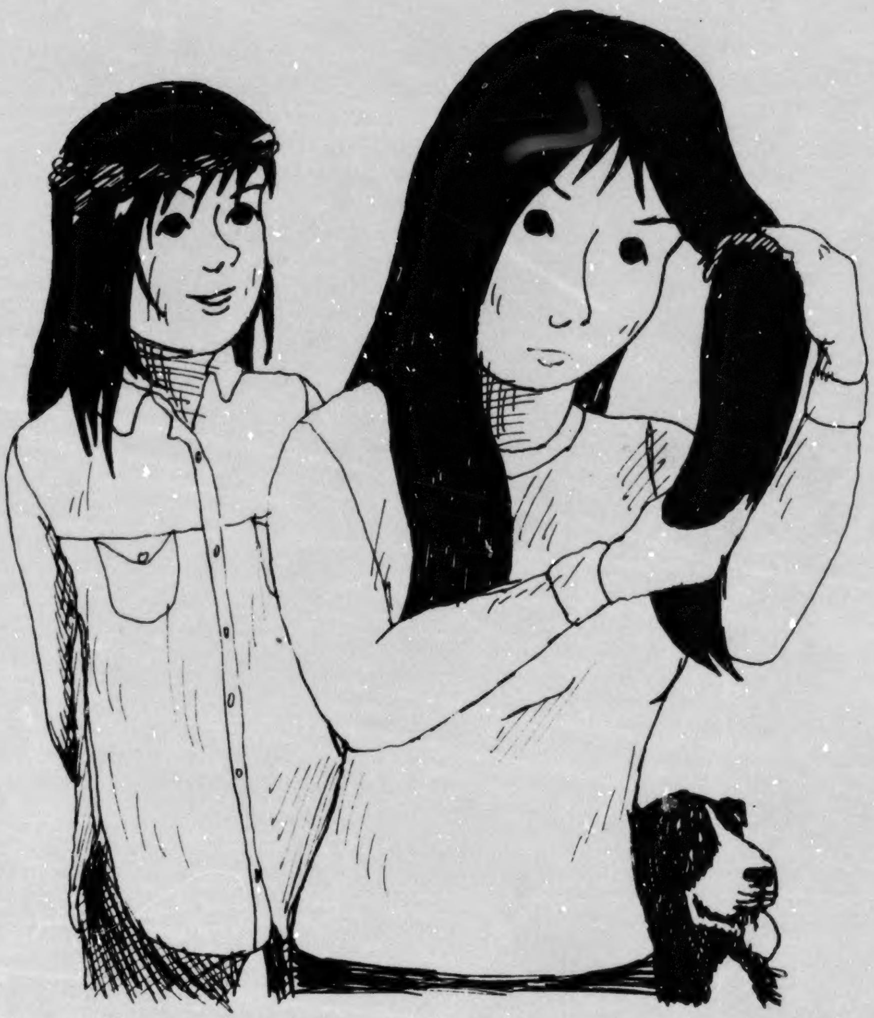
After school Little Ghost Bull often watches cartoons on TV. He also enjoys staying up on school nights to watch the late movies, but he often has trouble getting up the next morning.



Playing basketball in the hallway after supper is another favorite past time of Little Ghost Bull. Sometimes he will play with his sisters or friends. Many times his younger sisters or baby brother will watch and cheer.

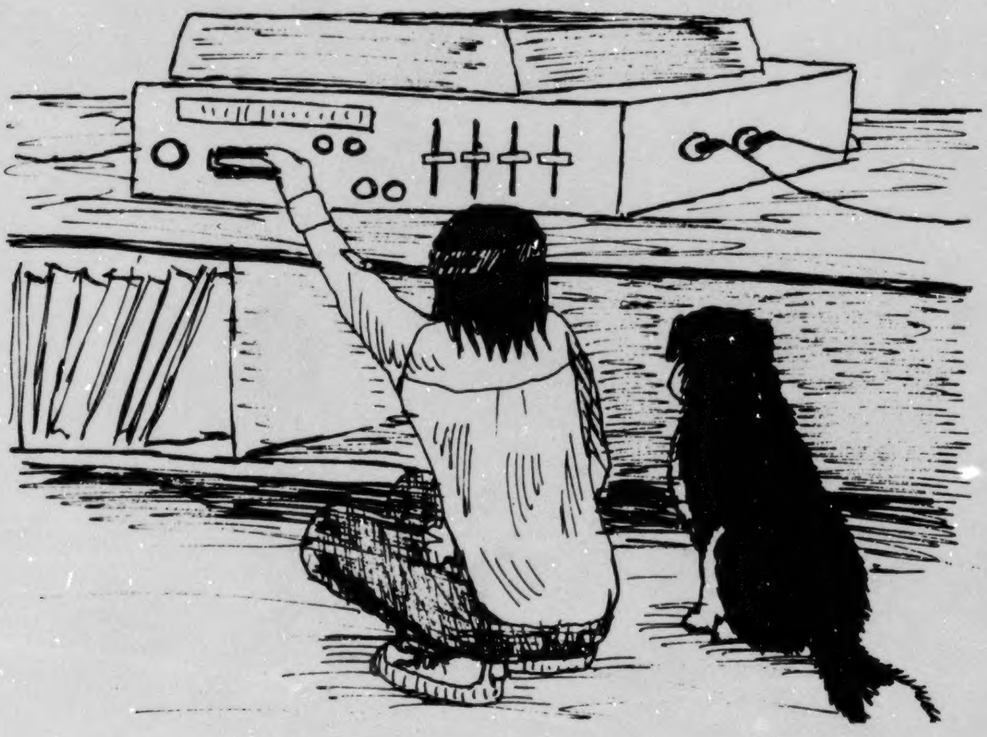


Little Ghost Bull's older brother is now married. Although his older brother is fun, sometimes he is hard to get along with. Many times both boys argue since they disagree over football teams or basketball players. Often Little Ghost Bull loses these arguments because his older brother knows many things.

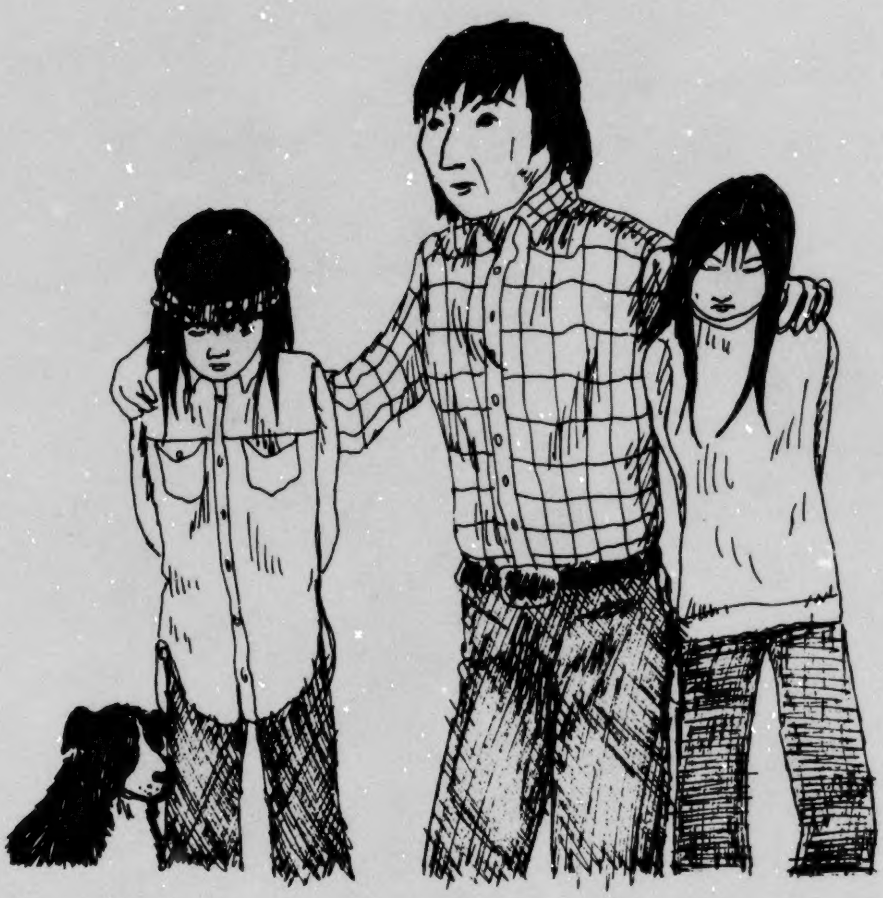


Because his older brother has his own family and no longer lives at home, Little Ghost Bull is now the oldest boy in the household.

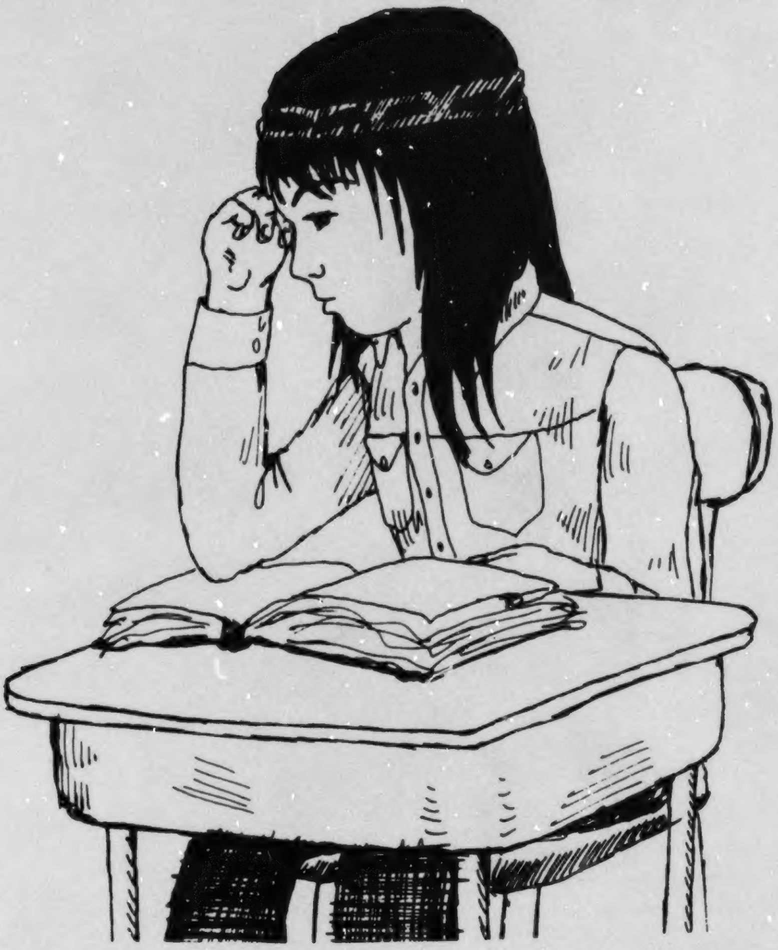
Sometimes he teases his teenage sister by telling her he doesn't like her boyfriends. At times the teasing causes them to shout at each other.



Little Ghost Bull has been warned not to bother his sister's stereo. But when his sister is gone, he likes to sneak into her room and play his favorite tapes. Sometimes he reads his sister's notes from her boyfriends and every now and then forgets to put things away and leaves the room a mess. When this happens, his sister really gets angry. Of course Little Ghost Bull denies bothering her things and soon a big argument takes place.

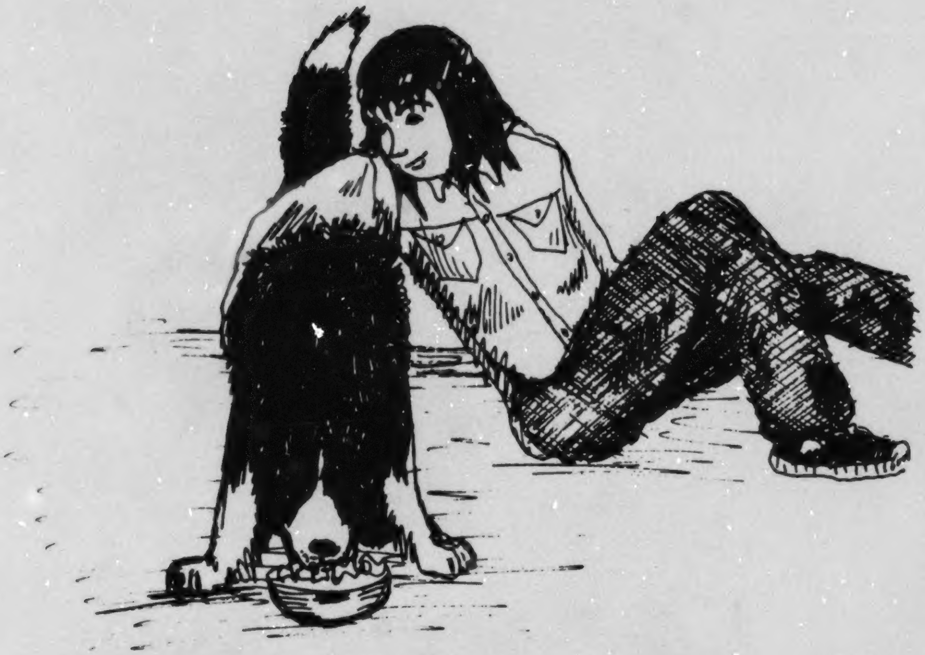


Whenever Little Ghost Bull and his sister are mad at each other, their father will interrupt them and make them stop yelling. Father tells them to behave and to remember no matter how upset they are with one another, they should always try to love each other.

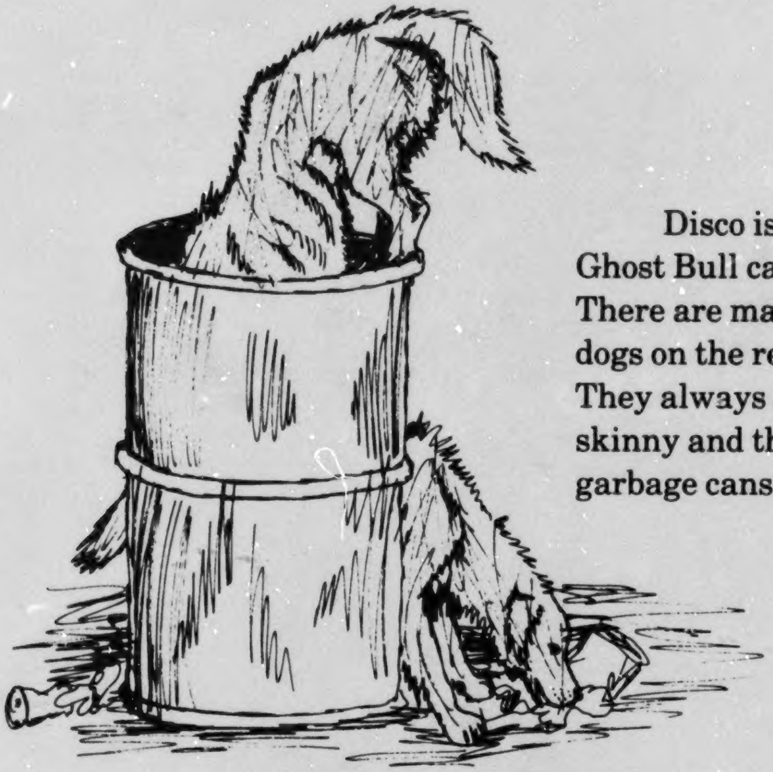


Little Ghost Bull is almost a teenager. Often during class he daydreams. Sometimes he dreams of becoming a football or a basketball player like his big brother. He would also like to be a musician like his father.

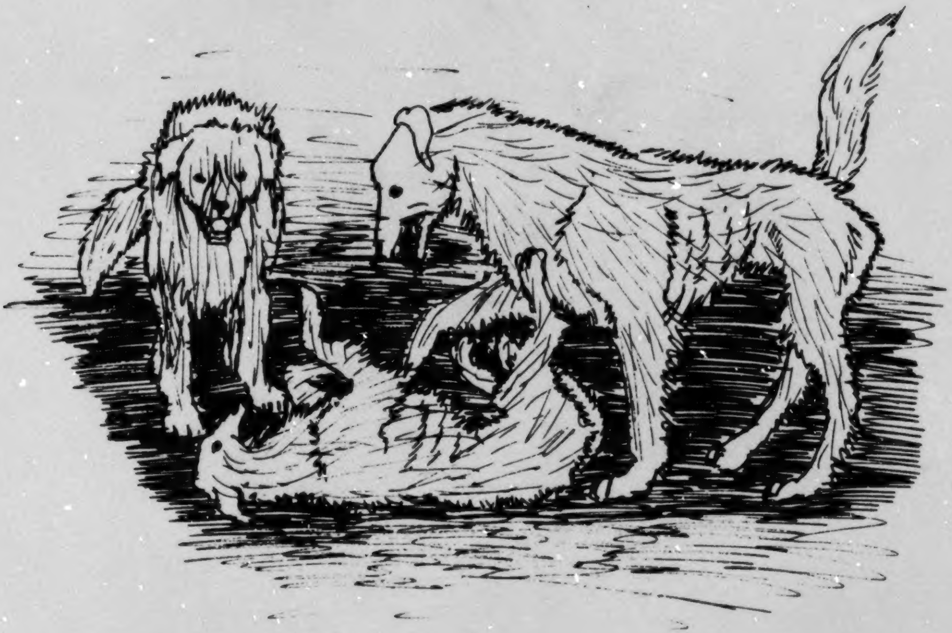
Although Little Ghost Bull daydreams, he likes doing his school work and realizes school will help him as he gets older. Little Ghost Bull wants to learn and does many things while he attends school. He participates in sports, plays in his school's beginning band and is learning many arts and crafts.



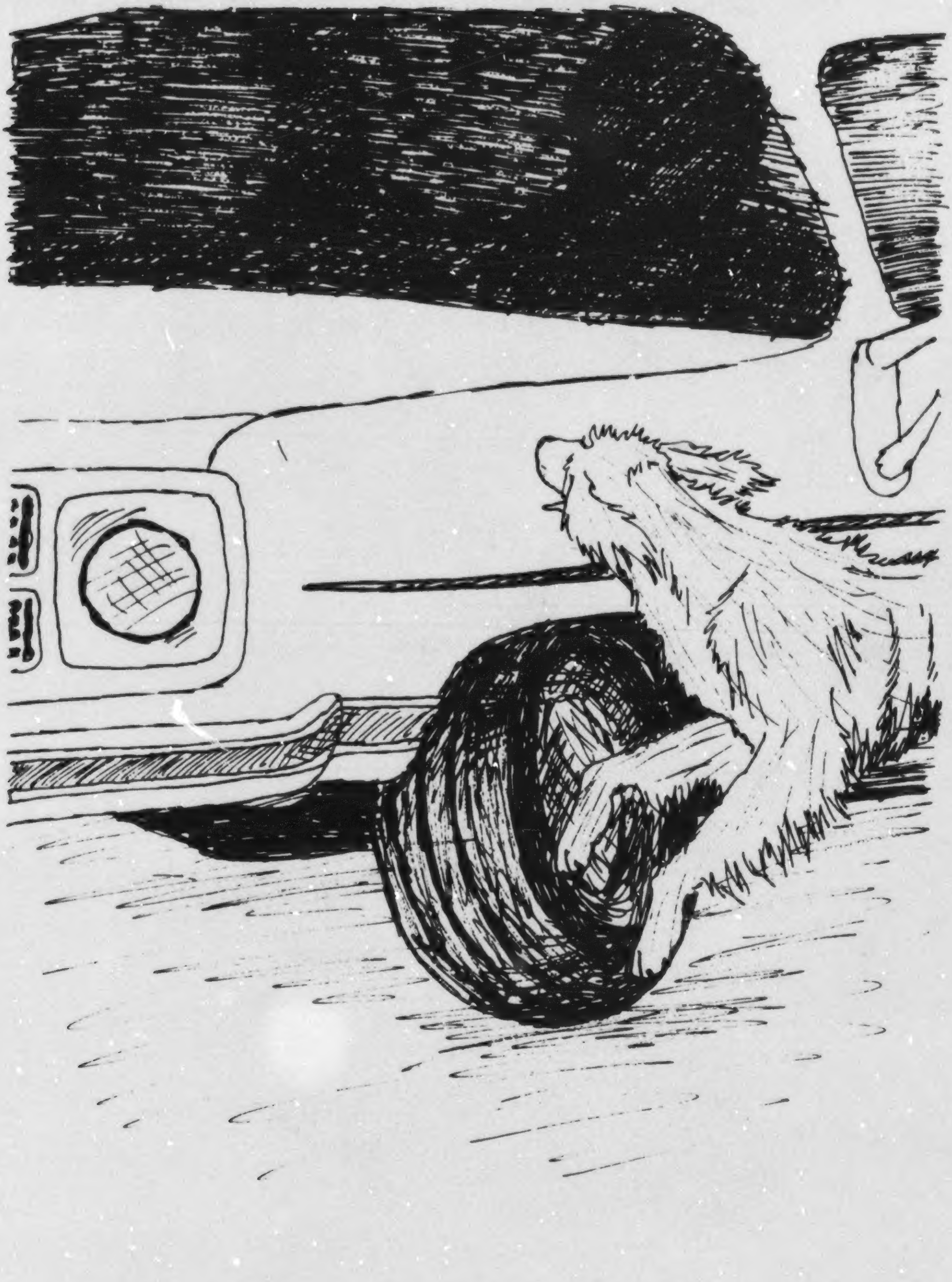
Little Ghost Bull is always respectful. He gives thanks to the Great Spirit for blessing their food. He obeys his parents and remembers to do his daily chores. He even remembers to feed and play with his dog Disco.



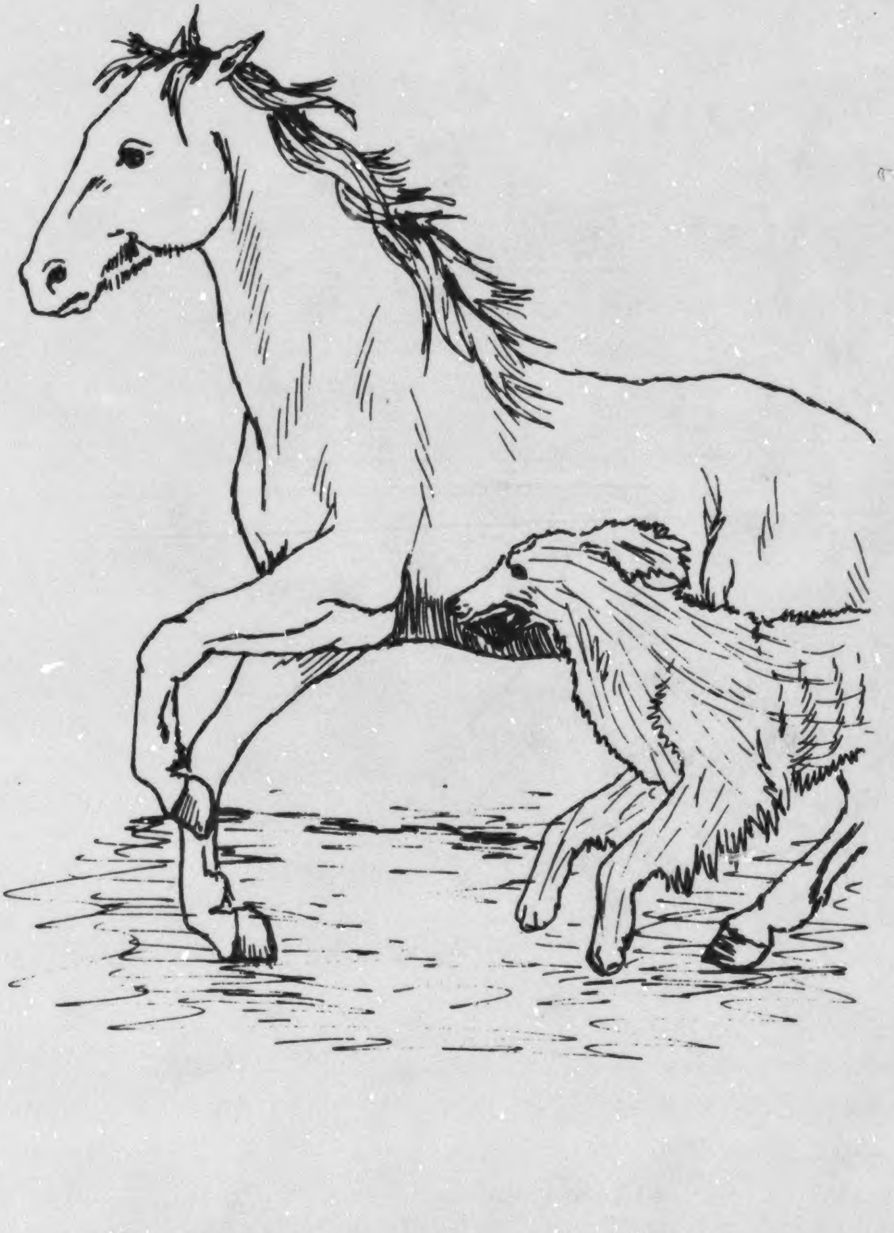
Disco is lucky Little Ghost Bull cares for him. There are many homeless dogs on the reservation. They always seem to be so skinny and they eat out of garbage cans.



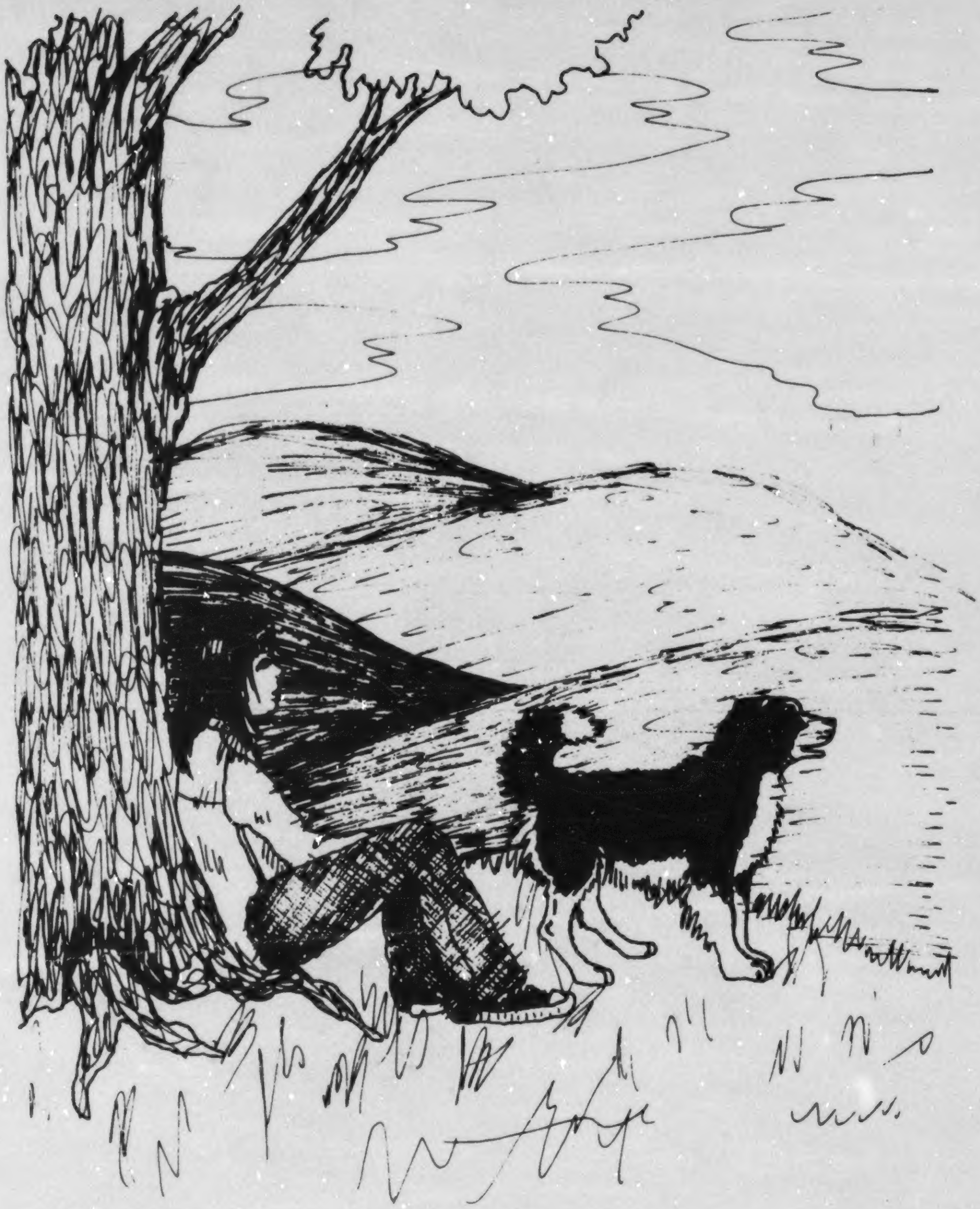
Many times the dogs will gang up on other dogs. Because no one owns the dogs they just run loose.



Often the stray dogs chase cars and annoy everyone.



When someone rides through the village on horseback, the dogs will chase and bark at them. Little Ghost Bull wishes people would take care of their dogs like he does.

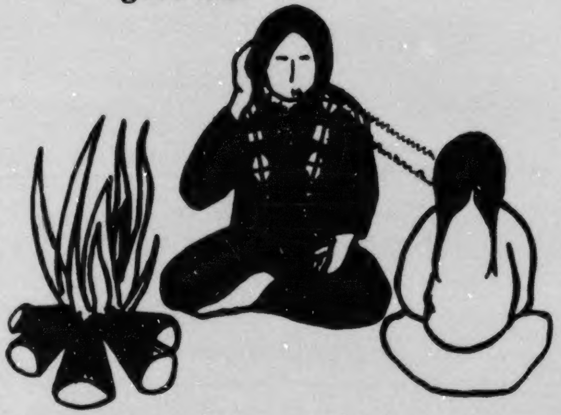


Little Ghost Bull likes to sit with his dog and think of all the things he wants to do. Some day he would like to learn how to Indian dance and take part in all the pow-wows and celebrations that are held every year. He wants to finish school and go to college. Maybe someday he will have his own family. When that happens he hopes to be like his father and grandfather.

However, Little Ghost Bull enjoys living on the reservation where there are always many things to do.

Firetalk

AIM ▷ **To share good thought through good talk**



These stories are from Indian people. No one knows how many winters Indians have been on this ground. Campfires that were left by them are many. Today many Indians are returning to the campfires of old.

Around those campfires were told some good stories. Maybe the fire was roaring as an old person was telling a story. Maybe some children were gazing quietly into the story the old person was telling.

Firetalk is using the stories told around old campfires. It is time to build up the fires and retell the stories.

You will need:

a story you know well enough to tell

a comfortable area (Use your imagination! Pretend you are sitting around a campfire.)

a partner to tell your story or a tape recorder or both

Here is how:

Tell your story to your friend and tape record it.

- Discuss with your partner what you liked and disliked about the story. Decide what could make it better. Retell it if needed.

- Try writing down your story. Maybe you can get help from an older student or an adult.

FIRETALK

Think about Little Ghost Bull and his life on the Northern Cheyenne Reservation.

Tell a story about your own life and family and describe where you live.

- Tell about your pet or one that belongs to a friend.
- Tell about an unusual weekend adventure.

A COLLAGE

After you have told a story, try making a collage. A collage is a collection of pictures put together to tell a story. The pictures may overlap each other.

- Cut out pictures from old magazines.
- Paste them on another sheet of paper.

RESERVATIONS

A lot of Indian people still live on reservations, although many also live in large cities and in smaller communities off reservations.

Reservations are small parcels of land on which Indian people were supposed to live. At first (1860's) they were not allowed to leave, not even to hunt.

Although Indians were living in North America long before Columbus arrived, they were not declared United States citizens until 1924. Before that time reservatons were thought of as foreign nations. Because of this, today Indian people are guaranteed certain rights because of treaties made with these separate Indian nations long ago.

Enlarge a map of your state.

- Locate all the reservations and color them.
- List which tribe(s) live there.

YOU MAY REPEAT THIS FIRETALK FOR ANY OR ALL OF THE STORIES.

FIRETALK

LITTLE GHOST BULL **2C**

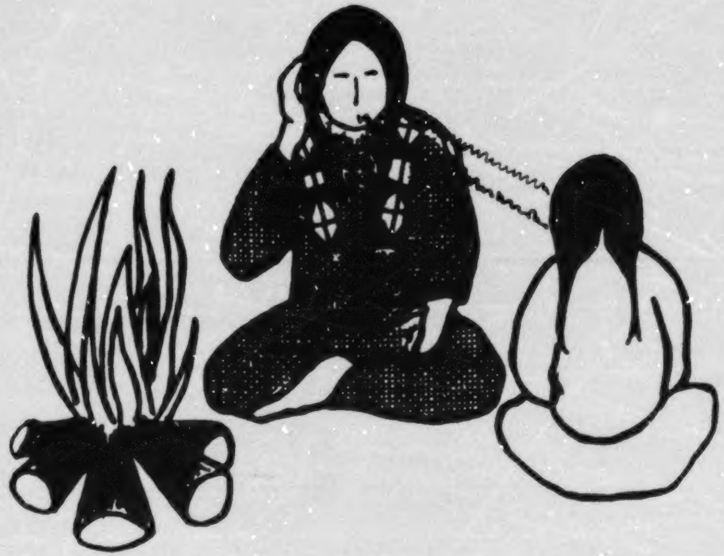
AIM **To be able to pronounce the names of tribes who have written *The Indian Reading Series***

Before Europeans came to the Western Hemisphere, Indians were telling stories in more than 2,200 different languages.

Today some languages are no longer spoken. Many of the tribes that do still speak their language are located in the western states on or near reservations.

Usually, the native language is first learned at home. For years the Federal Government forbid the speaking of native languages in schools built for Indians. Missionaries that opened schools for Indians also would not let them speak their own languages.

The stories in *The Indian Reading Series* were originally told in the native language of the tribe from which it came.



Try these activities:

Make a tape recording of the tribe's name on the back of this card. Follow the directions for pronunciation. Listen to the tape. Use the card to speak the sound-alike word along with the tribe's name.

- Try to find out the language spoken by each of the tribes on the back of this card.
- Invite an Indian person into your class to share their language.

COAST

Pronounce These Tribes	Say These Vowels	Say These Words	Say The Tribe's Name
Suquamish	u = u	do	su
	a = a	saw	qua'
	i = i	dish	mish
Skokomish	o = o	flow	sko
	o = o	flow	ko'
	i = i	fish	mish
Muckleshoot	u = e	buckle	muck'le
	e = a		
	oo = u	boot	shoot
Shoalwater Bay	oa = o	coal	shoal
	a = o	water	water
	a = a	bay	bay

PLATEAU

Shoshone	o = o	show	sho
	o = o	show	sho'
	e = e	see	nee
Bannock	a = a	can	ban'
	o = o	rock	nock
Kootenai	oo = u	boot	koo'
	e = e	in	ten
	ai = a	say	ai

PLAINS

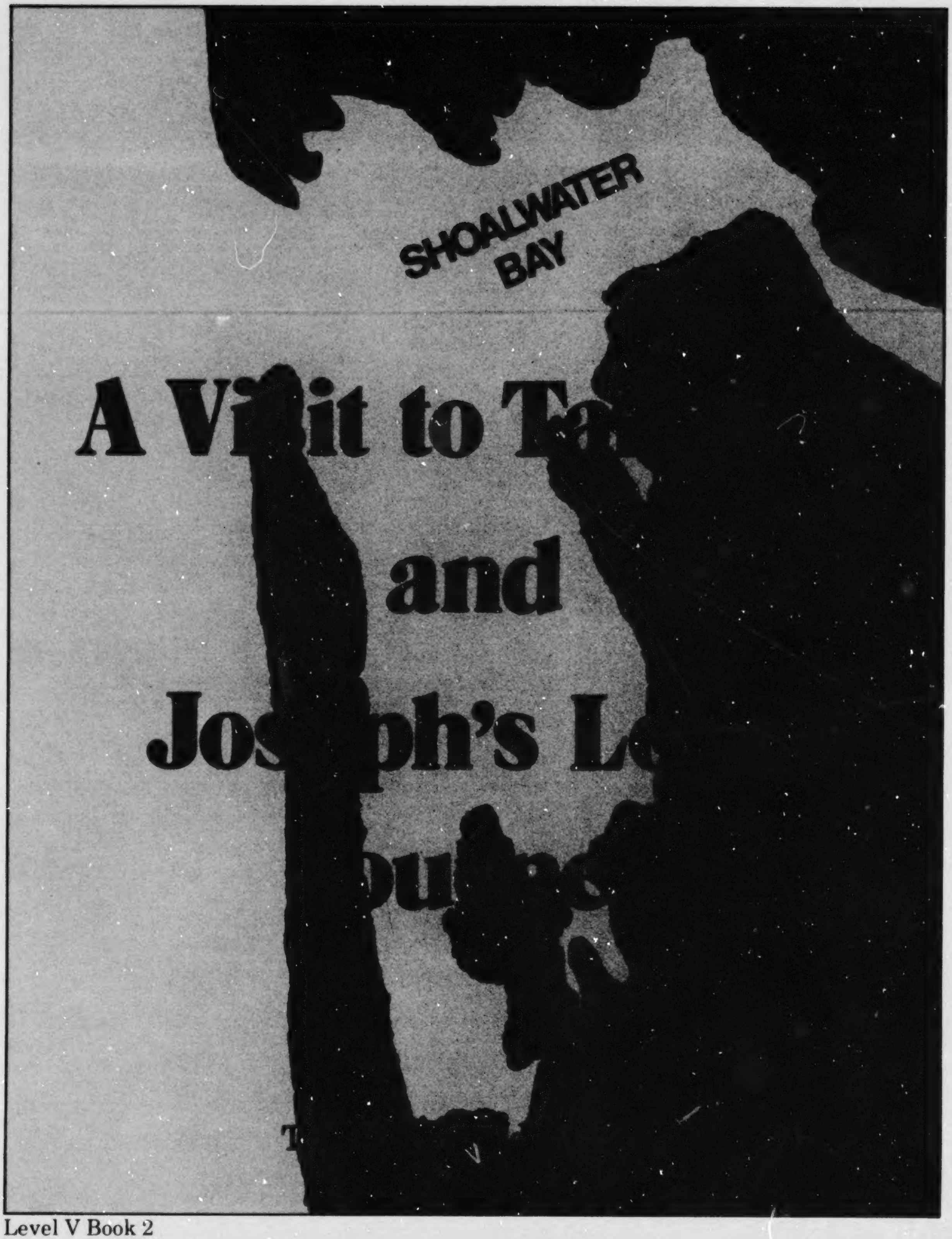
Pronounce These Tribes	Say These Vowels	Say These Words	Say The Tribe's Name
Blackfeet	a = a	black	black
	e = e	feet	feet
Gros Ventre	o = o	grow	gros
	e = o	dawn	ventre
Assinaboine	a = e	the	as
	i = i	in	sin'
	a = e	the	a
	oi = oi	coin	boine
Sioux	iou = u	dew	sioux
Northern Cheyenne	e = i	my	che
	e = a	pan	yenne
Salish	a = a	say sa	
	i = i	dish	lish
Klamath	a = a	clam	kla'
	a = e	with	math
Burns Paiute	u = ar	churns	burns
	ai = i	pie	pai
	ute=u	flute	ute

JULIA PINE

BEST COPY AVAILABLE

Booklets available in the Level V sequence are listed below. Numbers refer to the planned sequence of use in the Teacher's Manual. Materials developed by these tribes and others in the Northwest are included in the Levels I, II, III and IV sequences.

1. *Little Ghost Bull and The Story of Firemaker*
   Northern Cheyenne Tribe
2. *A Visit to Taholah and Joseph's Long Journey*
   Shoalwater Bay Tribe
3. *Stories From Burns*
   Burns Paiute Reservation
4. *Ghost Woman/The Skull Story*
   Blackfeet Tribe
5. *The Lone Pine Tree and The Lodge Journey*
   Blackfeet Tribe
6. *Mary Queequeesue's Love Story*
   Salish and Kootenai Tribes of the Flathead Reservation
7. *Ghost Stories*
   Assiniboine Tribe of the Fort Peck Reservation
8. *A Fishing Excursion*
   Muckleshoot Tribe
9. *Buffalo of the Flatheads*
   Salish and Kootenai Tribes of the Flathead Reservation
10. *How Animals Got Their Color*
    Klamath, Modoc and Paiute Tribes
11. *Winter Months*
    Shoshone-Bannock Tribes of the Fort Hall Reservation
12. *Coyote Arranges the Seasons*
    Klamath, Modoc and Paiute Tribes
13. *Broken Shoulder*
    Gros Ventre Tribe of the Fort Belknap Reservation
14. *How the Big Dipper and North Star Came To Be*
    Assiniboine Tribe of the Fort Peck Reservation
15. *Duckhead Necklace and Indian Love Story*
    Assiniboine Tribe of the Fort Belknap Reservation
16. *White Rabbit*
    Sioux Tribe of the Fort Peck Reservation
17. *How Horses Came to The Gros Ventre/Red Bird's Death*
    Gros Ventre Tribe from the Fort Belknap Reservation
18. *Stories of an Indian Boy*
    Muckleshoot Tribe.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ERIC/CRESS

THE INDIAN READING SERIES
Stories and Legends of the Northwest

A Visit to Taholah

Joseph's Long Journey

Level V Book 2

Developed by the members of the Shoalwater Bay Curriculum Committee

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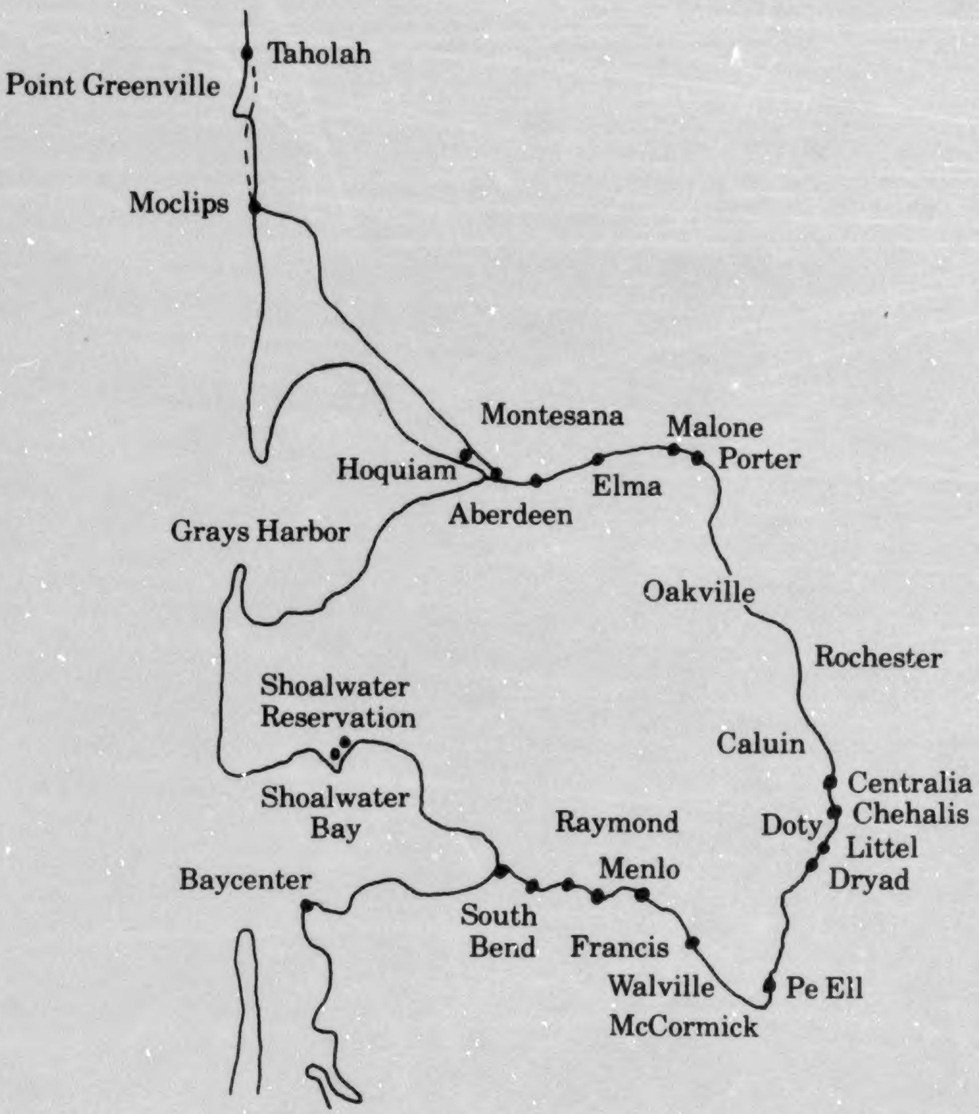
A Visit to Taholah

Illustrated by Ed Nielson

Dedicated to
Annie Clark Rhoades

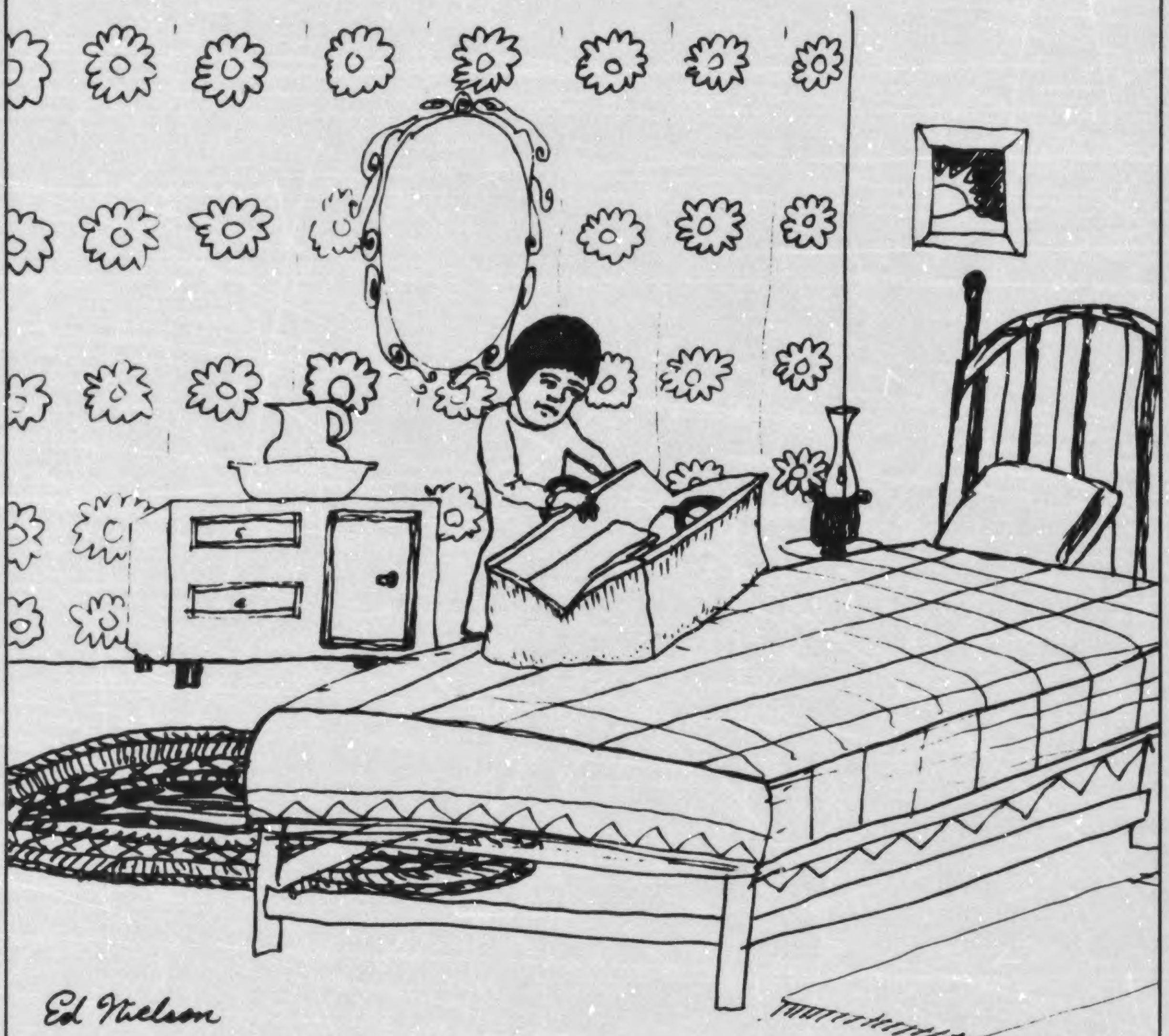
This is a true story as told by Annie Clark Rhoades to her daughter Annamae Rhoades Strong, descendents of WA-SE-Quah Indians, Roll Book, Page 28, Statement #16, in April of 1979.


Taholah
Point Greenville
Moclips
Montesana
Malone
Porter
Hoquiam
Elma
Aberdeen
Grays Harbor
Oakville
Rochester
Shoalwater
Reservation
Caluin
Centralia
Chehalis
Shoalwater
Bay
Raymond
Doty
Littel
Menlo
Dryad
Baycenter
South
Bend
Francis
Walville
Pe Ell
McCormick

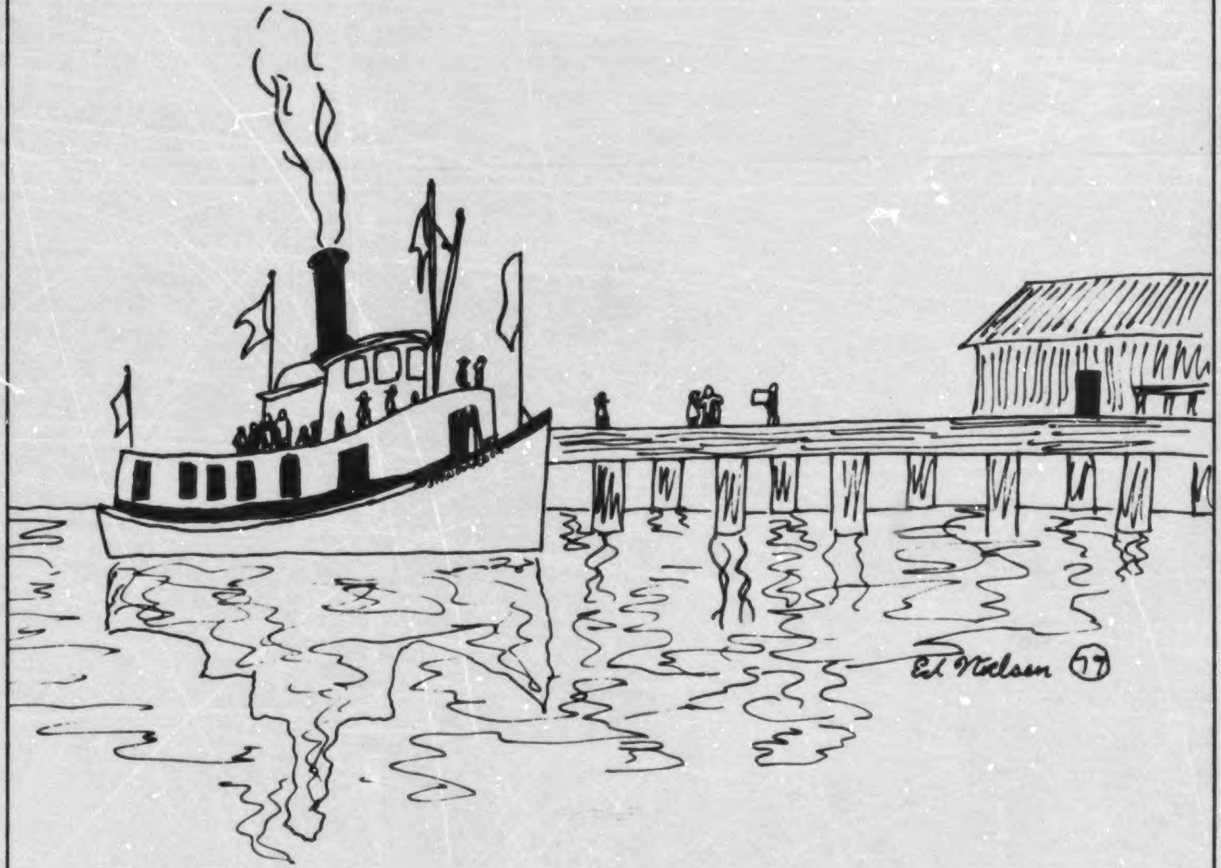
This map shows the route that Annie and her mother took from Bay Center to Taholah.

In the village of Bay Center there lived one hundred and thirty Indian people. Among them was a little six-year old girl named Annie. She was excited about going on a long trip! Momma had said just the two of them would go to Taholah to visit Annie's oldest married sister Leda and her new baby Albert.

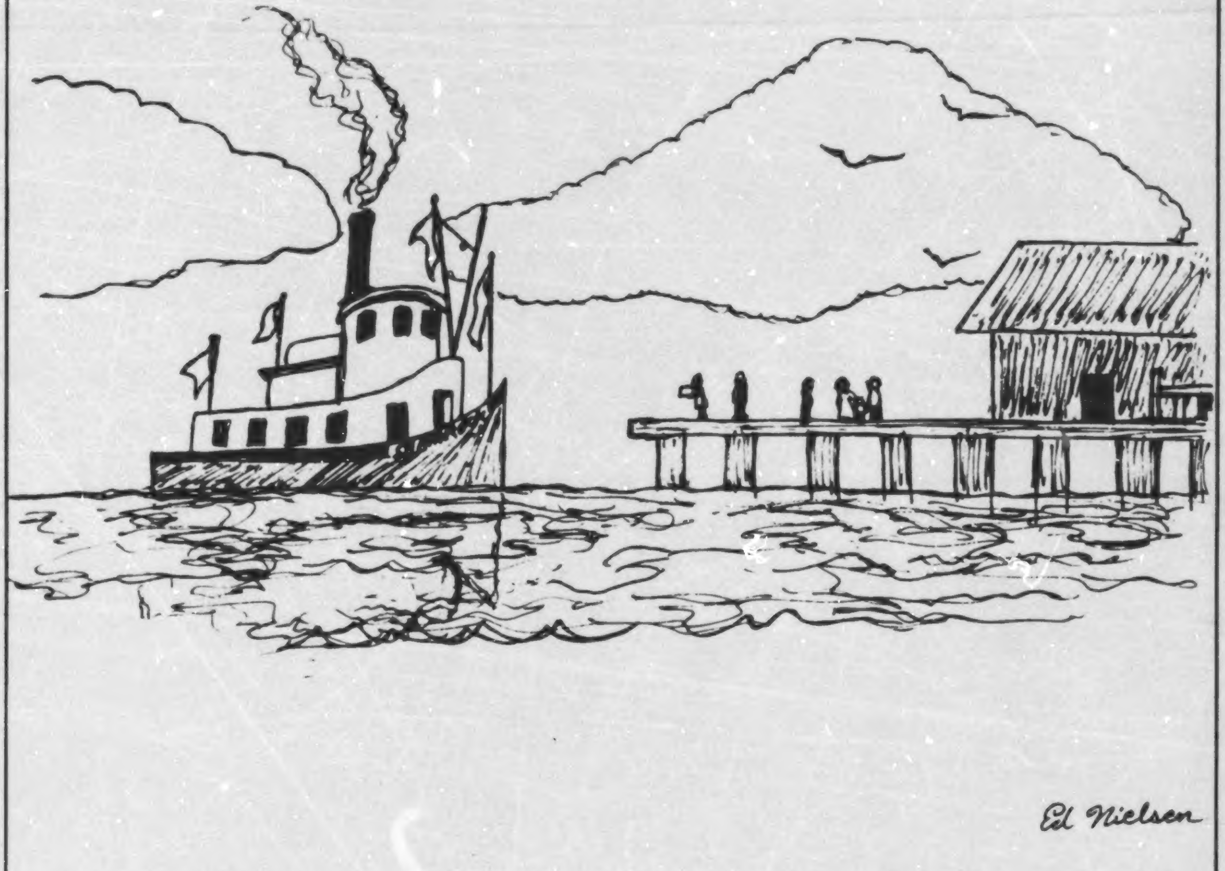
"Annie, get your best clothes together and we will pack our grips," Momma said. Annie gathered up her best dresses and her garter vest. The hated long black cotton stockings and the bollmers which were kept for special occasions were packed. In the summer months she and her brothers and sisters went barefoot.



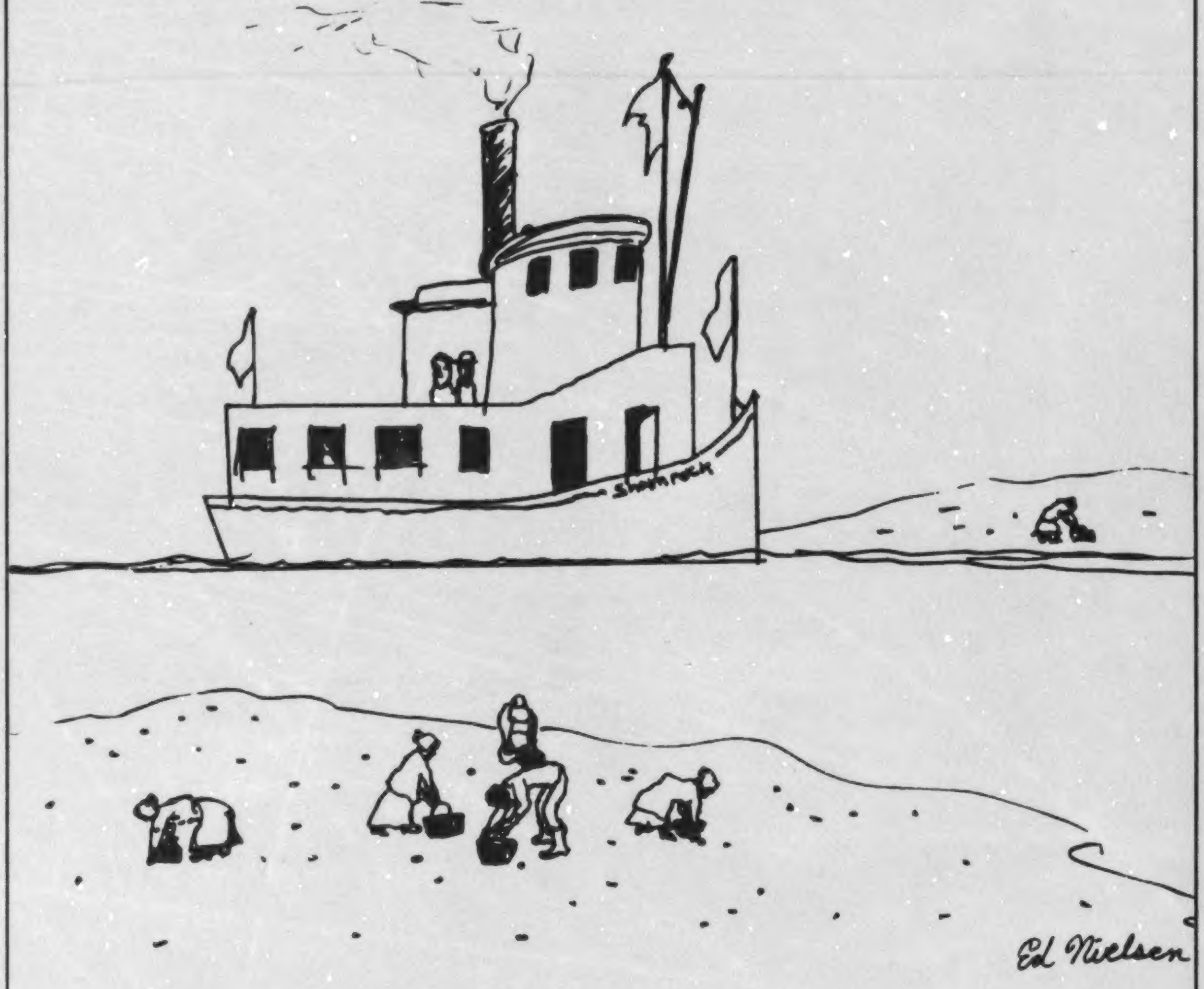
It was going to be so good to take a trip with Momma. Just to be alone with her would be nice after sharing her with four other brothers and sisters. There were three other children who lived with their family in the summer. These children had been orphaned and Annie's father was appointed their guardian. In the winter months the orphans went to an Indian boarding school.



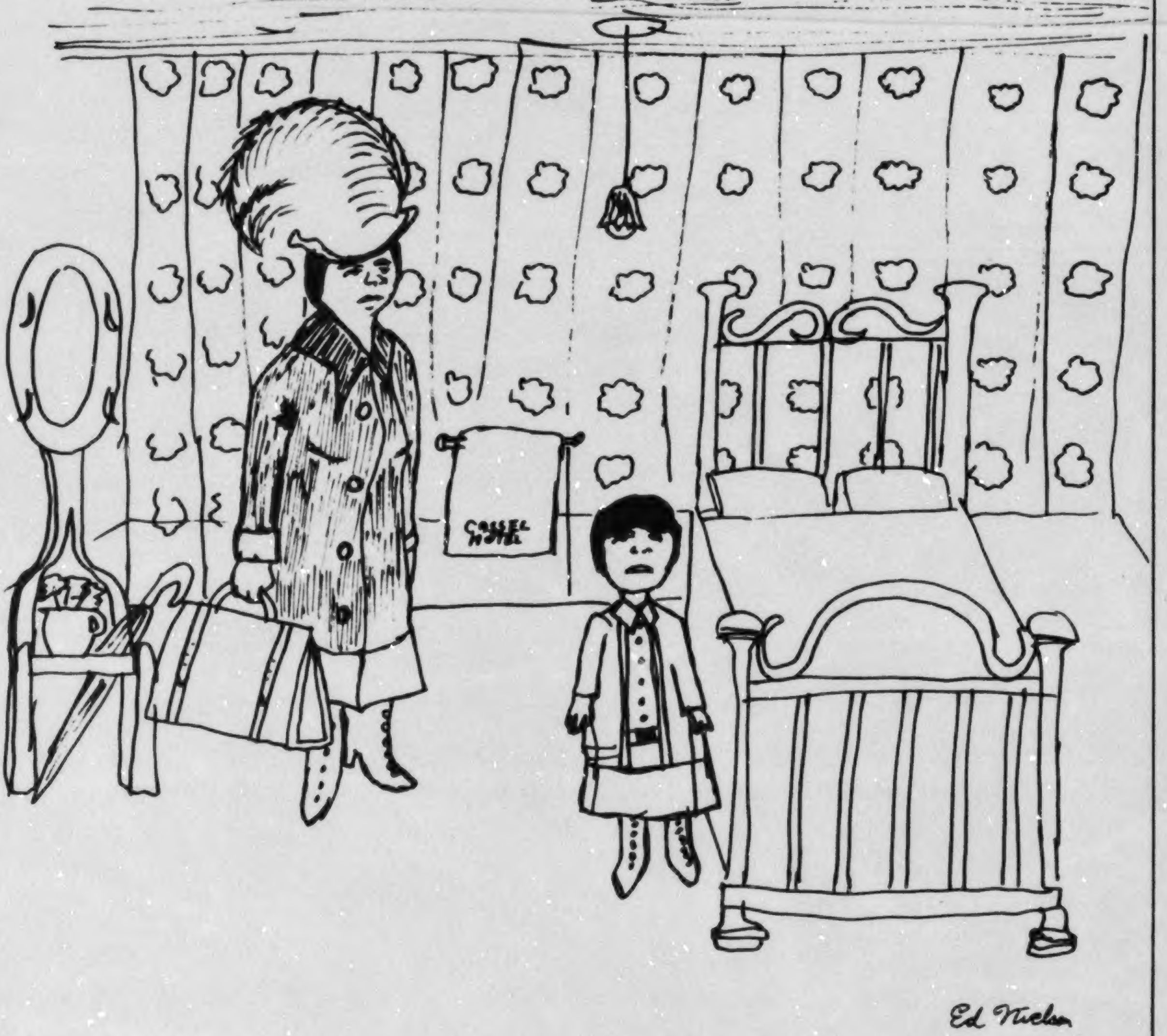
On the day they were to catch the mail boat for South Bend, Annie's father walked them down to the long dock. The mail boat was due from Nachotta at 1:30. In the summer everybody in town liked to meet the boat, especially the kids. The steam whistle blew a sharp toot as it neared the dock. Father bought the tickets and helped with their luggage. No need to worry about Father being left alone with the children because there were older sisters. Besides, Father could cook very well himself.



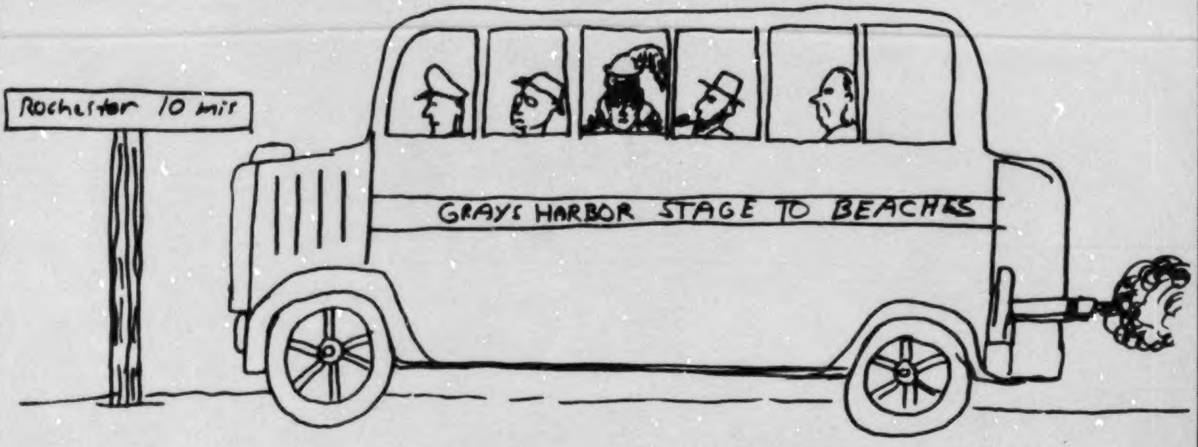
As they pulled away and headed out into the bay, the Shamrock took the northwest swells easily. Captain Reed was a good Shoalwater Bay pilot. They stopped at Tokeland then headed back to the mouth of the Willapa River. Annie was a little queasy because the choppy water made the steamer roll with the swells.



Annie knew this bay. When the tide was out it left good exposed ground where oysters grew. That was her father's business. Before all the children came, her own mother had worked on the oyster beds. Many Indian women did this. Annie watched the spray break on the bow of the steamer. She listened to the passengers converse as the boat cut through the waters to South Bend.



It was 3:30 in the afternoon when they arrived. A big treat for Annie was spending the night at the Cassel Hotel. There Annie saw electric lights for the first time. What magic to see light glow from a bulb hanging from the ceiling!

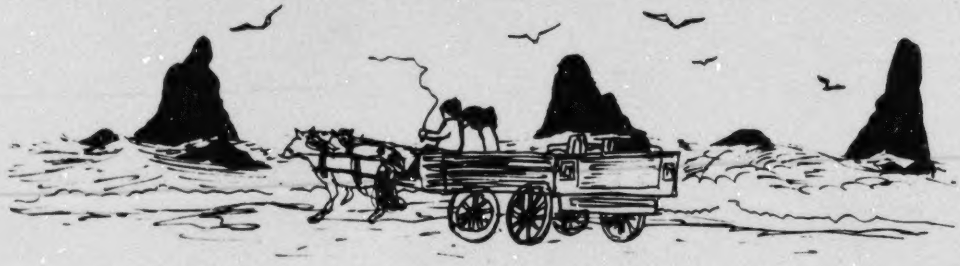

Rochester 10 mis
GRAYS HARBOR STAGE TO BEACHES

Ed Nielsen

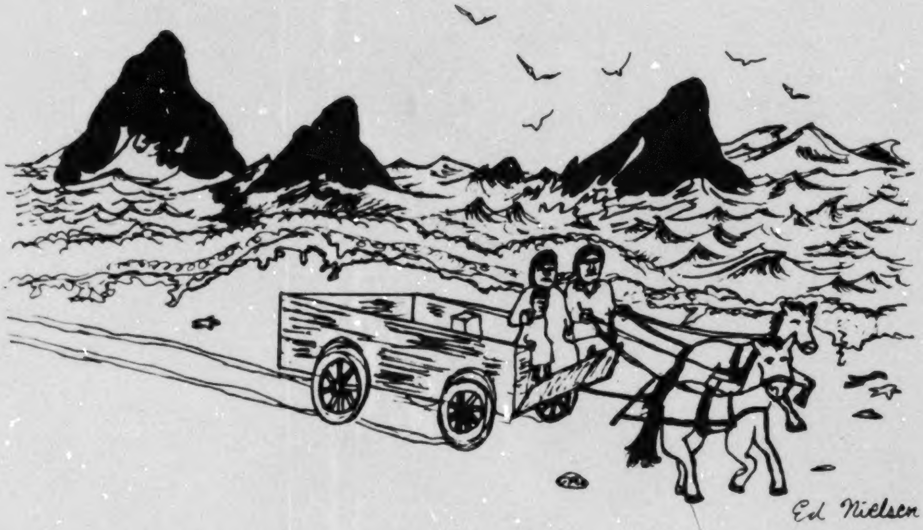
Eating out was also a treat. After breakfast the next morning, they caught the street car for Raymond and took the stage. It was so big and passengers boarded frequently as they wound their way through the farmland of Willapa Valley. Eastward were the sawmill towns of Holcomb, Francis, Walville, McCormick, Pe Ell, Doty, Meskel, Adna and Littel.

At Centralia passengers gave Annie and her mother curious stares noticing that they were obviously Indian. The stage continued on its way through Oakville and Rochester to Grays Harbor and Ocean Beaches. They passed tall forests. Not all the big timbers of fir and spruce had been logged off. At last they reached Moclips. It seemed like a very long ride to Annie and she asked her mother, "Momma, I am tired from sitting. How much farther must we go?"

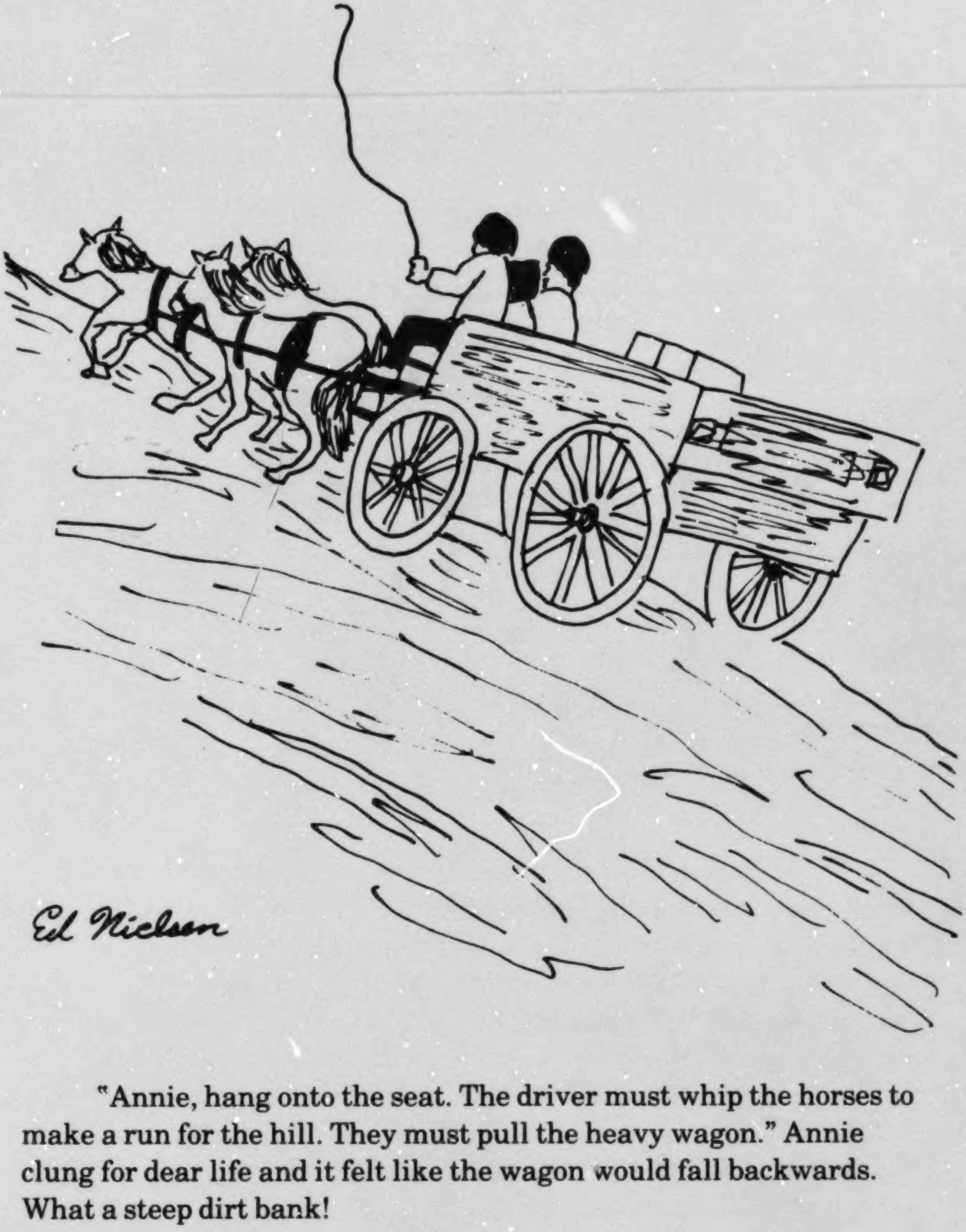
"Not too much farther, Annie, but this will be different because we will ride in a wagon and sit up with the driver."



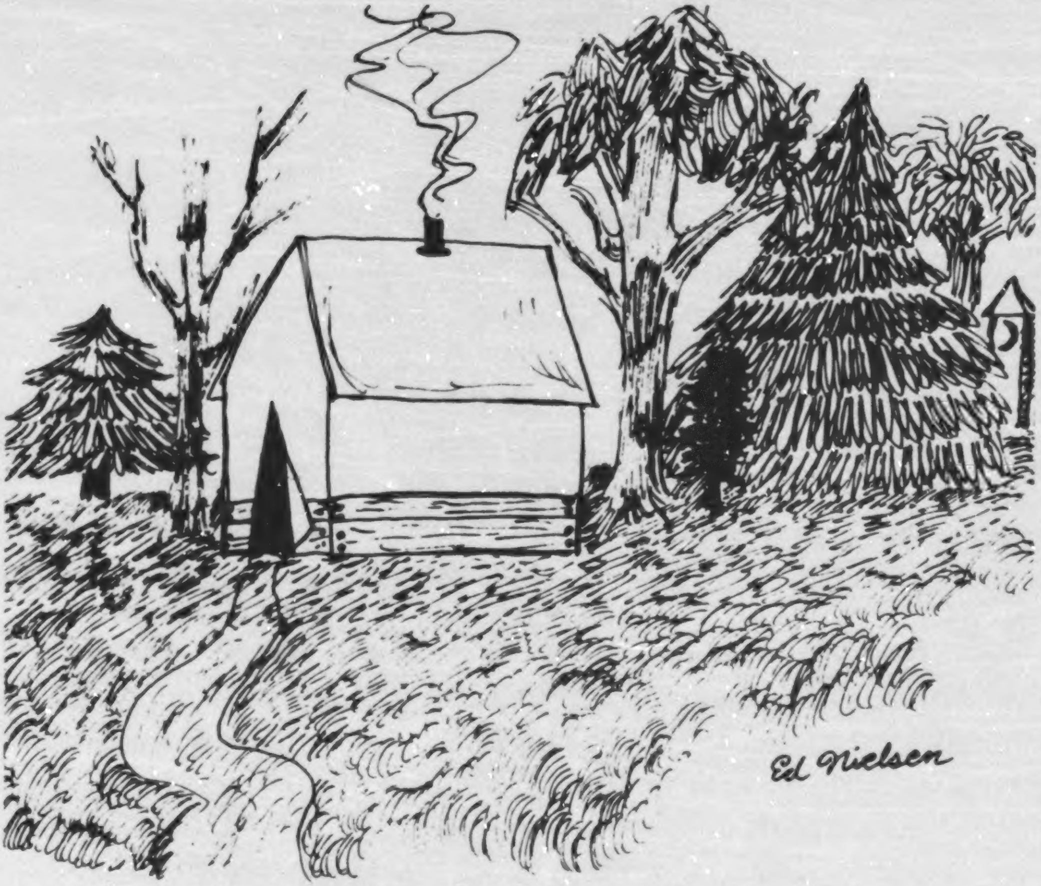
The only way to Taholah was down the beach when the tide was low. The Indian driver loaded his freight, helped Annie and her mother up beside him and clucked to his team in Quinault. Down onto the ocean beach they went.



The ride was even joltier than the stage had been but Annie loved every minute of it. She breathed the tangy salt air and listened to all the sounds: Momma and the driver talking in Chinook and Quinault, the horse's hoofs clopping, the wagon wheels creaking, the ocean's roar and the seagulls mewing. The surf pounded and the waves covered the wet sand where the wagon traced its way down the beach. The surf left edges of foam and Annie saw sea cookies and other flotsom washed in by the water. As they neared Taholah, Annie saw the large sacred rocks on the beach. Then they were at the steep hill the horses must climb to get into the village.



"Annie, hang onto the seat. The driver must whip the horses to make a run for the hill. They must pull the heavy wagon." Annie clung for dear life and it felt like the wagon would fall backwards. What a steep dirt bank!



The driver and team stopped at the store. Annie's mother told the driver that her son-in-law would pick up their grips later. "Come child. We will walk to your sister's. It will feel good after sitting so long."

"Yes, Momma, this is a very long trip. Momma, why does Leda live in a cloth house?"

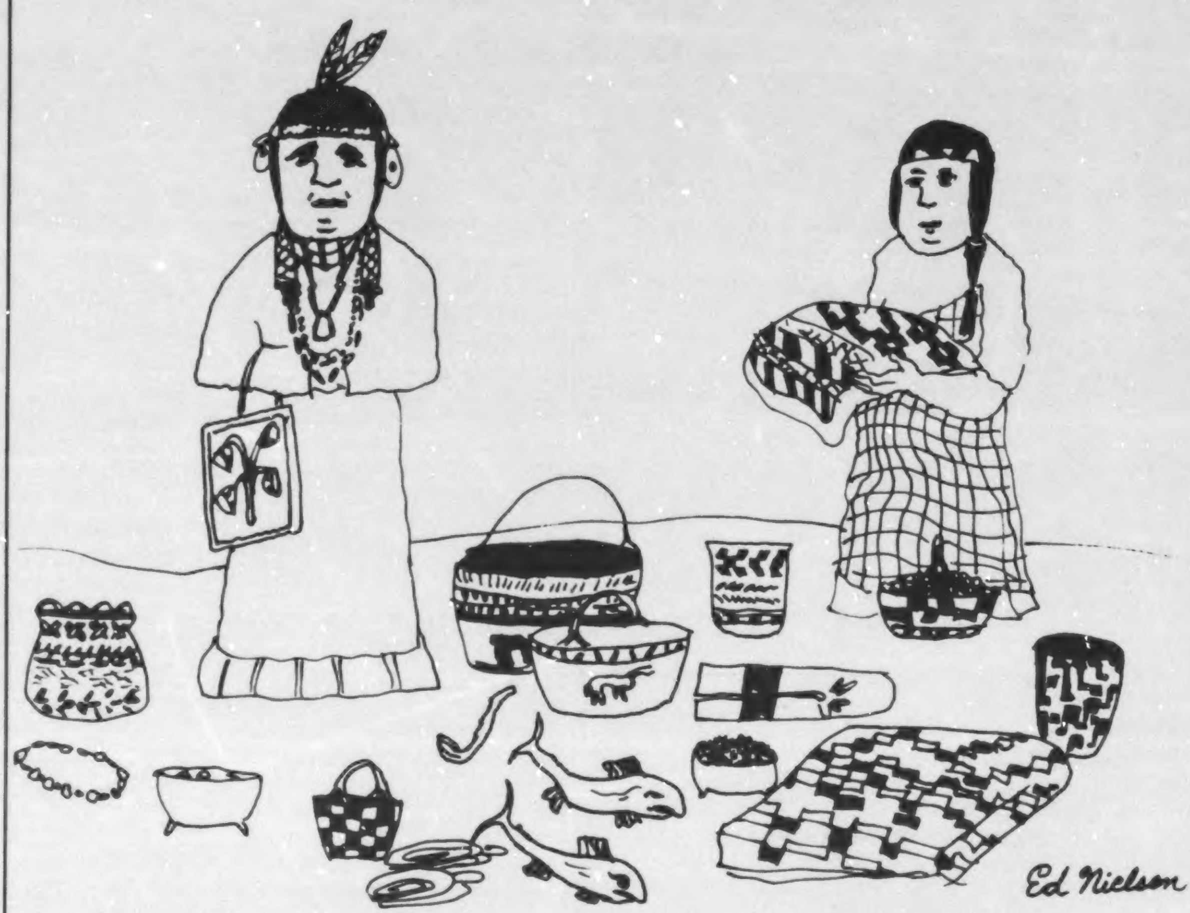
"It is canvas and is called a tent house. See it has a wooden floor and a stove," Momma said.

After Leda greeted them, she made Indian tea for her mother while Annie admired baby Albert. He was a strong looking boy with green eyes. Annie was used to brown eyes. That night a very tired Annie went to bed and fell into a deep slumber, dreaming of all the new places and things she had seen.

Each day, they helped Leda and the baby. Sometimes they visited Momma's many friends at Taholah. The Joe Cultees, who had lived in Bay Center, told Annie's mother they were having a Potlatch for her before she returned home. Annie had never seen one. On this day, she would see her mother honored in the special way that only the Indians do.

There were many foods prepared: baked Blueback salmon, smoked razor clams, fried clams, fish chowder, venison, and smoked fish. There were bowls of wild blackberries, huckleberry pies and tasty Indian fry bread. Some of these were adopted white man's foods. There was much feasting and talking over old times. Then to the big event of the potlatch, the gift giving. Only an Indian can feel the pride of giving so freely of his worldly possessions. Annie's eyes were wide as she saw her mother receive gift after gift. There were many strings of cobalt blue Hudson Bay trading beads, some mixed with copper balls, some mixed beads of reds, yellows, greens and even black. There were baskets of all sizes and shapes. There were the overlays of rich soft blacks, yellows and whites of bear grass and the pale moss green of Shoalwater Bay sweet grass. There were also the black baskets of the fern root, charcoal and bear grease. Red colors came from berry dyes. Annie's eyes were wide as more gifts were presented to her mother. There was a carved horn spoon inlaid with mother-of-pearl placed in the eyes of the faces that went down the handle. Annie's favorite gift was the red head-band. It had red feathers and wampum shells that circled it with bright beads spaced between.

Tomorrow, they would travel back to Bay Center, but that night as Annie went to bed, her room was closed off by a curtain. Leda said to her mother, "Annie is tired from all the excitement, but this is a day she will remember." And remember it she did, to this very day.



Indians still live on Shoalwater Bay, in the village of Bay Center. Descendents of Chief Charlie and others are still at Shoalwater Reservation. The ocean still roars at the mouth of the green Quinault as it meets the sea, but this way to Taholah is no more.

A Visit to Taholah

AIM ➤ **To become aware of how cultures change through time and recall story details**

Precontact Culture (before 1860)

Long ago Indian people were in complete control of their education, economy, political system and religion. This was a time when Indians lived in harmony with nature and were able to meet their needs without disturbing the balance of the environment.

During this time Indian people from the Coast, the Plateau, and the Plains developed similar ideas or beliefs that helped them achieve this harmony. When a person or a group of people base their activities on certain ideas or beliefs and continue to repeat activities over and over again, then the beliefs are considered to be their **values**. Some of the main values that were developed by the tribes long ago are still practiced today. These values are in Indian stories.

Reservation Culture (1860-1930)

The reservation period was a period of drastic change for Indian people. During this time, there was a rapid increase in non-Indian control over all areas of Indian life including family life, religion, economics and political activities. Areas of land called reservations were established on which Indians were supposed to live. They could not leave these areas even to hunt.

Because Indians could no longer live like they had before, the government had to feed, clothe and care for them. The government sent Indians to schools and missionaries tried to change their religion.

Many of the Indian values, however, did not change, while at the same time new values were becoming part of this new way of life. Indians began separating their values. They showed the old (traditional) values mostly when they were with other Indians. They showed their newer ways when they were around non-Indians.

Indian people became **bicultural** (having two cultures or sets of values) during the reservation period. Much of what are still old Indian ways today survived the great changes of the reservation period and beyond.

A Visit to Taholah is a story from the reservation period. Think about how life was changing for Annie and her family. Which parts of the story were from the old way and which were from the new?

Write or Firetalk a story of how you might feel if you were:

- Entering school for the first time and could not speak English. Describe your day. What would you see, hear, smell, think about and feel?
- A person who had never seen modern inventions like cars or airplanes or lights. What would you think about? How would you feel?

Try this game:

Sit in a large circle.

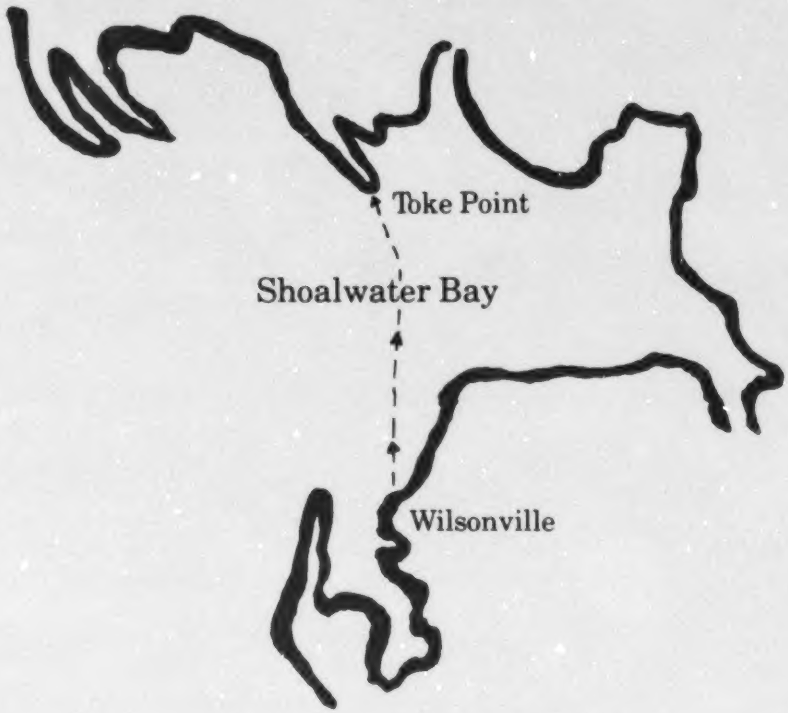
- Think about the story *A Visit to Taholah* and try to remember all the unusual things mentioned.
- Repeat the statement, "I took a trip to Taholah and in my bag I carried . . . (sea cookies, wampum sweet grass, etc.)"
- Each person must repeat what others have carried in their bag and then add another item. You may want to reread parts of the story to help remember items to carry in your bag.
- Continue this activity around the circle until everyone has tried to recall what is in the bag and added to it.
- If someone cannot recall what is in the bag he/she must drop out of the game. The last student to be able to recall correctly the entire contents of the bag is the winner of the game.
- You may repeat the game, changing locations or a time era to a place you might like to visit.

Joseph's Long Journey
Illustrated by Evelyn Chenois

Dedicated to and in memory of
Harold L. Hawks

A small fire glowed in the darkness on the small sandy island located near the middle of Shoalwater Bay. Nearby, a short cedar dugout canoe rested in the shadows on the sand. Joseph, an Indian boy, was steaming oysters in the shell for his evening meal. He wore brown leather boots, gray cotton trousers and a black wool sweater that buttoned down the front.

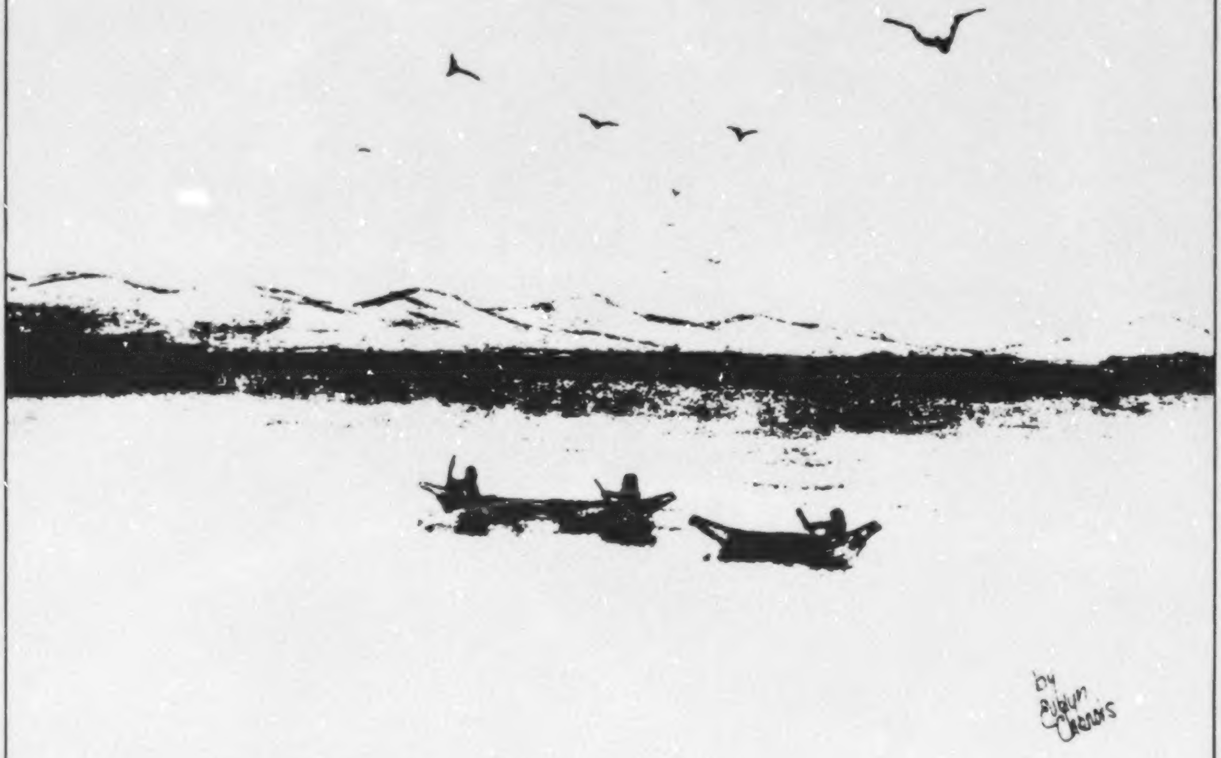
He usually did not eat alone but on this particular evening in early September, 1886, he was stranded on Pine Island. The tide had gone out leaving his canoe high and dry. When the tide is out at Shoalwater Bay, miles and miles of mud flats and sand spits are exposed. Joseph would not be home that night.



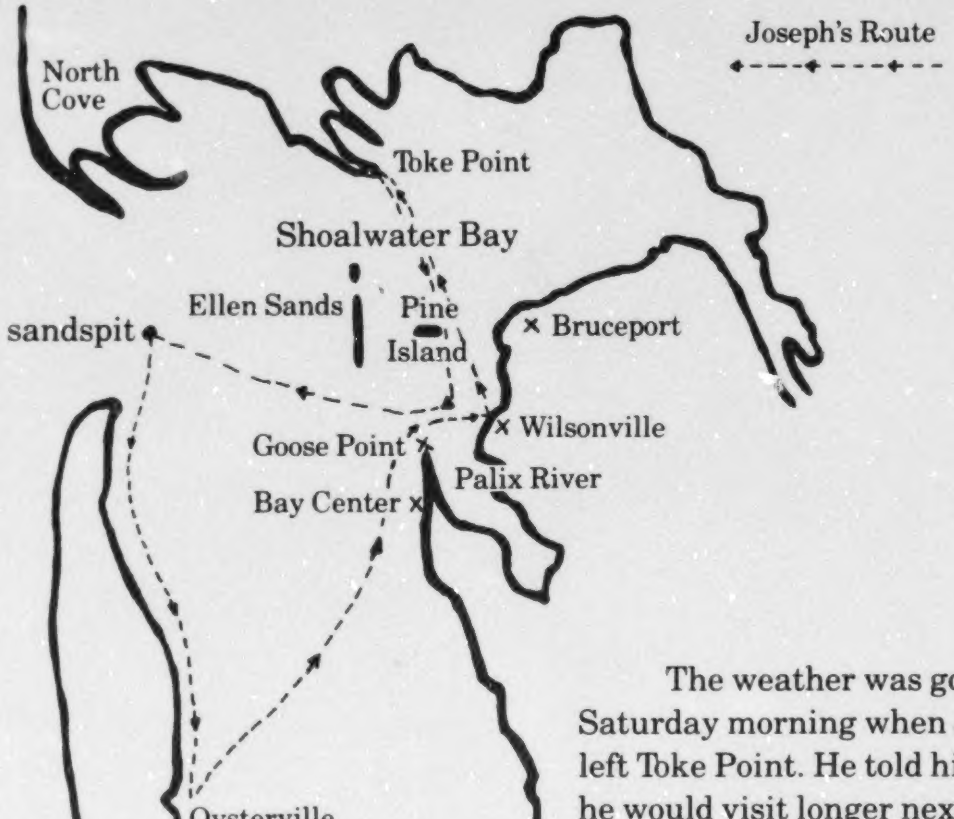
Joseph was 13 years old and lived in Wilsonville on the south shore of Shoalwater Bay. Yesterday (which was Friday) his father gave him permission to visit Toke Point which was five miles away on the north shore. Indian people from Toke Point who worked in the oyster beds near Wilsonville would return home on Friday. Joseph would travel with them. Before they left, Father said to him, "Joseph, I think you are old enough to cross the bay alone, but you must be careful. Sometime in their lives, all young men must learn to travel the bay alone."

Joseph was happy to hear these words from Father. "I will be very careful Father. Thank you very much."

"When you arrive at Toke Point, spend the night at your cousin's house. Return with the incoming tide on Saturday," Father said.

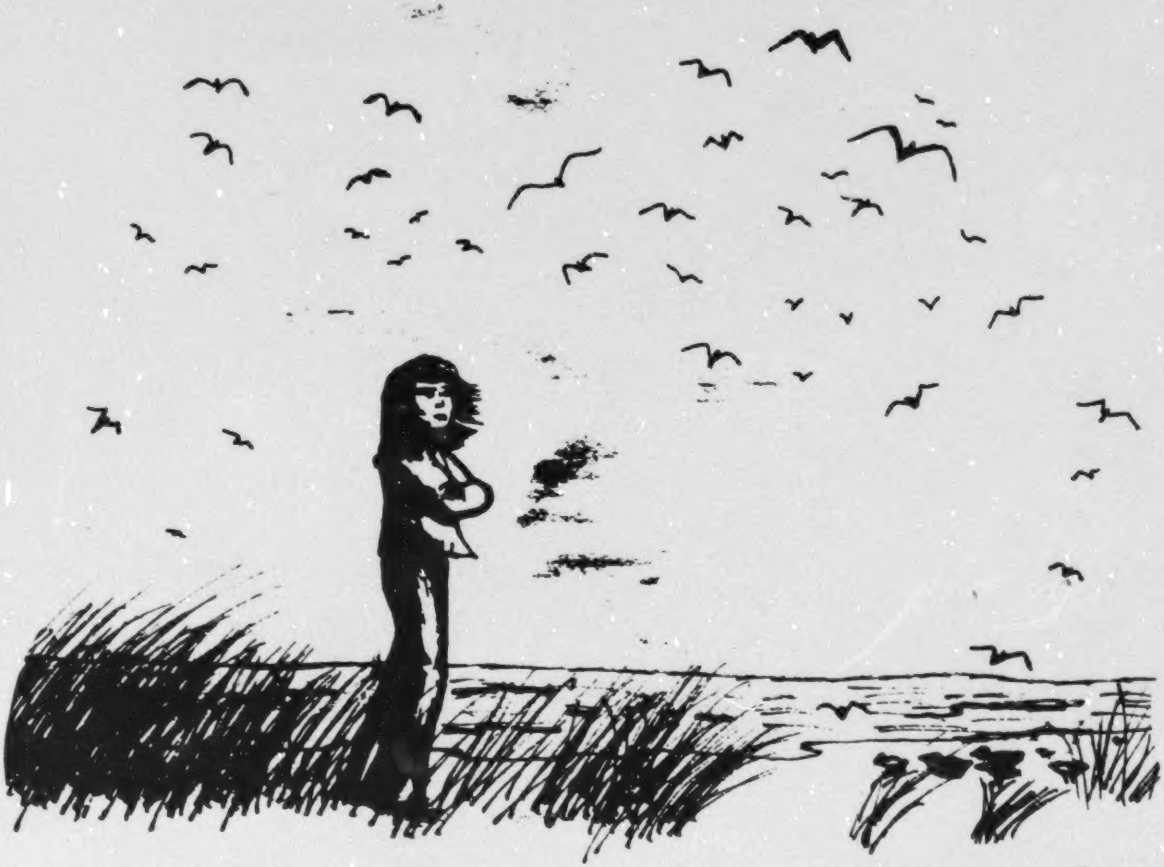


Joseph made the crossing with two companions. The men paddled a large canoe loaded with their belongings. Joseph was able to keep up with them. They arrived at Toke Point early in the afternoon. Joseph walked to his cousin's house from the beach. He had a delightful visit with his cousin. They paddled their canoes around Toke Point, went swimming and had a good time.

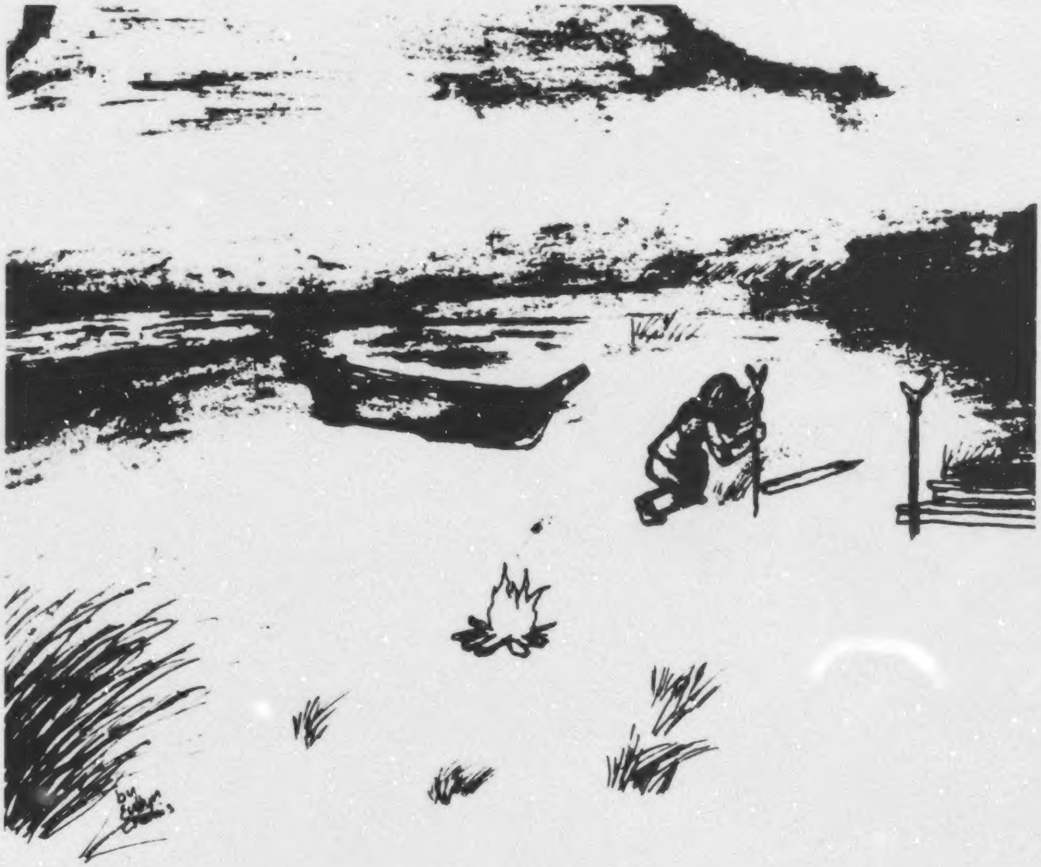

Joseph's Route
North Cove
Toke Point
Shoalwater Bay
Ellen Sands
Pine Island
sandspit
Bruceport
Wilsonville
Goose Point
Palix River
Bay Center
Oysterville

The weather was good Saturday morning when Joseph left Toke Point. He told his cousin he would visit longer next time.

Pine Island is half way between Toke Point and Wilsonville. Because the canoe moved along rapidly, Joseph decided to stop. He wanted to explore the fascinating island. Joseph paddled the canoe to the island's south side and pulled it up on the beach. Unknown to him, he was far away from the channel he was to take to Wilsonville.

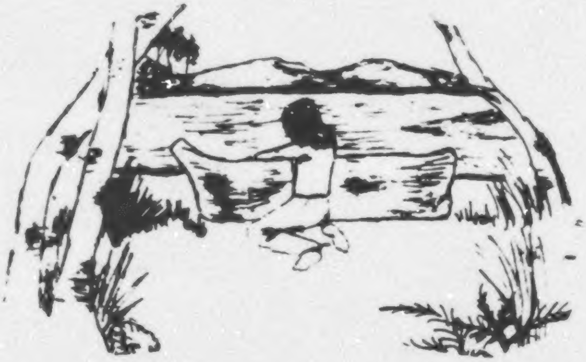


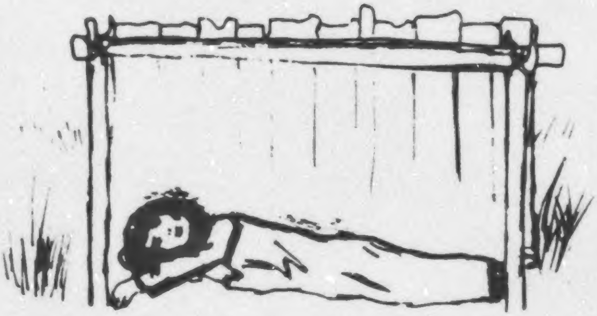
The seagulls on the bay nested and hatched their young on this island. There were thousands of them. The young ones were a little larger than baby chicks and ran all over the beach. The older birds made loud screeching noises trying to scare Joseph away. He enjoyed himself and forgot about the time. The island was five acres in size and he had covered all of it.



When Joseph returned to his canoe he saw the tide had gone out and was far from the beach. He attempted to drag his canoe to the water but soon tired and gave up. He rested, then pulled the canoe farther up on the beach. The channel looked as if it was a mile away. He knew he would have to spend the night on the island. Joseph was not worried. He had camped many nights on the beaches of Shoalwater Bay but always with his family. Still, he knew he could do it alone if he had to. Joseph's father and uncle taught him how to build a fire and keep it burning. They taught him how to make emergency shelters, both in the woods and on the beaches. He could gather and cook oysters, clams, cockles and mussels on an open fire.

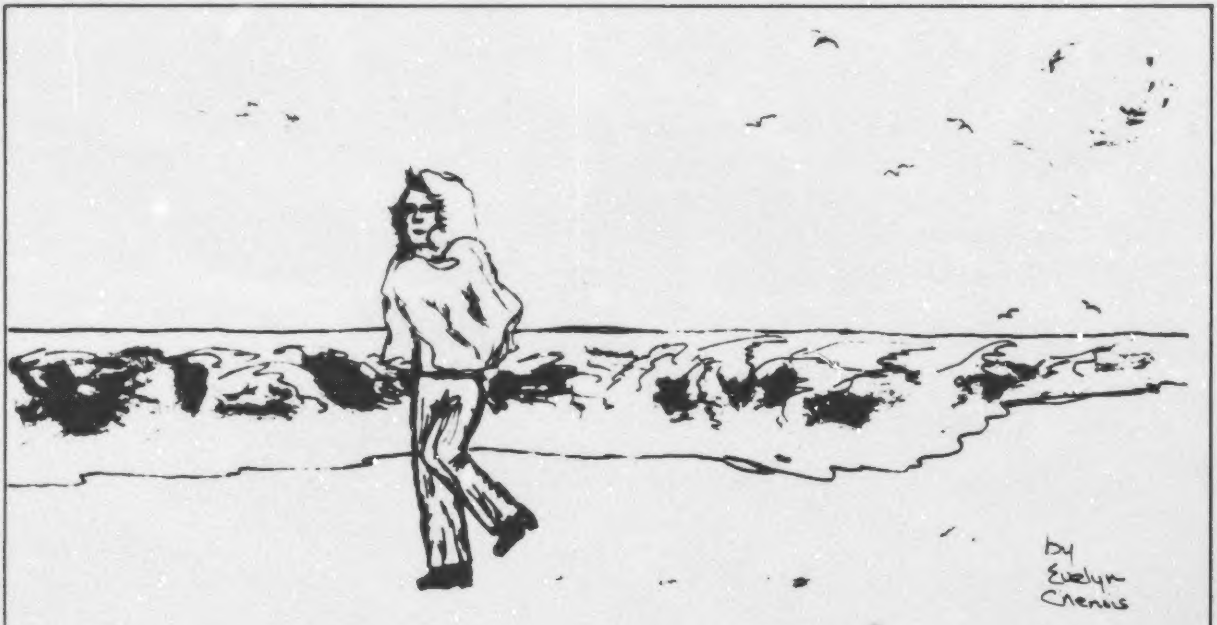
Joseph built a driftwood shelter between two logs, then gathered a dozen oysters from the tideflats. Oysters were plentiful on the bay. Joseph had matches so he did not have to rub two sticks together. He soon had a good blaze going and the oysters cooking. They smelled delicious. It seemed lately, Joseph was always hungry. He had grown four inches in the past year.





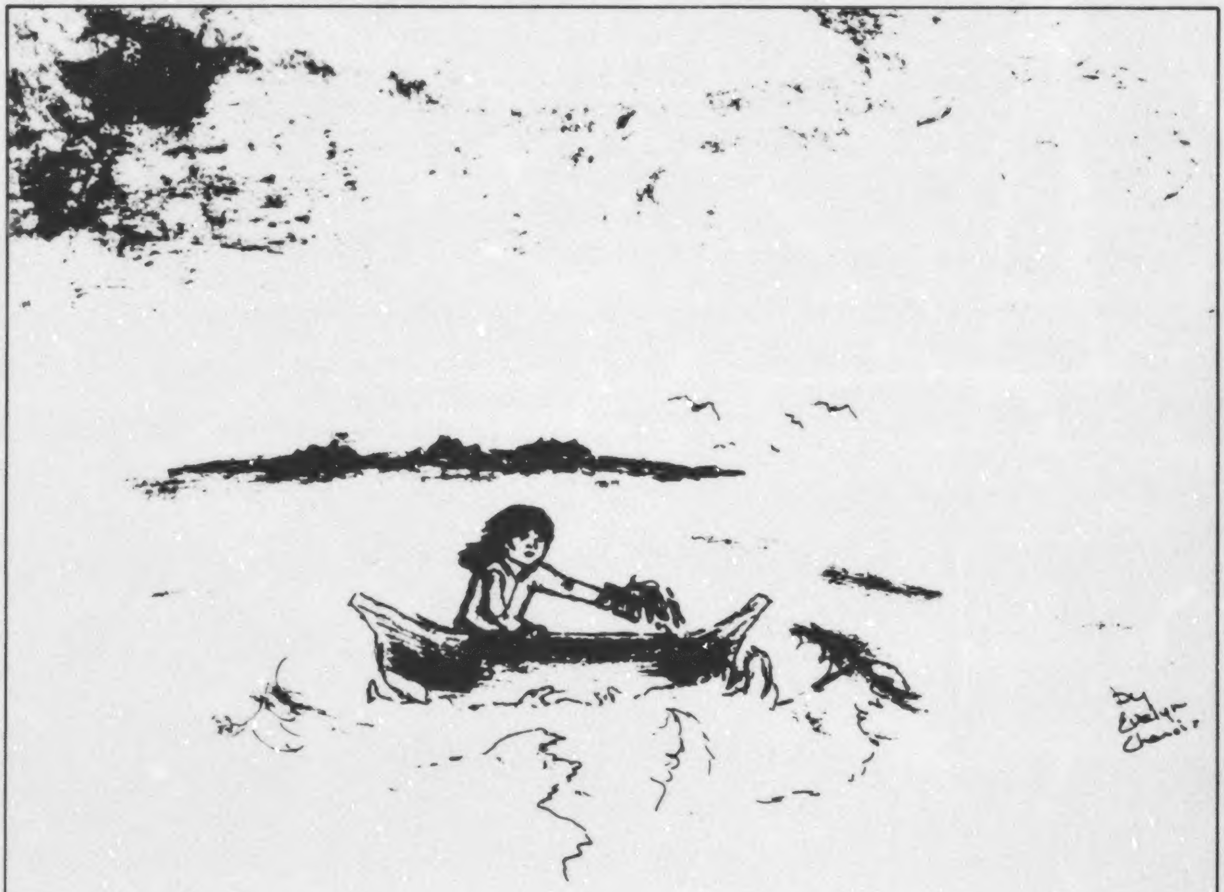
As Joseph settled down for the night, he could see faint lights at Wilsonville and Bay Center. The villages were about two miles south of Pine Island. The mouth of the Palix River separated Wilsonville from Bay Center, a distance of a half mile. Joseph heard the barking dogs and the yipping coyotes in the distance. He felt a little lonely since this was the first night he really spent alone. He forgot his loneliness when he thought of his canoe and the pleasure he got from building it.

Joseph had always lived near the water. He had always been around canoes, boats and rafts. When he was little he enjoyed making boats. He used wood planks, small logs or anything that would float! A year ago Father had given him a nice cedar log and had guided him in carving his small canoe. It took eight months to complete it. Father was surprised how easily Joseph finished the canoe. He did a good job. Joseph had a talent for making canoes and boats.



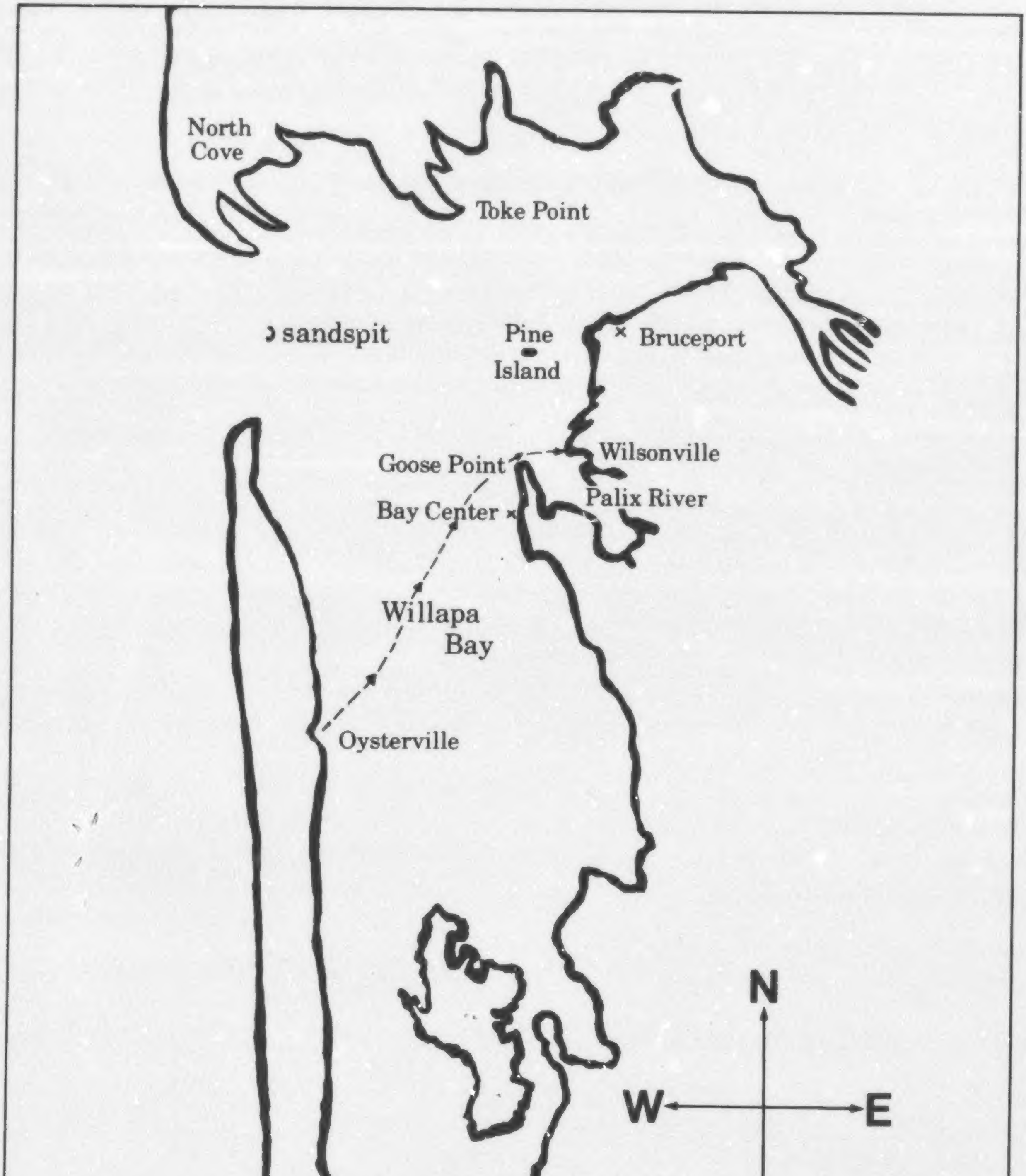
Shoalwater Bay was a busy place in September. Great schools of Chinook salmon entered the bay on their journey up the rivers. Fishermen were busy readying nets and traps for the annual catch. From the bay's natural stock, oystermen moved new oysters to their beds. Boats were very important. Life could not exist without them. Joseph decided he was going to be a boat builder. He wanted to be the best. With all the activity in the bay, he would never be out of work.

On Sunday morning, Joseph woke with a start. The dark clouds threatened to rain. The wind blew a little harder. The weather on Shoalwater Bay could change in a hurry. One day it would be clear and calm, then stormy on another. Joseph was not sure what it was going to do today. He told himself, "The wind isn't too strong, maybe I'll take a chance and paddle for home." As the tide rose, Joseph thought, "It must be close to high tide." He wanted an early start to avoid the outgoing tide, but he had overslept.



Half a mile from the island the wind grew stronger and paddling got harder. To make matters worse, the tide began to ebb, making two forces he had to fight. Soon Joseph was driven farther west, away from Wilsonville and away from Pine Island. The waves splashed into Joseph's canoe. It was hard to paddle and bail water out of the canoe at the same time. Joseph knew he wouldn't make it home now. He had to do something! He had been too busy paddling and bailing to be afraid. He remembered things his father had taught him about the water, "Always remain calm." He was nervous but didn't panic. Father also told him, "Get to any shore quickly if you are in trouble."

Joseph saw a sandspit about half a mile away in the same direction the wind and tide were taking him. He quit struggling and turned his canoe toward the spit. It wasn't where he wanted to go, but if he could land on the spit, he would be safe. "I'll wait for the tide to change and try to make it to Long Beach Peninsula," he thought. Joseph paddled expertly in the rough water and landed safely. He was soaked to the skin and his mouth tasted of salt water, but he was happy. He could hear the ocean waves roaring onto the sandspits west of him. If he had not made it to this spit, he could have been swept out to sea. As Joseph waited he viewed the bay as he had never seen it before.

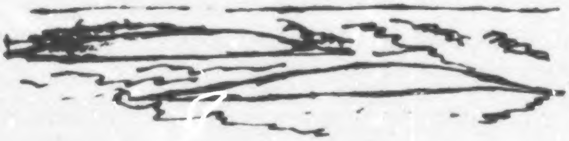

North Cove
Toke Point
sandspit
Pine Island
Bruceport
Goose Point
Wilsonville
Bay Center
Palix River
Willapa Bay
Oysterville
N
W
E
S

29

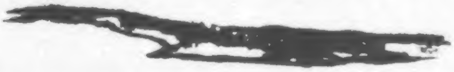
West of him were more sandspits, as well as the boat channel by which the boats entered and left the bay. To the south was the long southern arm of the bay. To the east he could see Pine Island. "Oh, how I wish I'd stayed on that island," he said to himself. North of him was North Cove. He didn't want to go there because it was close to the ocean and the waters were dangerous.

While Joseph waited for the tide to change, the wind and water calmed down. He knew now he should have stayed on Pine Island. "If I survive, I won't make the same mistake again," Joseph said. To keep warm he ran on the sandspit. He would bundle up in his wet wool blanket and run when he got cold. Joseph was scared but he was in control. He decided to paddle to Long Beach Peninsula when the tide came in. Then he would paddle to Oysterville. His father had friends there.

It was mid-afternoon and the tide had been coming in for two hours. Joseph launched his canoe and paddled south toward the village of Oysterville. Joseph was hungry and tired. He was afraid to try crossing the bay after his experience this morning. Rapidly the incoming tide and current carried him toward Oysterville. Soon, he was past the open spits and gliding along beside the tree-covered Long Beach Peninsula. It was late afternoon when he landed at Oysterville and knocked on the door of his father's friend's house.



Sandspits



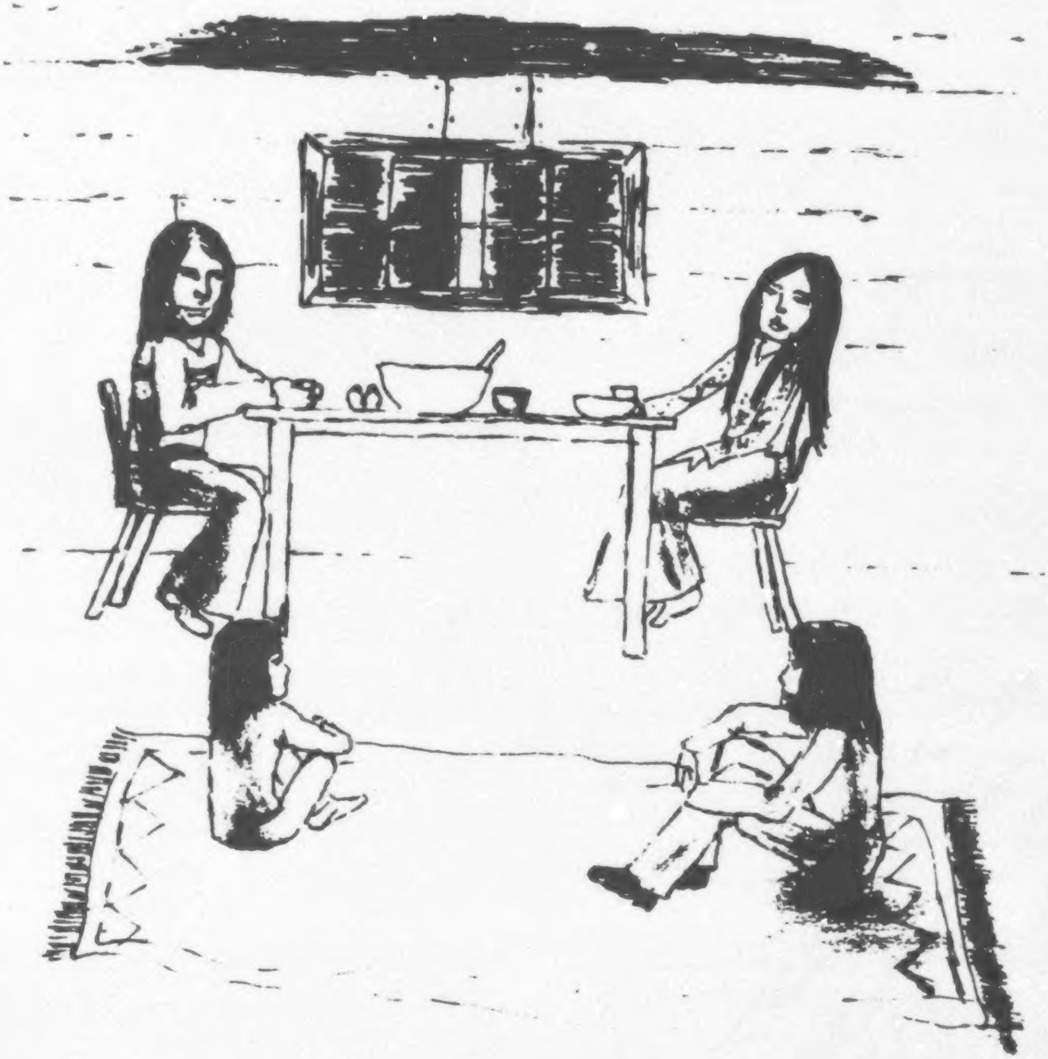
Long Beach

Pine Island

North Cove

by
Evelyn
Ouchis

Joseph told the family his story. There was probably a search party out looking for him now. He knew his father would not be worried over his being one day late, but he would be worried over a two-day absence. They invited Joseph to stay overnight. Tomorrow they would go with him to Wilsonville. Joseph had a good meal of baked salmon, bathed and went to bed early. For some reason he felt more grown up!



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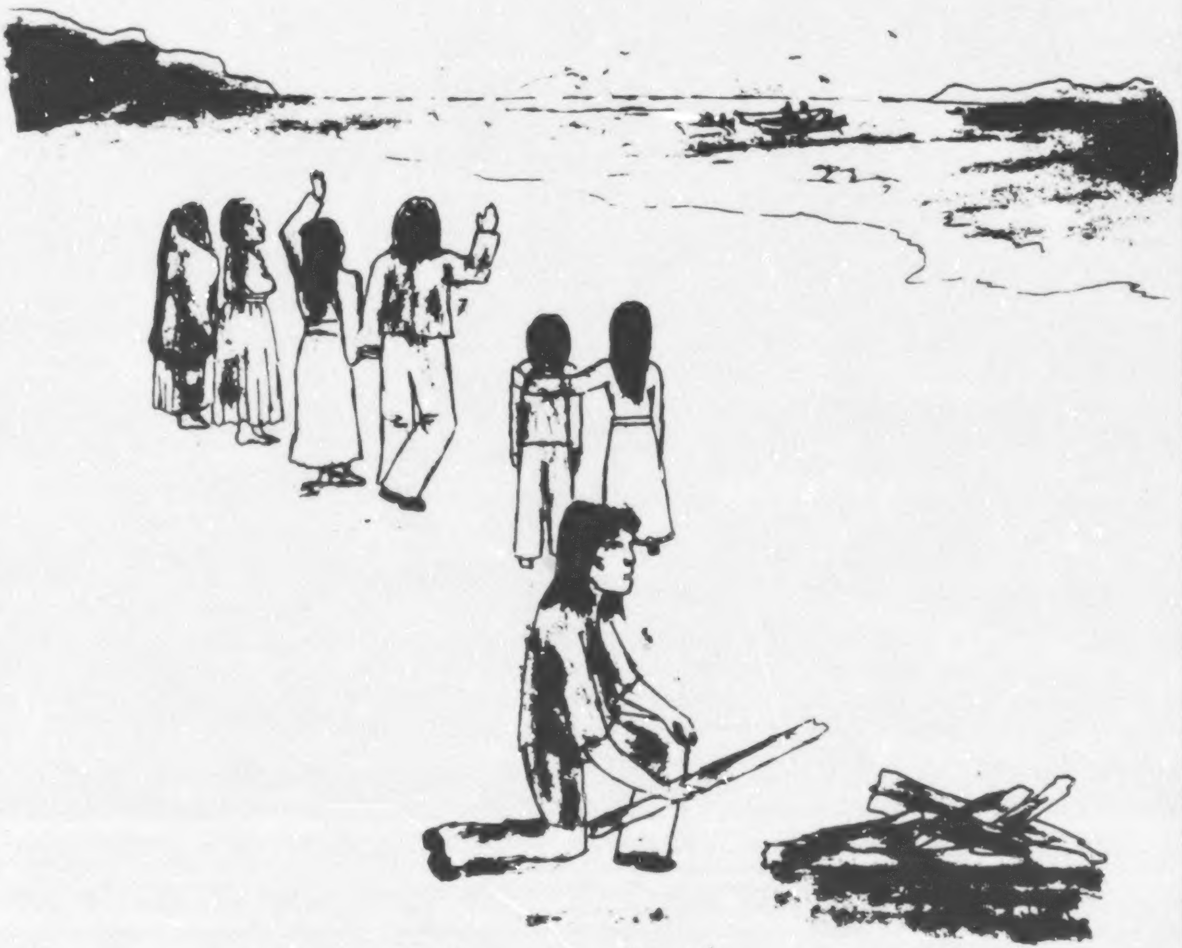
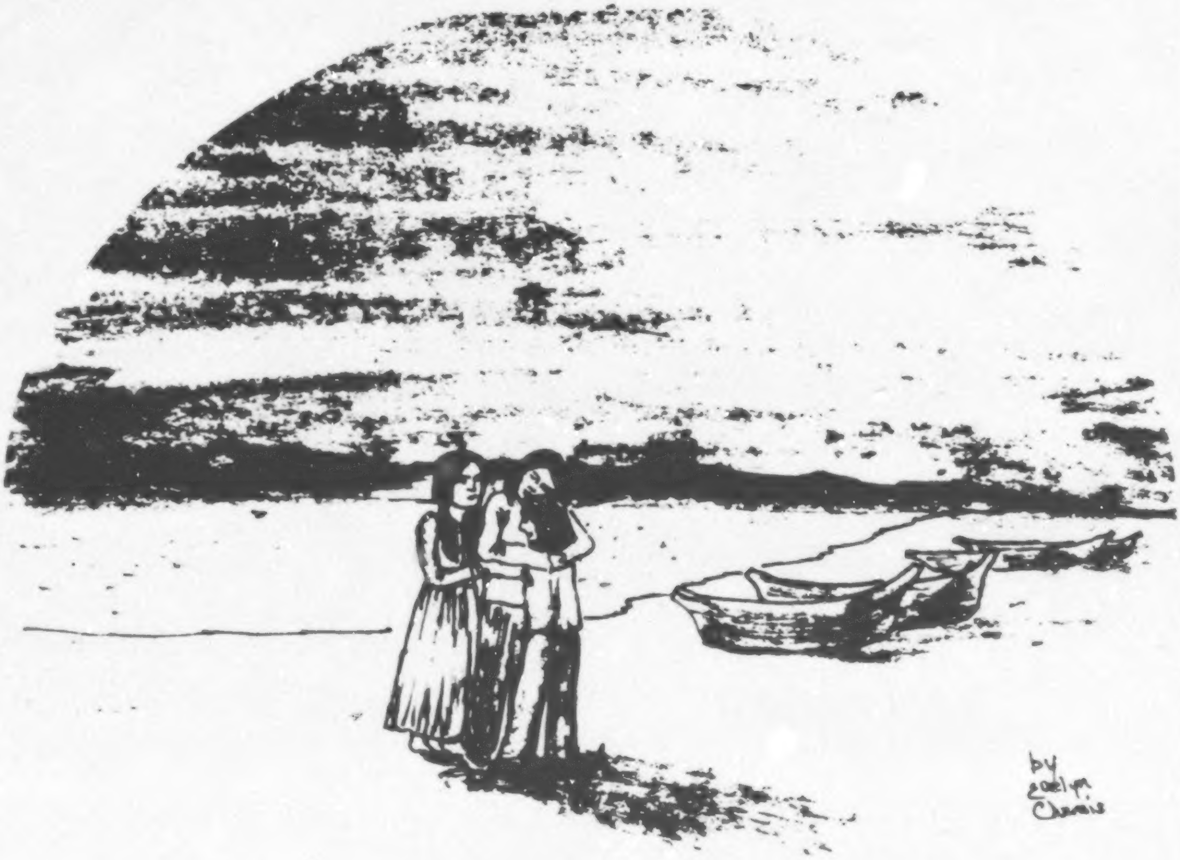


Late the next morning, Joseph and Father's friends left for Wilsonville in two large canoes. Joseph and another young boy paddled his canoe. They made good time to Goose Point which was across from Wilsonville. When Joseph saw the long sandy beach near his home, he paddled harder. It felt like he had been away from home for weeks.



They reached Wilsonville in the afternoon. Joseph's family and friends ran down to the beach to meet them. Joseph's mother, with tears in her eyes, hugged him, "Oh Son, we are glad to see you are safe. Your father and several others are out looking for you now. We could see your fire on Pine Island last night. We thought you would be home this morning. Your father should be back before the tide gets too low."

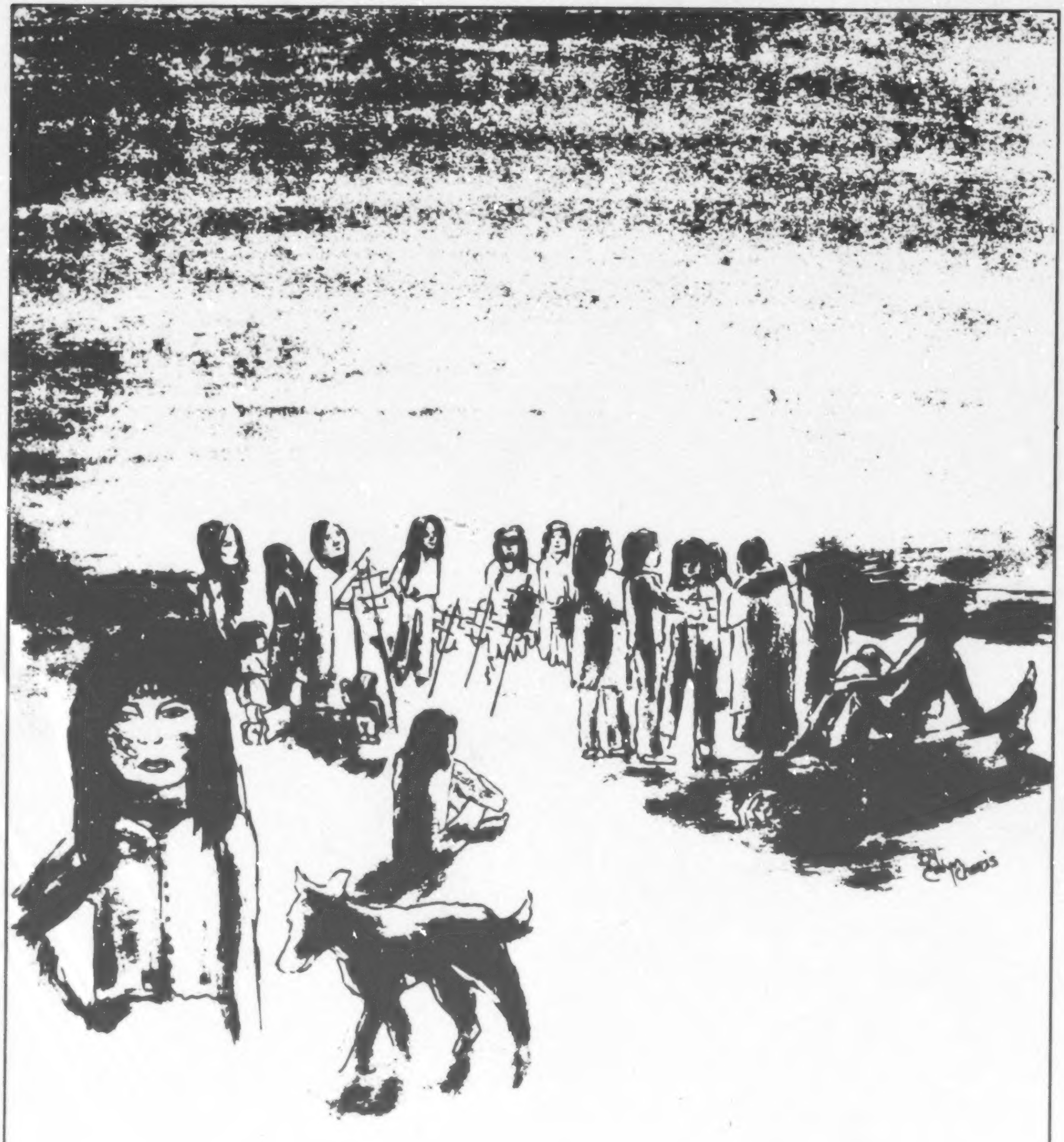
Joseph's mother and other Indian people from Wilsonville built a huge fire on the beach and prepared a large feast. When Joseph's father returned, he greeted his friends from Oysterville and thanked them for bringing Joseph home. Father said he saw them paddling to Wilsonville from a distance and recognized Joseph's little canoe. He turned to Joseph and embraced him and asked him to tell his story again.

"Son, you have done very well. You kept calm and did the right thing by going to Oysterville. The only mistake you made was leaving Pine Island when it looked stormy, but we learn by our mistakes, right Son?"

"Yes, Father. I really learned a lesson this time. It will stay with me for the rest of my life."

"I know it will, Son." Then Joseph's father said, "Let us eat now and celebrate your return."

The main course of the meal was fresh caught salmon roasted over the fire. The salmon was split lengthwise and placed on sharp sticks which were pushed in the sand. There were hard shell clams roasted on hot rocks under mats of seaweed. The clam juice would drip on the hot rocks making steam which cooked the clams. Bread baked in the hot ashes was dipped in seal oil before eating. The feast lasted until midnight, and when it was time to go to bed, Joseph thought this was the best day he had ever lived.



MacCLURG VIVIAN

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Honoring

AIM ➽ **To appreciate the value Indians placed on giving to others**

HONORING CEREMONIES

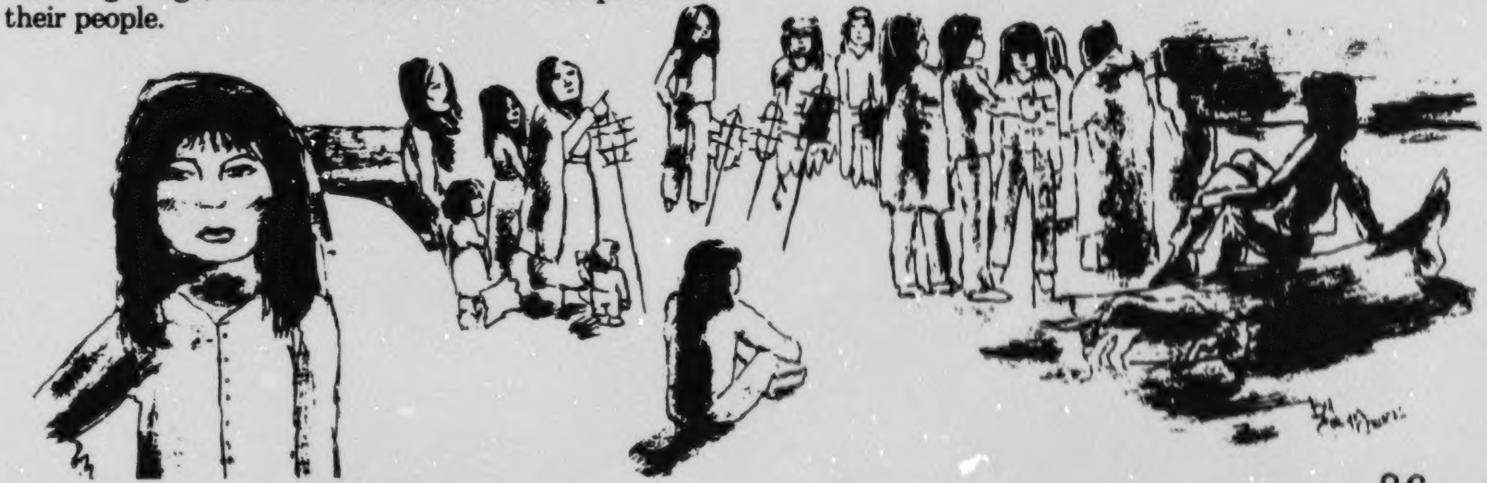
Indian people have had their own ways of honoring. Remember the Potlatch ceremony in *A Visit to Taholah* which involved the giving of gifts. Gifts helped a tribe to take care of all of its people. In this way it was possible to make sure that the poor, the old, the sick, and those having hard times would be taken care of.

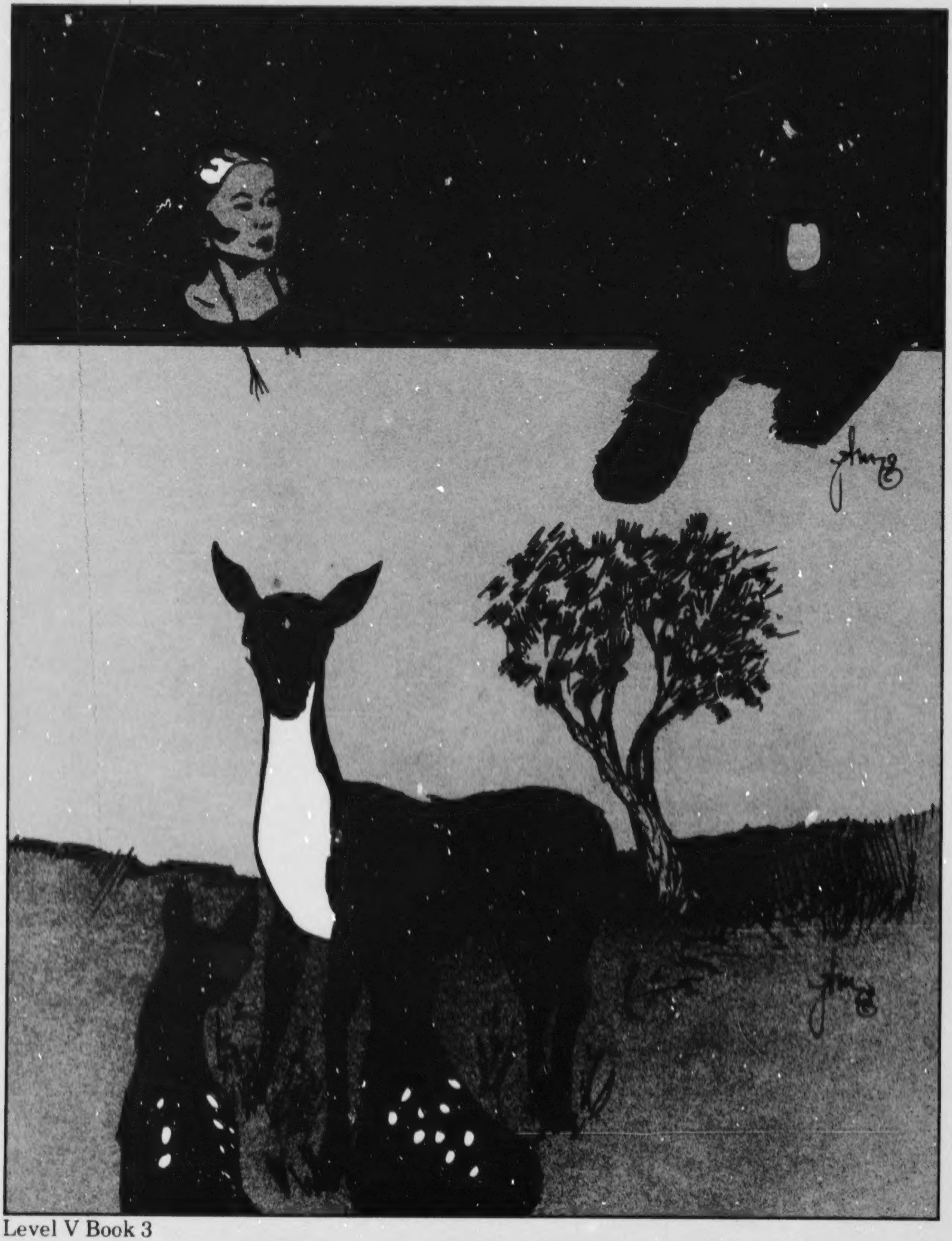
Celebrations were held to honor both the living and those who had died. Sometimes it gave an opportunity to recognize good hunters or fine artists and craftsmen. During these occasions, everyone ate, sang honoring songs, danced and felt the love and pride of their people.

GIVE-AWAYS

The Plains and Plateau Give-Aways feature the giving away of many quilts, fabrics, woolen blankets, beadwork, quillwork and anything of value that the family wants to give away. Members of the family hosting a Give-Away always dance together in honor of their loved ones. In old times this family, if honoring the dead, gave away all that they owned including tepees, horses and all personal belongings.

On the Northwest Coast, families held potlatches. The potlatch was a significant social event in which a family's wealth and social standing were measured by the quantity of food and gifts given away to others.





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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Do What You Are Told

Na-See-Natchez (The Wet Boy)

The Bears and the Deer

Level V Book 3

Developed by the Burns Paiute Reservation

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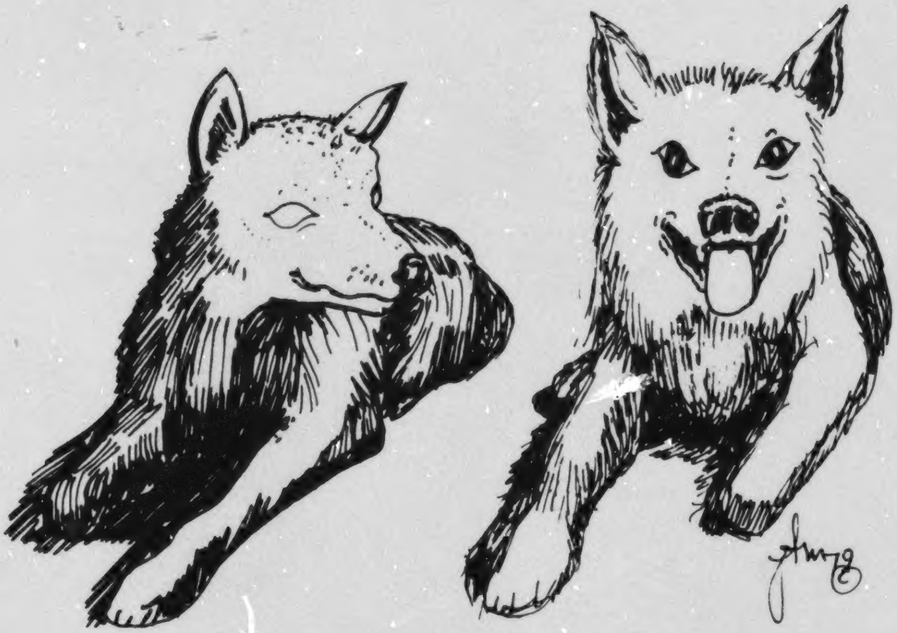
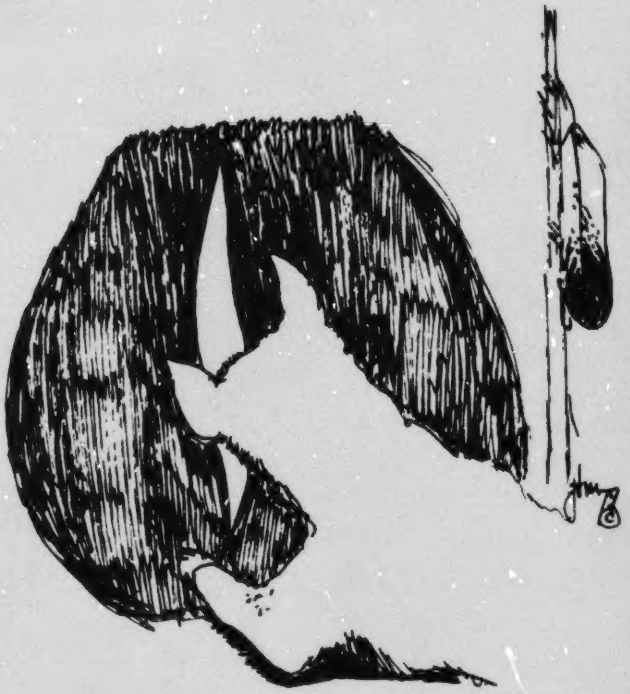
Printed and bound in the United States of America

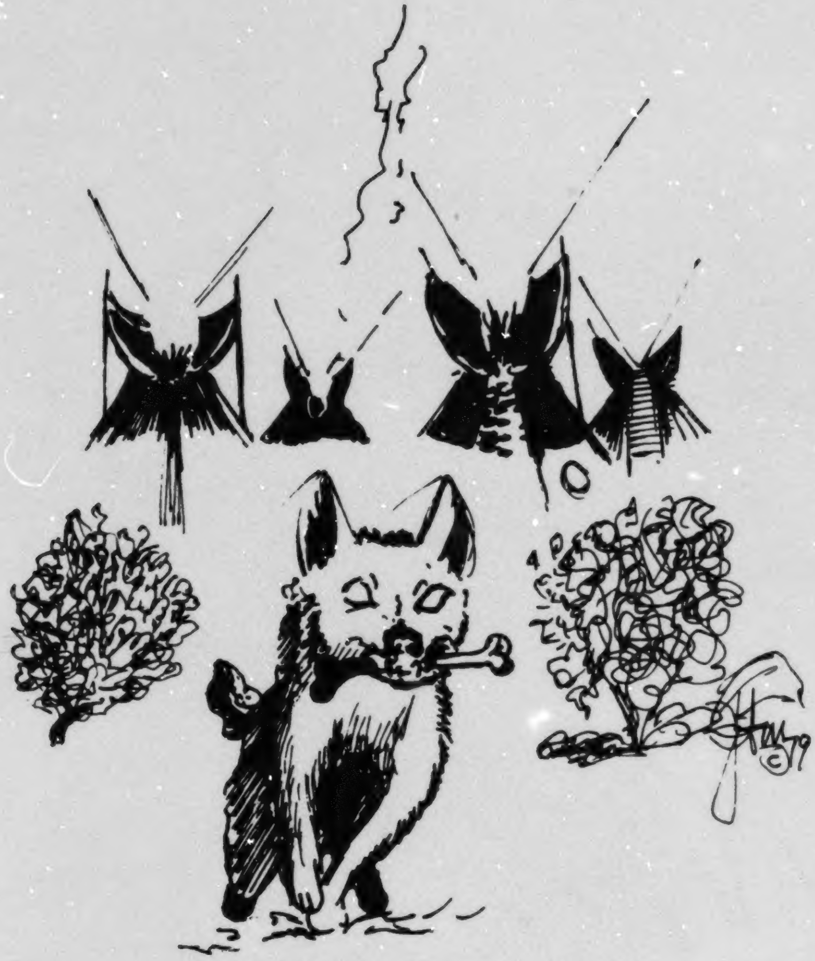
Do What You Are Told



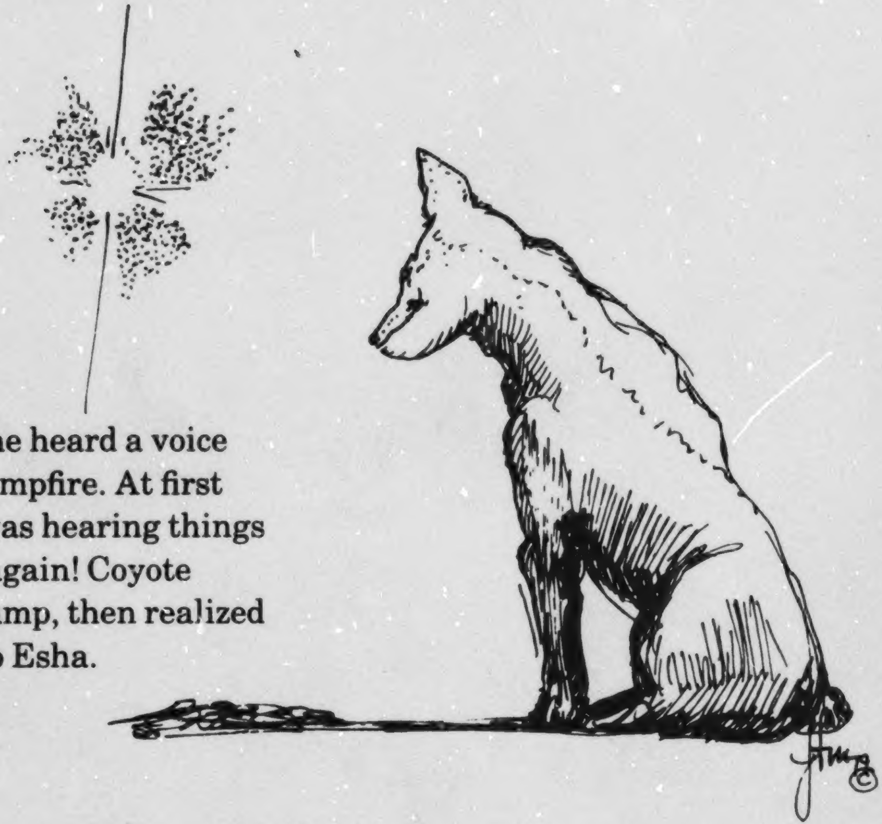
Coyote was with Esha who was going to be in a fight. As Esha was getting ready, he told his brother, "Don't watch me even though you hear a lot of fighting. Don't even peek."



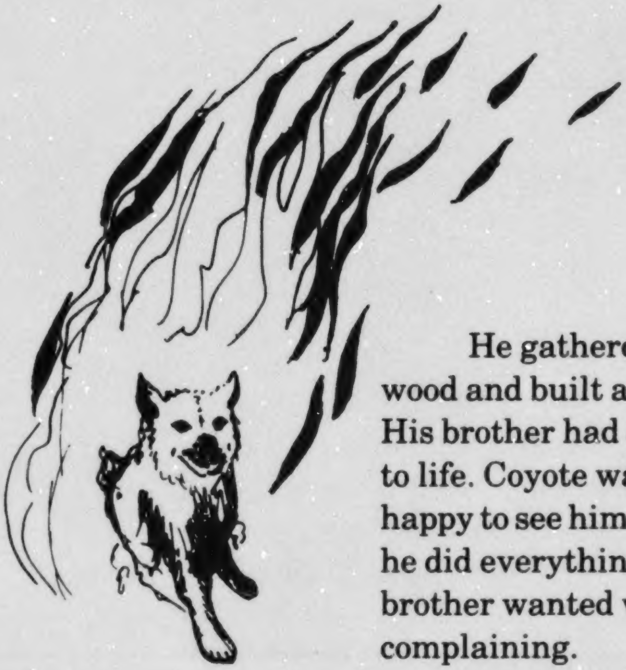
Coyote could not stand looking at his brother. He heard the fighting outside the teepee and decided to peek through a little crack. At that instant his brother was shot and fell to the ground.



Esha's enemies roasted him, then celebrated their victory by dancing. Coyote tracked them to the dance. He waited until they were feasting. He knew he had to get one of his brother's bones. When they weren't looking, he grabbed a bone. He carried it with him everywhere he went. At night he would bury it in the ground. He did this for several days because his nosiness had caused his brother's death. He wanted to make up for it by carrying the bone with him.



One morning he heard a voice tell him to build a campfire. At first Coyote thought he was hearing things but the voice spoke again! Coyote looked around the camp, then realized the voice belonged to Esha.



He gathered some wood and built a big fire. His brother had come back to life. Coyote was so happy to see him alive that he did everything his brother wanted without complaining.

Walk A Mile

AIM **To better understand the problems of being a handicapped person**

The two daughters in *Na-See-Natchez* paid for their unkind behavior. The *wet boy* could not help the way he was, just as many people cannot help how they look, what skin color they have or what handicaps they may have.

Indian people believe that all life has the potential for bringing forth beauty. Every blade of grass, every four-legged brother, every two-legged brother, every element of the earth, of the air and of the water has a reason for being and seeks to do great things - create beauty.

When someone is different, try to understand. Most people do not choose to be that way. If you were to live their life as they do - walk a mile in their moccasins - for a while, you might begin to understand how that person feels.

Pretend you are a person with a broken leg. Think of the problems you might have.

- Write *I can't stand it when* ... (and finish the sentence). Combine all the sentences to make an **I Can't Stand It** poem.

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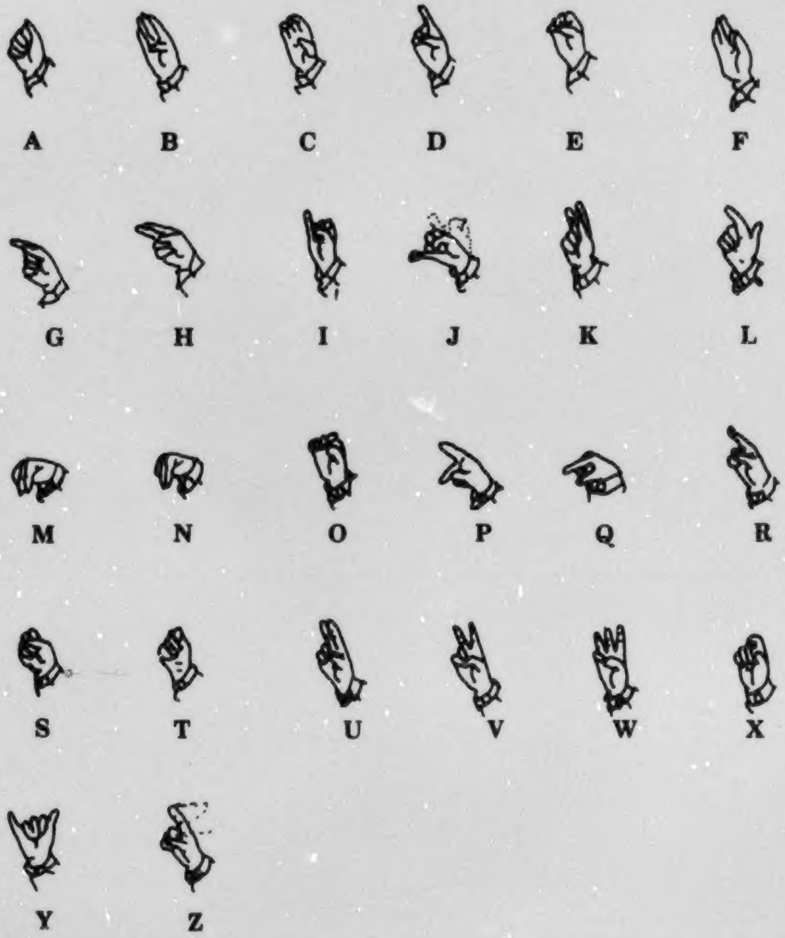
- Continue on your journey, stopping occasionally to touch, hear or taste. The last sense you should use is your sight. Open your eyes! Continue on your journey.

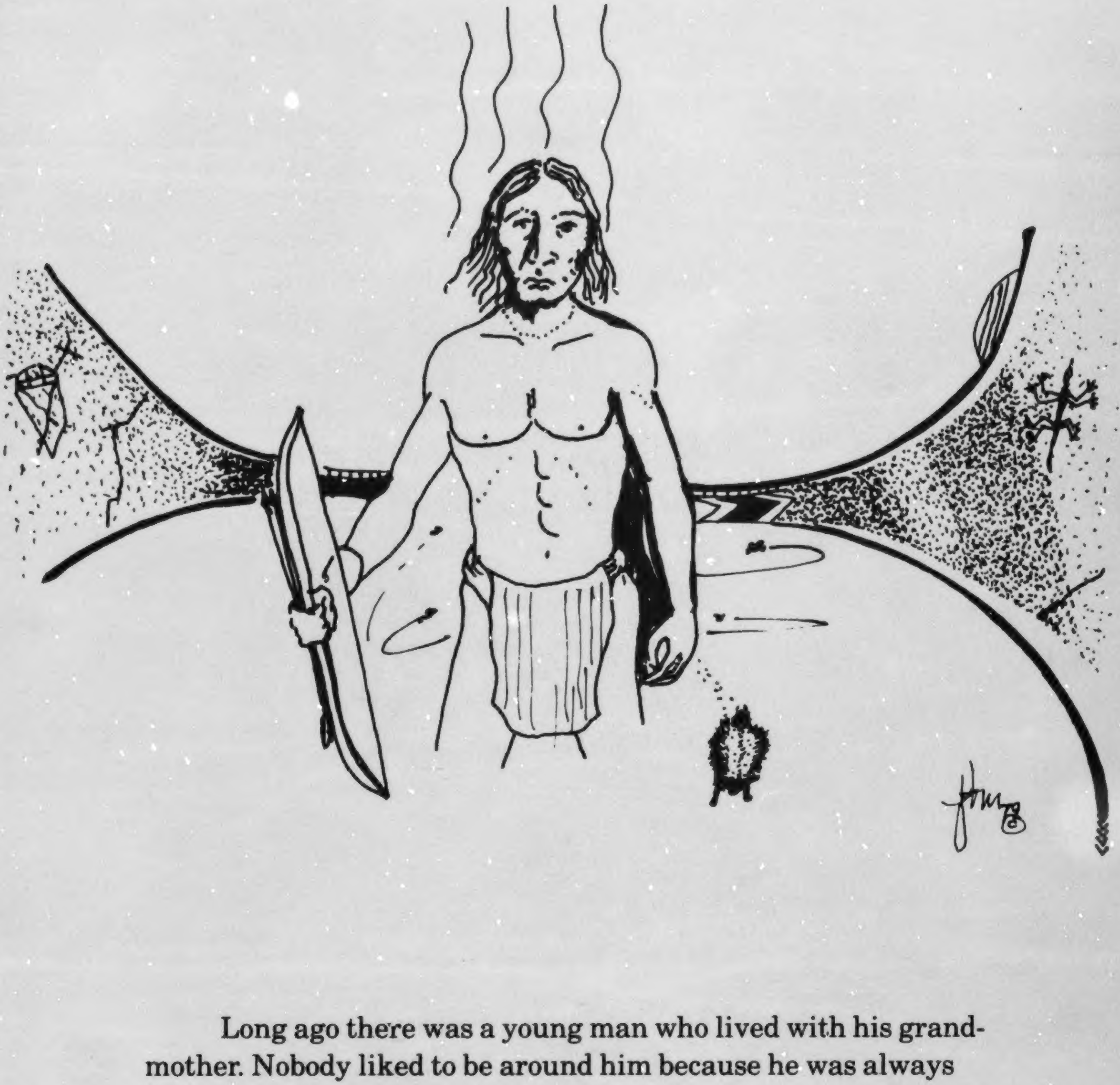
- When you return from your journey, discuss how it felt to use only one of your senses at a time.

- Now try forming letters to words using the hand alphabet for the deaf. Divide into pairs and take turns spelling a word, having your partner guess.

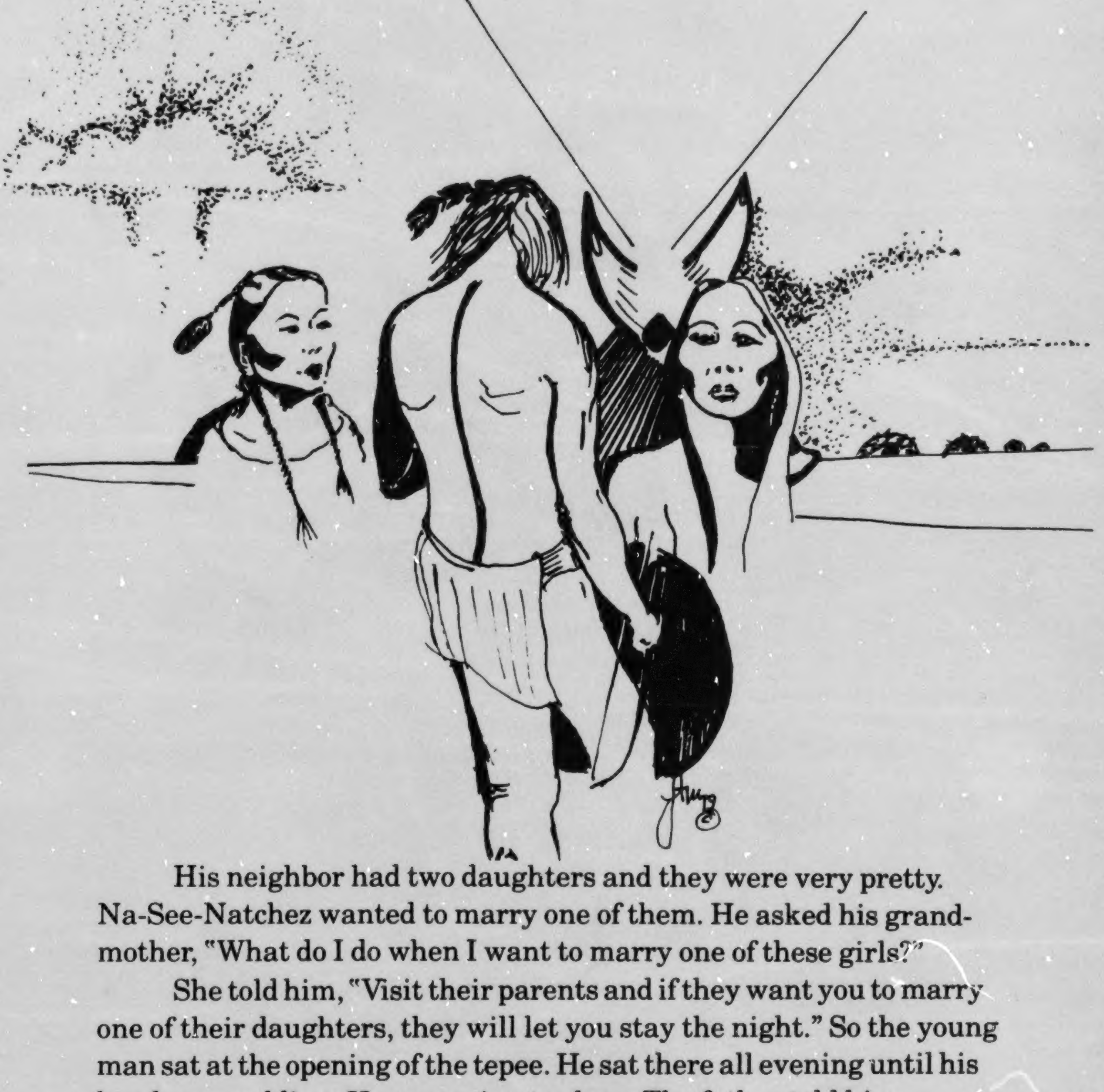
SINGLE-HAND ALPHABET



Na-See-Natchez (The Wet Boy)

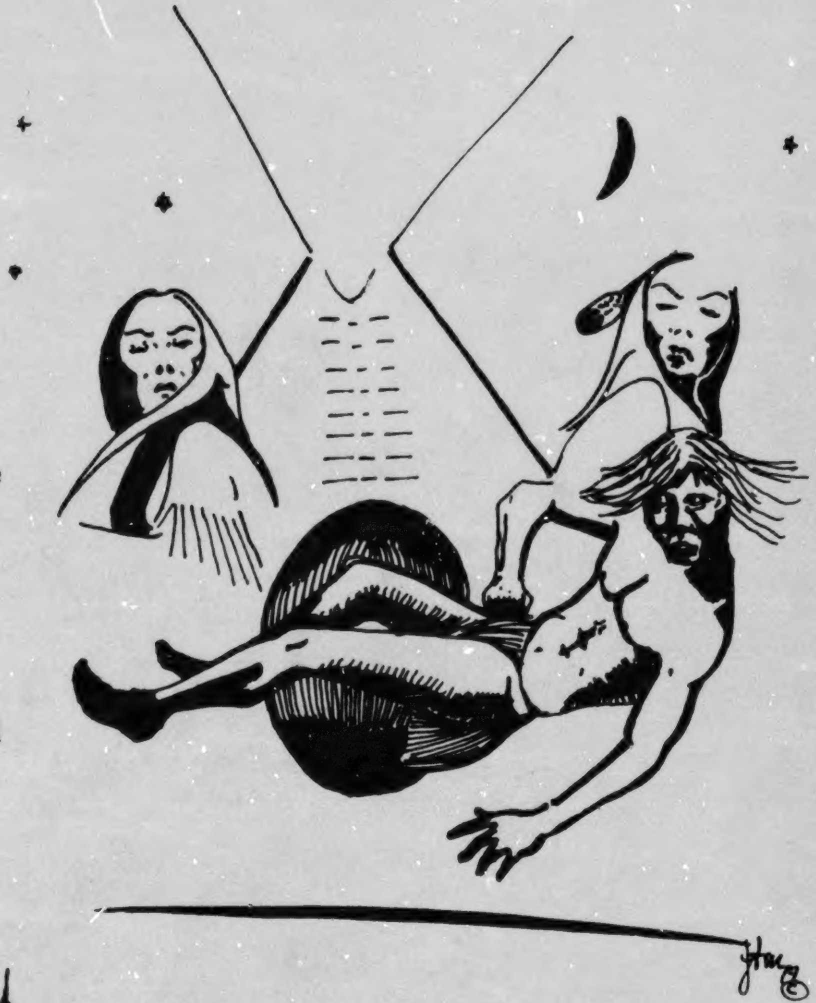


Long ago there was a young man who lived with his grandmother. Nobody liked to be around him because he was always having accidents.



His neighbor had two daughters and they were very pretty. Na-See-Natchez wanted to marry one of them. He asked his grandmother, "What do I do when I want to marry one of these girls?"

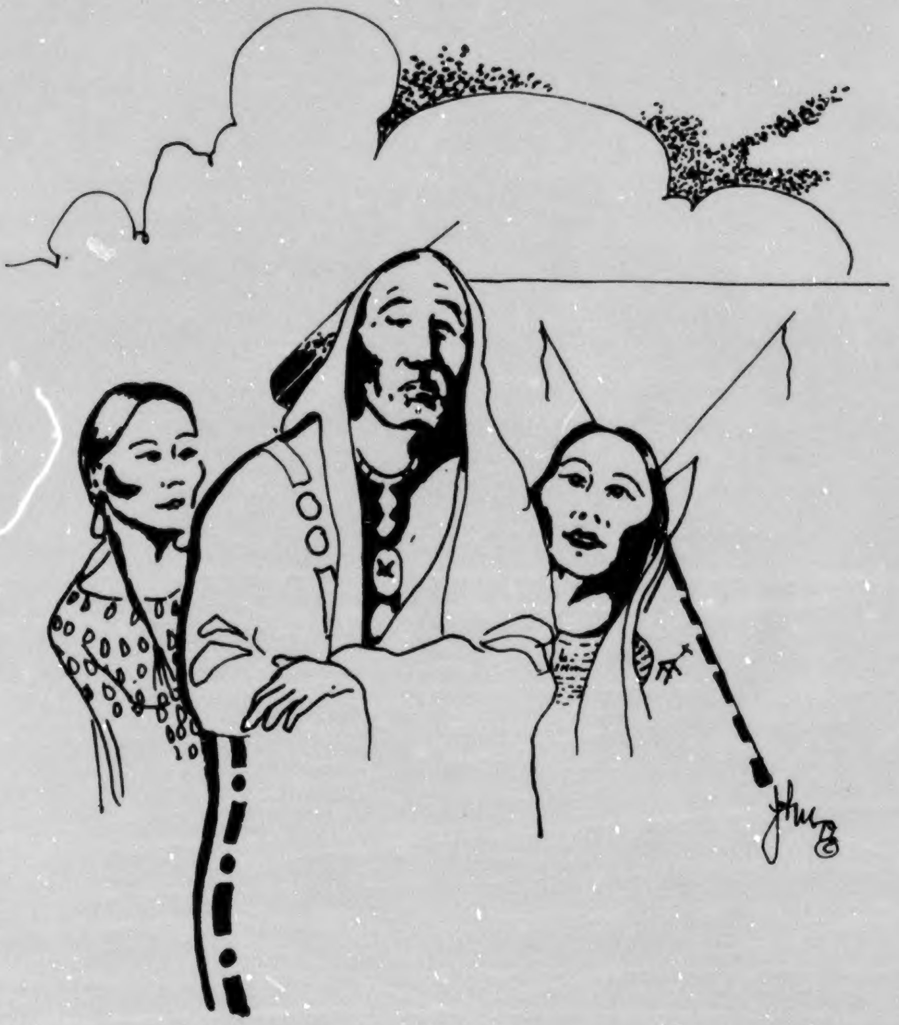
She told him, "Visit their parents and if they want you to marry one of their daughters, they will let you stay the night." So the young man sat at the opening of the tepee. He sat there all evening until his head was nodding. He was going to sleep. The father told his daughters to let him sleep with them so that Na-See-Natchez would not get cold.



During the night the young man had an accident. He wet the bed. The girls threw him out of the bed and told him to go home.

The young man cried and cried on his way home.

The next day he told his grandmother he was going away to the mountains. He told her, "If you hear thunder, stay in the tepee and don't look outside." He went into the forest and cried his heart out. The Great Spirit heard him and gave him horses and many other gifts. Na-See-Natchez was rich!



Thunder roared as Na-See-Natchez came off of the mountain. His grandmother heard the thunder and remembered her grandson's wish. She did not look outside. When the young man arrived he showed his grandmother the pretty gifts.

When the sisters heard that Na-See-Natchez was rich they tried to be friendly, but he just ignored them. They were sorry they had kicked him out of their house. They knew they should treat everybody the same, no matter what kind of person he is.

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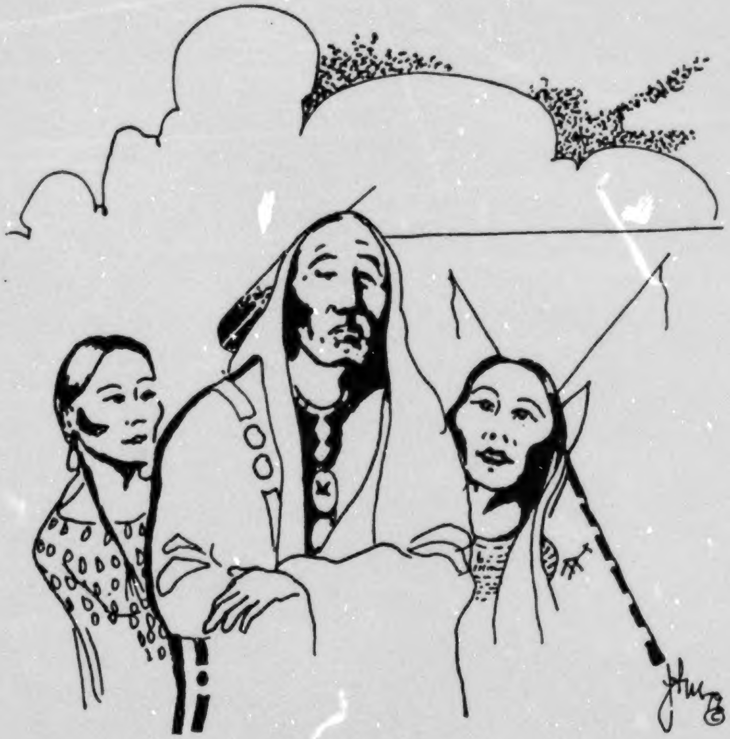

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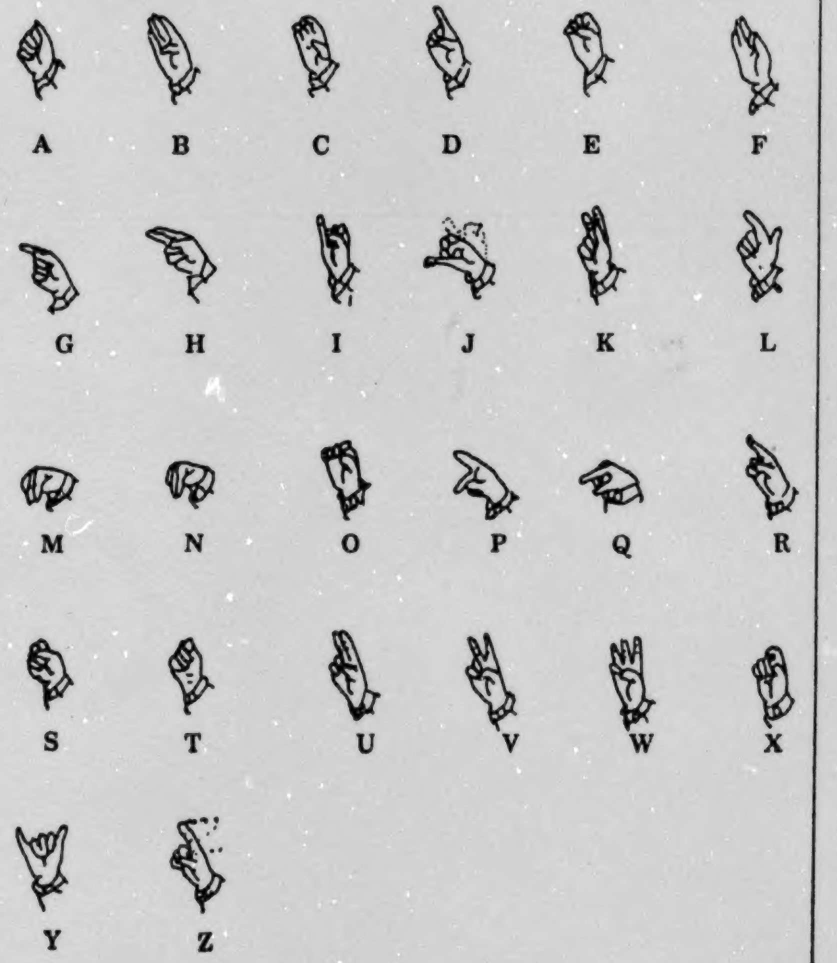
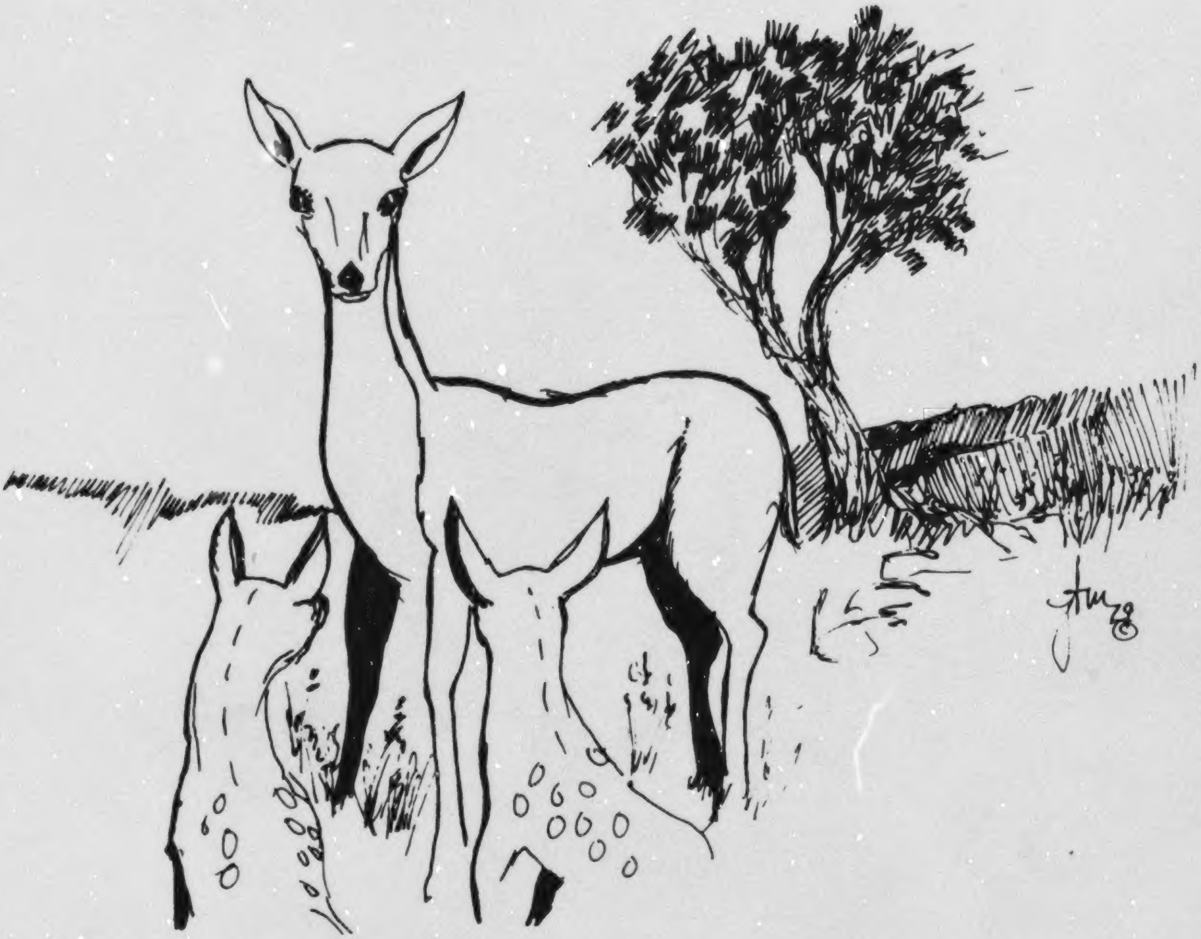


The Bears and The Deers



A bear and her two cubs lived close to a deer with two fawns. The animals were camped near their yapah digging grounds. Yapah is a tasty root the Paiute Tribe gather when available.

Everyday when the deer family went digging the bear checked for lice on the mother deer's neck. This made the mother deer very nervous. She told her children, "One of these days the bear will probably kill me. She is checking my neck too often. If this happens I will not return home that night. If I do not return, you should leave right away."

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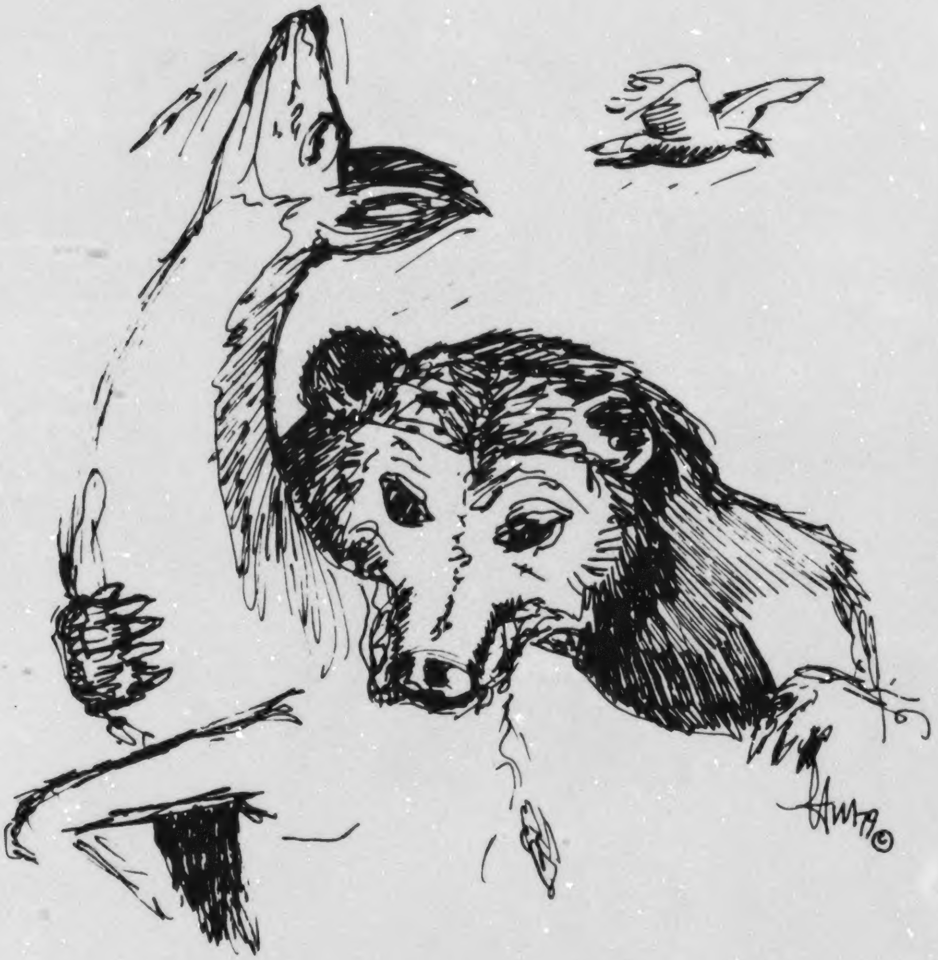
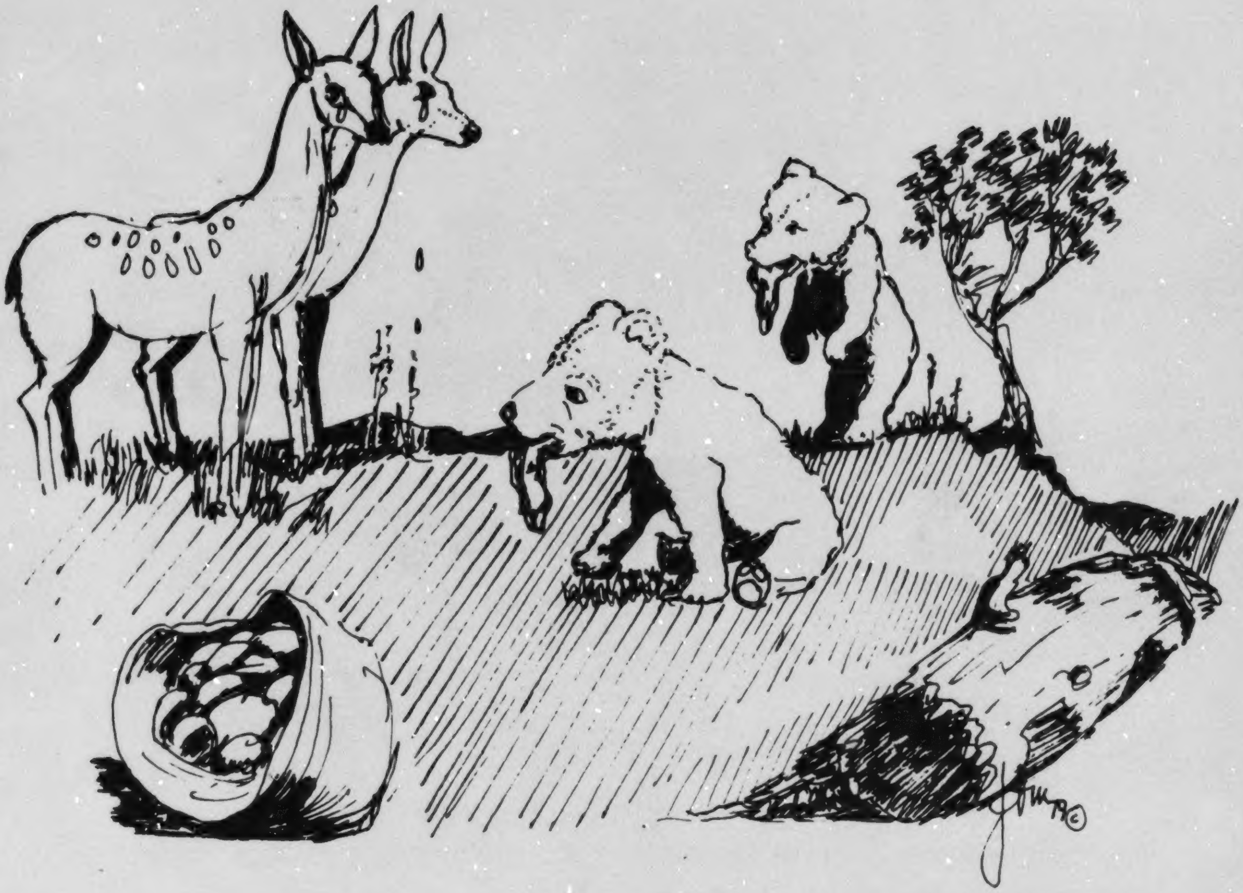
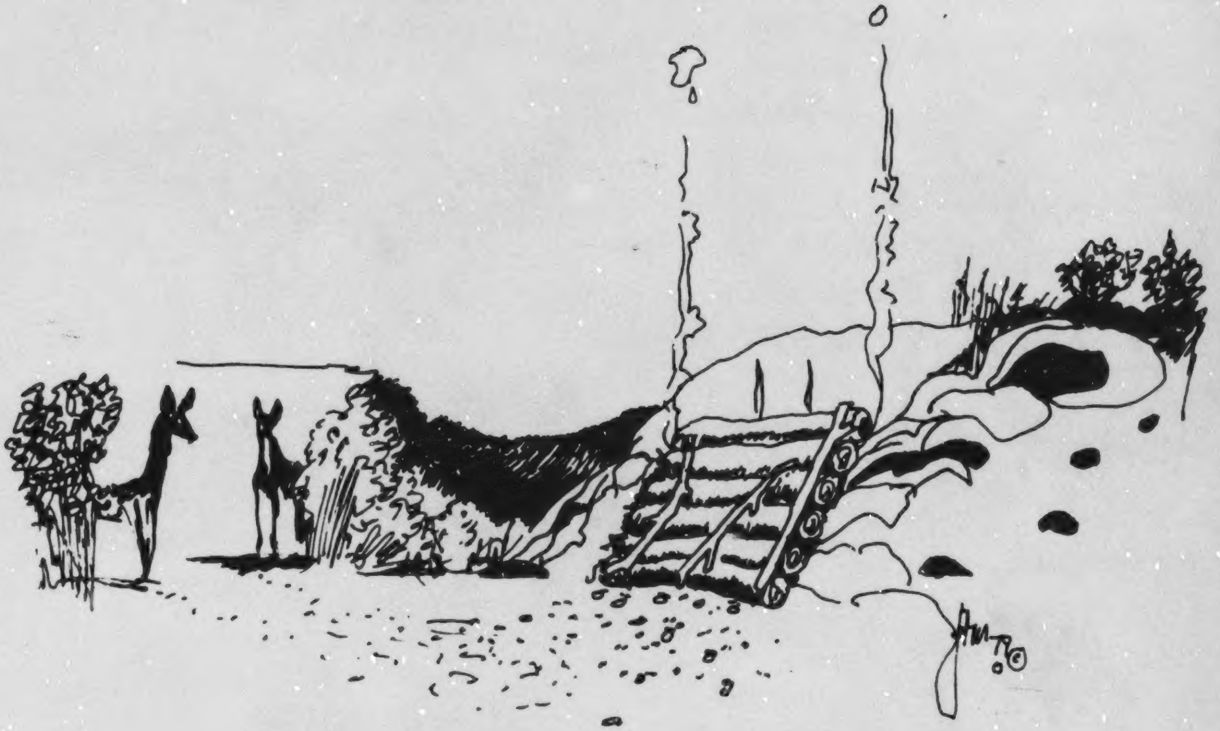


One day the bear bit the deer's neck and killed her. That evening the bear packed all of the deer meat into her digging sacks and returned to camp. When she arrived she told the deer children, "Your mother has found a lot of yapah and is going to camp there overnight. She will start digging in the morning."

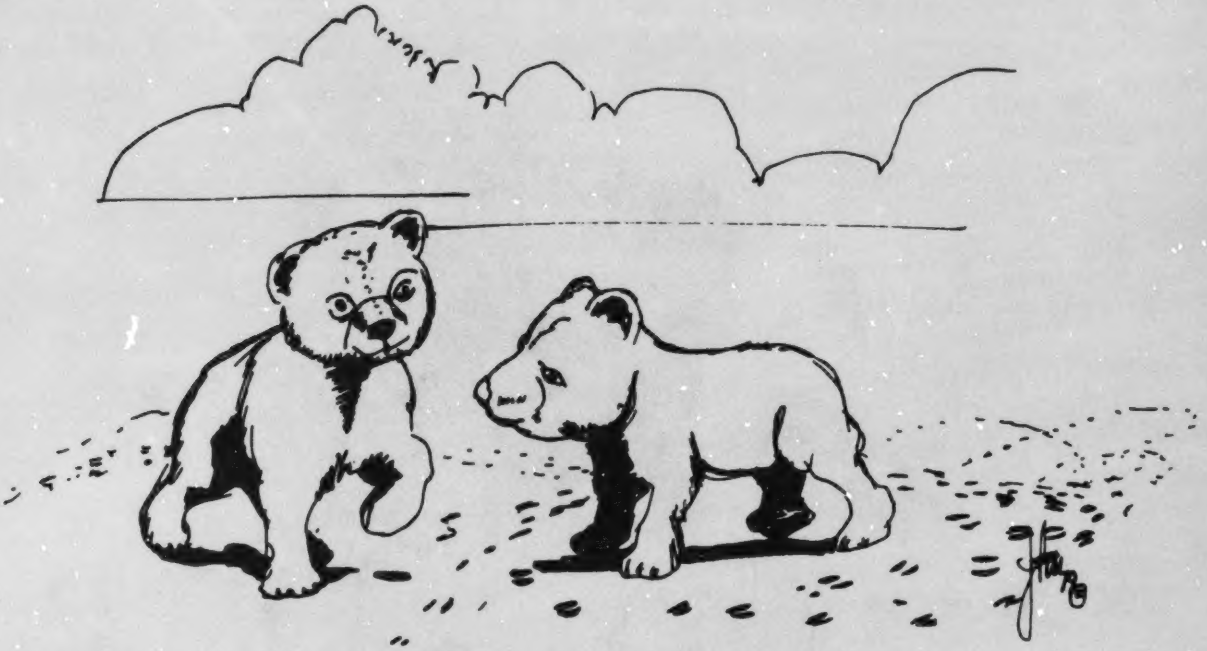


The fawns suspected something was wrong. They cried for their mother when they saw the bear cubs eating meat. The cubs laughed and teased the fawns.

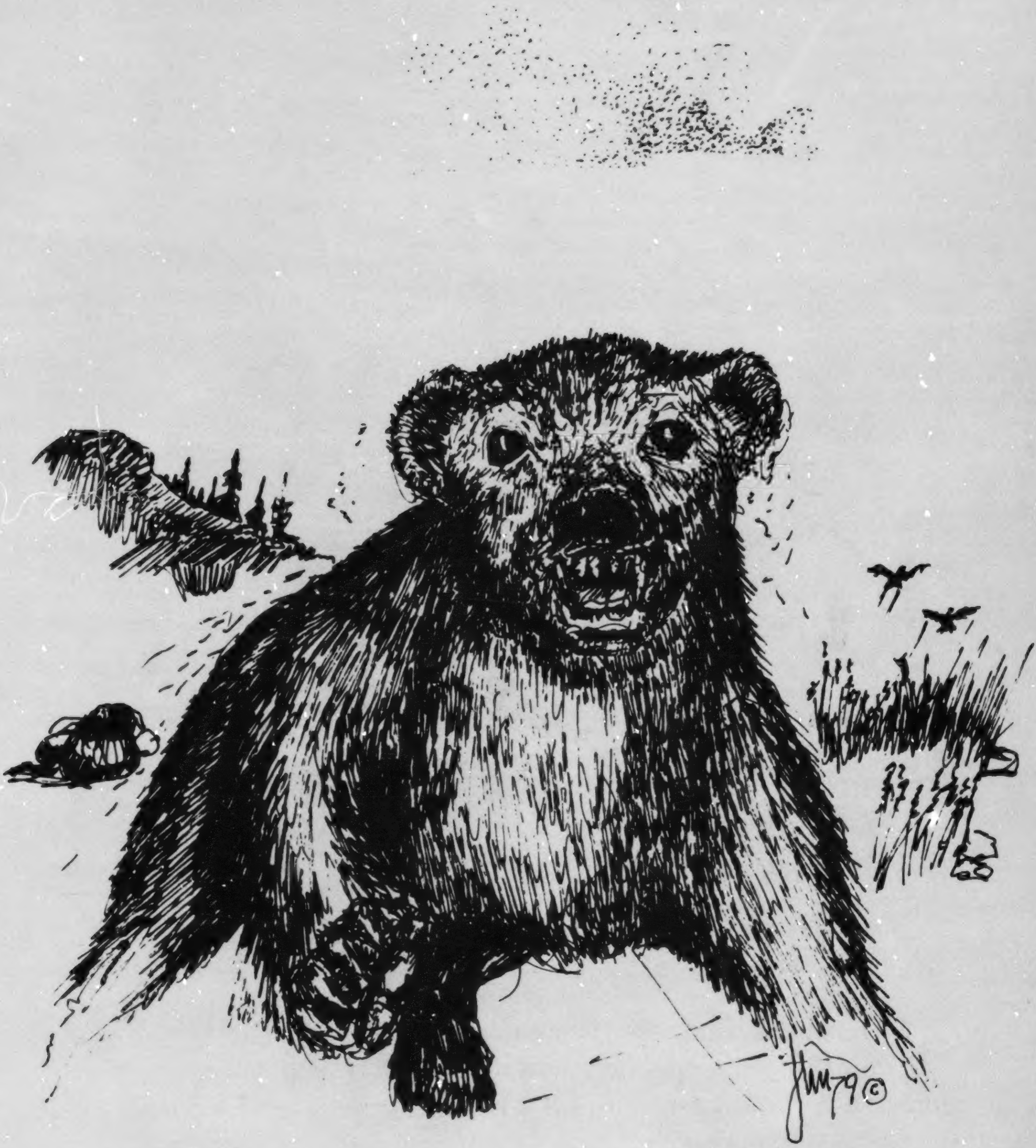
The fawns decided to get even by killing the bear cubs. They planned to do away with them. The next day mother bear loaded her sacks to go digging and she left the children alone.



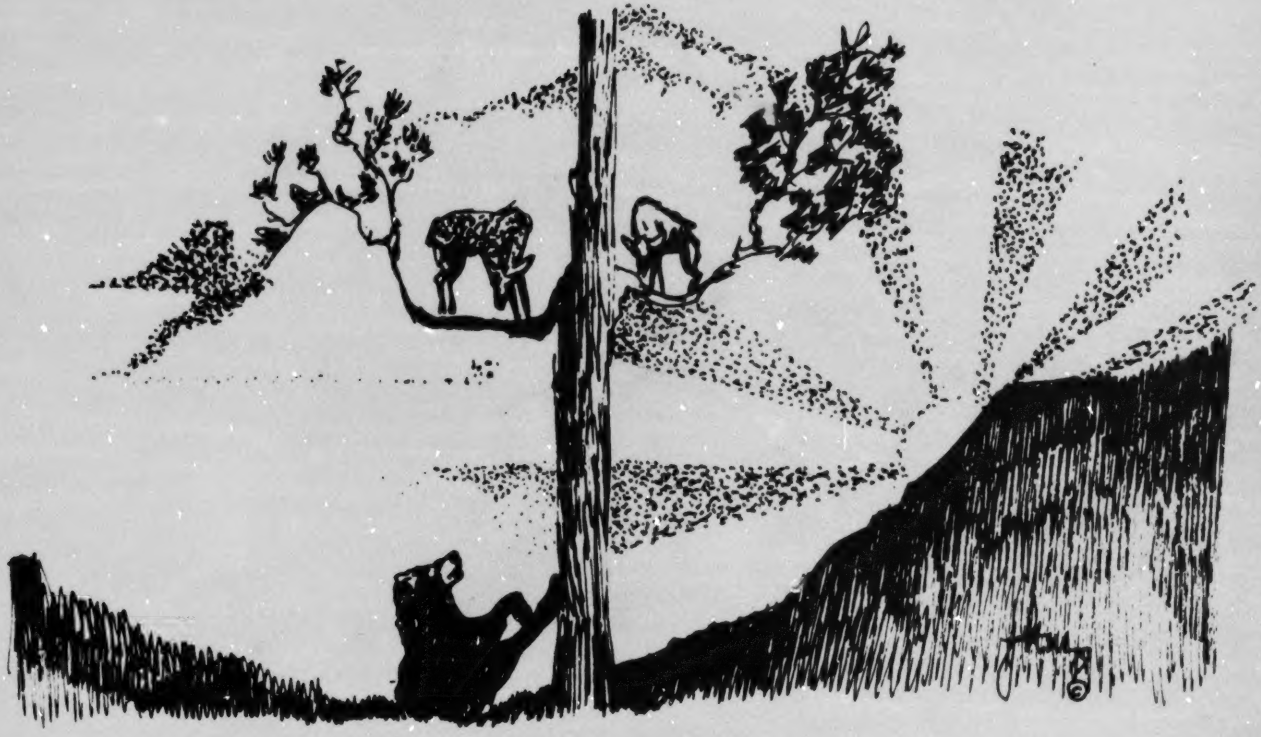
The fawns told the bear cubs that they would play a game with them. Everyone was to help dig a hole. They built a fire to make smoke. The fawns challenged the bear cubs to see who could stay in the smoke the longest. When the bear cubs could stand the smoke no longer they were supposed to call out, "Smoke! Smoke!" and the fawns would let them out for air. They took turns playing the game until the bear cubs went in and the door was closed. Soon the bear cubs cried out, "Smoke! Smoke!" but the fawns ignored them. Overcome by the smoke, the cubs suffocated.



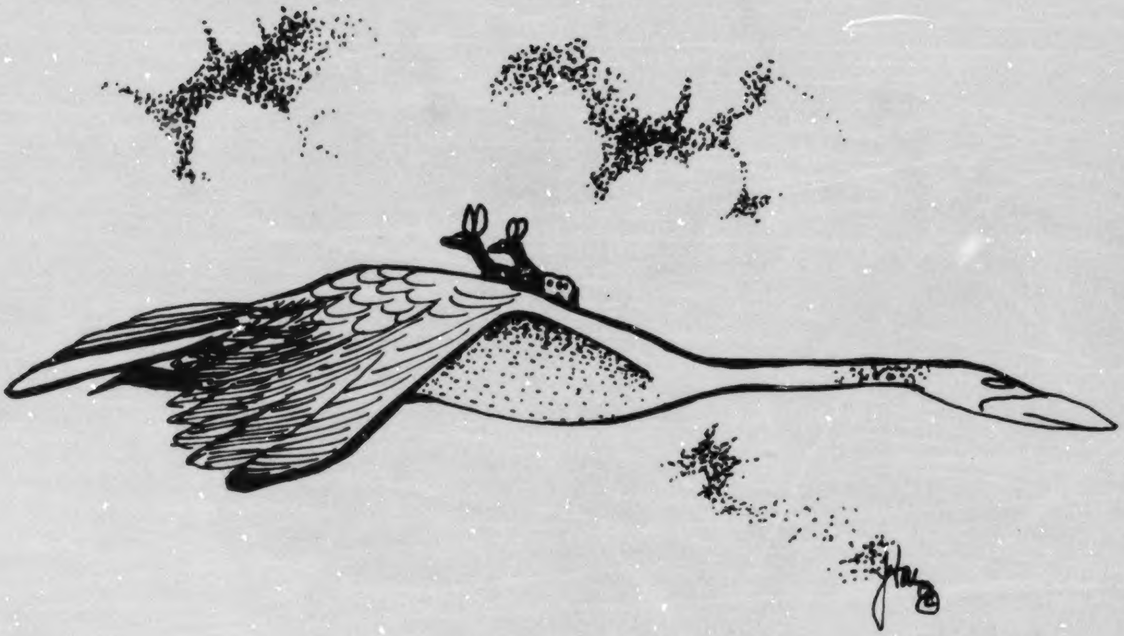
The fawns then took the cubs and put them by their camp as if they were standing up. The fawns made hoof tracks in the dirt so mother bear would get confused. They had time to escape before the mother bear came home.



When mother bear got home she sensed that something was wrong as she dumped her bags. Finally she figured out which way the tracks were headed and followed them.

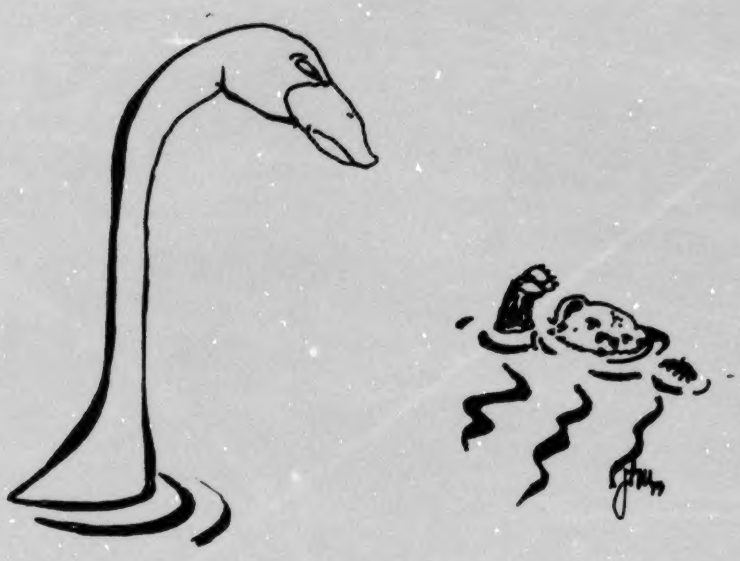


The fawns were resting in a pine tree when they looked back and saw her in the distance. She caught up with them and begged them to come down. She told them their mother had come home and wanted to see them. The fawns knew this was a trick and didn't pay any attention to her. After mother bear begged and begged, she finally fell asleep under the pine tree. Seeing mother bear asleep, the fawns broke branches and threw them on her to see if she was really asleep. They kept doing this until they were sure she was fast asleep. Then they jumped out of the tree and ran away.



The mother bear woke up and chased them. The fawns came to a big river and knew it was too swift to swim across. The bear was about to catch them! They saw a crane fishing along the bank so they asked, "Uncle, can you fly us on your back across the river?"

He said, "Sure, get on." He took them over the river and flew into the woods. When he left them he said, "Stay here where you have cover." The crane also warned them about people. "Don't be afraid of people who sing and whistle as they walk through the woods. They will not harm you. Beware of the person who walks silently. He is the one who will harm you." The crane returned to the other side of the river.



When the bear reached the river she asked the crane to take her across. The crane warned her to stay still. When they were in the middle of the river, the bear asked the crane if she could get a drink of water. When she finished drinking, the bear tapped the crane's knee with her clay cup to shake out the water. "Ouch!" shouted the crane and quickly folded up his legs. The bear fell off into the water and floated away!

RUTH ADAMS

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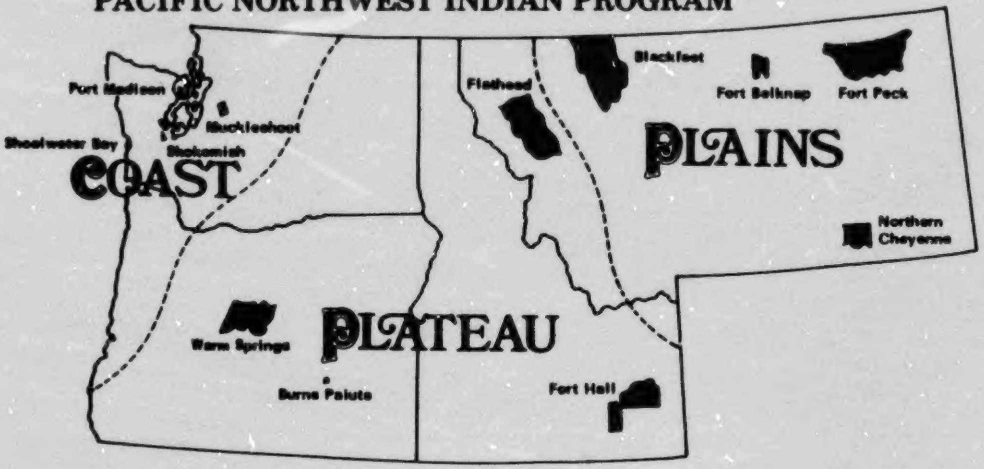
AIM To recognize the names of the tribes and where their reservations are

RESERVATION AND TRIBE PARTICIPATING IN THE PACIFIC NORTHWEST INDIAN PROGRAM



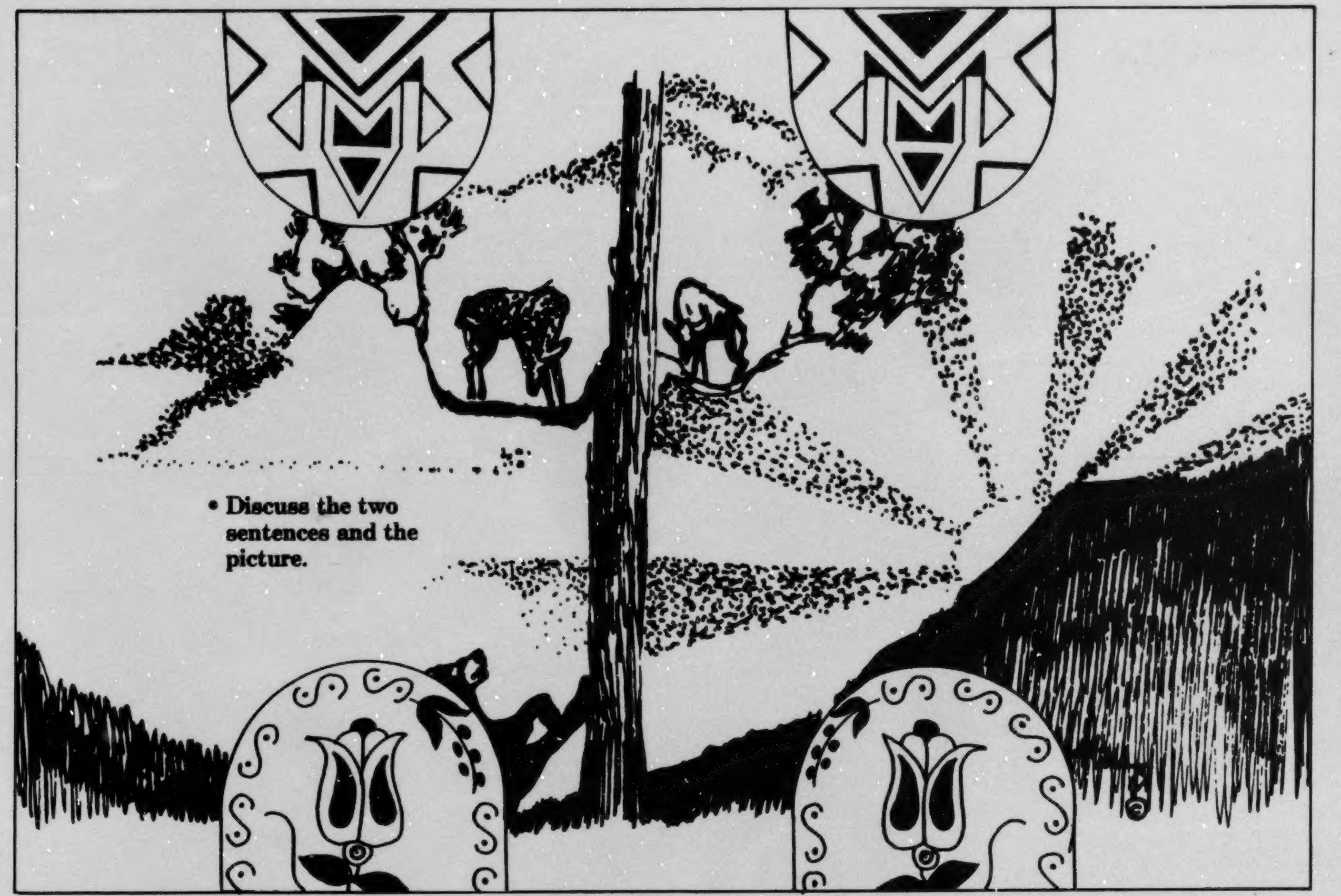
Port Madison
Muckleshoot
Shoalwater Bay
Skokomish
COAST
Flathead
Blackfeet
Fort Belknap
Fort Peck
PLAINS
Northern Cheyenne
Warm Springs
PLATEAU
Burns Paiute
Fort Hall

Coastal Reservations	Tribe(s)
Port Madison	Suquamish
Skokomish	Skokomish
Muckleshoot	Muckleshoot
Shoalwater Bay	Shoalwater Bay

Plateau Reservations	Tribe(s)
Fort Hall	Shoshone Bannock
Flathead	Salish Kootenai
Burns Paiute	Paiute
Warm Springs	Warm Springs Wasco Paiute
Klamath	Klamath

Plains Reservations	Tribe(s)
Blackfeet	Blackfeet
Fort Belknap	Gros Ventre Sioux
Fort Peck	Assiniboine Sioux
Northern Cheyenne	Cheyenne

MOTHER EARTH AND FATHER SKY PROVIDE A HOME FOR ALL.

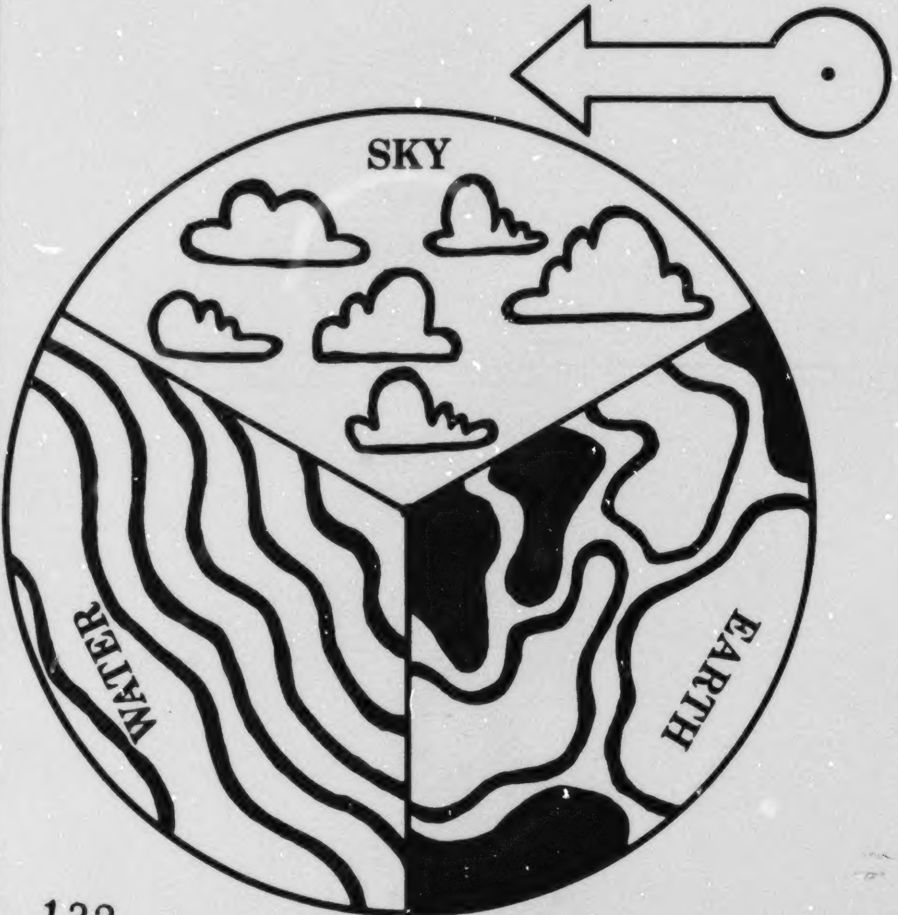


- Discuss the two sentences and the picture.

WE ALL WANT TO BELONG.

EARTH, SKY, WATER

AIM To think about the habitats in which different animals live



DESCRIBE THE HABITAT GAME

Cut the wheel out or trace it on another piece of paper to cut out. Cut the spinner out and attach it loosely to the wheel with a paper fastener in the center.

- Spin the arrow. Name an animal that lives in the area where the arrow lands. Imagine you are that animal. Describe what you see. Write about your *habitat.* Write about a day or an event in your life. Read what you wrote to a friend.

GUESS THE ANIMAL GAME

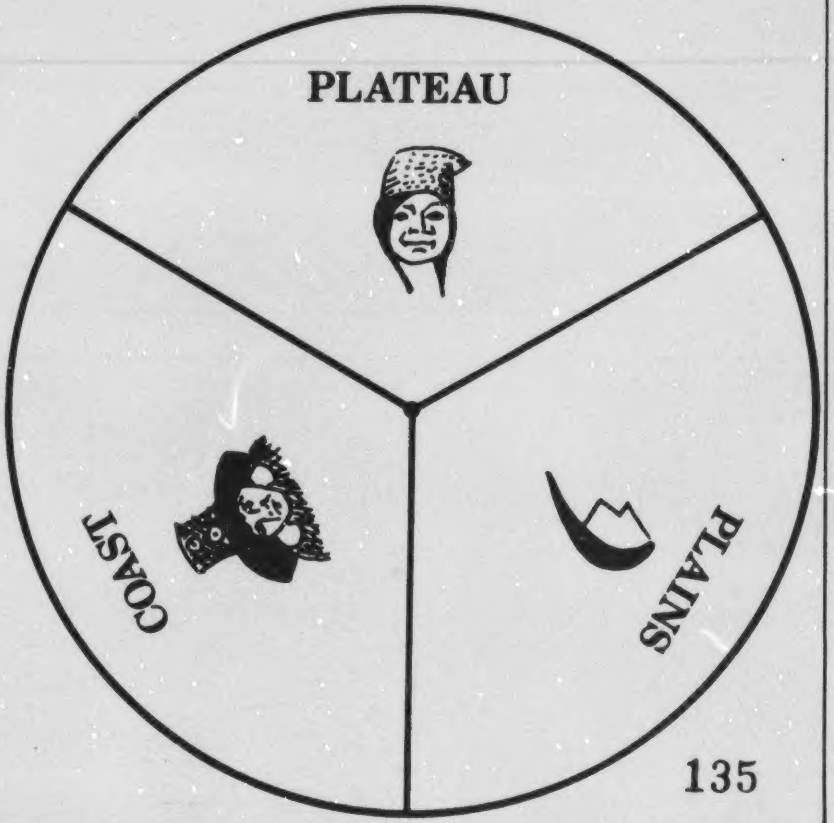
With two to four partners take turns spinning the wheel. One person is the spinner. The spinner must **think** of an animal that comes from where the arrow lands.

- The other players must ask questions that require a yes or no answer as they try to guess what animal the spinner is supposed to be. The player who guesses first becomes the spinner.

Think about the three regions in the Northwest.

TRIBAL GAME

- With two to four players take turns spinning the arrow. One person spins the arrow. When it lands on a region (Plains, Plateau or Coast) the spinner must name a tribe from that region. Once the tribe has been named, it must be spelled correctly. (Use the Earth, Sky, Water card (4A) to check the tribal names and locations.)
- Change spinners and try again. Be sure to choose different tribes until all in one region have been named.



Ghost Woman

The Indian Reading Series

M. TAILFEATHERS

The Skull Story

M. TAILFEATHERS

Level V Book 4

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

The Skull Story
Ghost Woman
Level V Book 4

Developed by the Blackfeet Tribe

Doris Old Person, *Coordinator*
Carmen Marceau
June Tatsey
Patricia Tatsey
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Illustrated by Melvin Tailfeathers

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Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

Circles in Harmony

AIM **To increase understanding of the cycles that exist in nature**

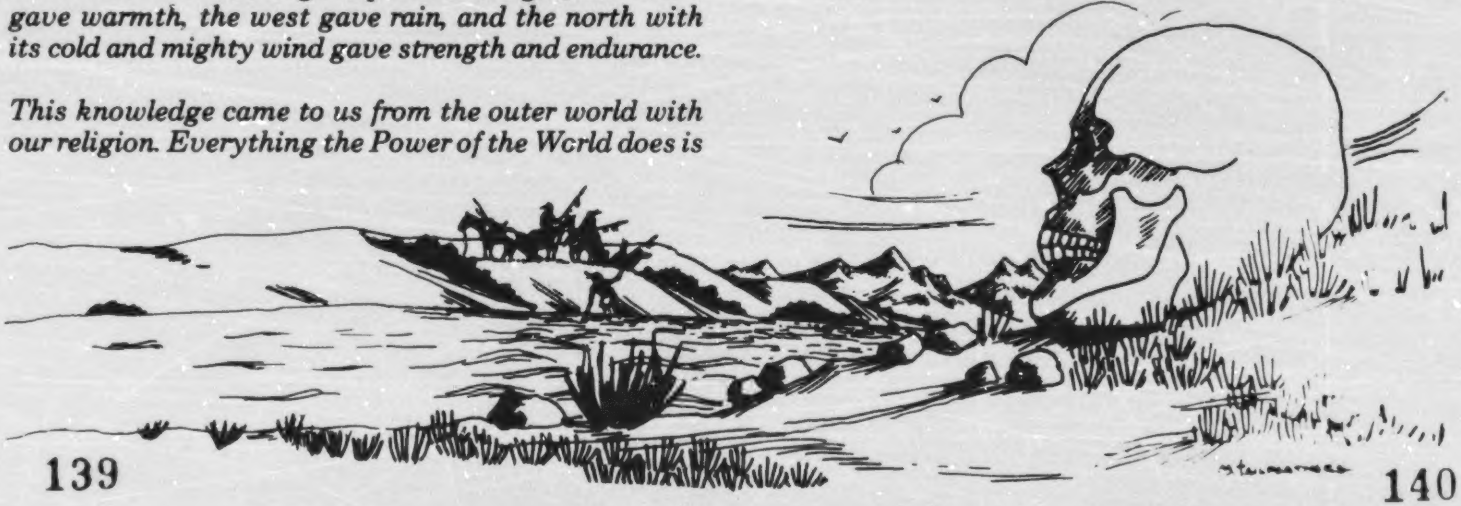
Following is an important statement by a famous Sioux Medicine Man named Hehaka Sapa or Black Elk.

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round.

In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance.

This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The Sky is round and I have heard that the earth is round like a ball and so are all the stars. The Wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round.

Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is in eveything where power moves. Our tipis were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests where the Great Spirit meant for us to hatch our children.



CYCLES

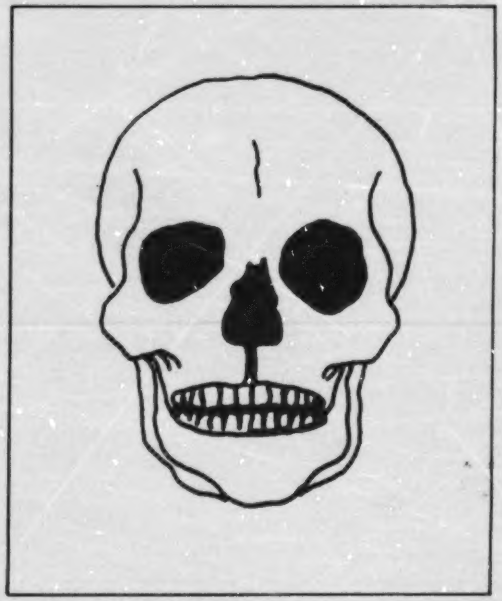
Make a list of all the cycles in nature described by Black Elk.

- In your family group, choose one cycle. Prepare a bulletin board or mural to show your cycle. Use reference books for pictures of animals in a **food chain** or magazines to show the seasons.

- As a group, make a collage (using old magazines) of all the ways we see and use round objects today (i.e., wheels, clocks, balls, etc.).

SKULL RUMMY CARDS

Reproduce the card to the right so you have about 40 cards.



- Using a list with common **prefixes** and **suffixes**, choose 4 of each and write them neatly on cards 4 times. You should have 32 cards (4 **prefixes** written four times each is 16, 4 **suffixes** written four times each is 16).

re-	re-	re-	re-	Prefixes
-tion	-tion	-tion	-tion	Suffixes

- Write **base words** on the remaining 8 cards.

-produce- -find- -joy-

THE GAME

- Two to four people may play. Deal each four cards and place the remaining cards in a pile with skull side up.

- Each player draws one card on a turn, **trying to collect three of a kind or making a word** with a prefix, a base word and a suffix.

re- -produce- -tion

Sometimes two prefixes and a base word will make a word. Any real word combination may be used.

re- in- -vest-

- A card must be discarded each turn and placed word side up.

- As three of a kind are collected, the cards may be laid on the table. If another player has laid three prefixes on the table or three suffixes, the remaining one may be laid down also. The first player to lay down all the cards wins!

The Skull Story

The Skull Story

We have attempted to relate some of the legendary stories which have been handed down from generation to generation by our Blackfeet people. The Blackfeet Tribe is located in Montana, U.S.A., but other segments of our people are located in Alberta, Canada. These people are called the Blood Tribe, North Piegan and Blackfoot. Relatives and friends continue to go back and forth across the U.S. and Canadian border to visit and share in tribal ceremonies and celebrations.

We especially thank elderly people like Laurie Plume who have shared with us their great wisdom and knowledge about our Indian culture.

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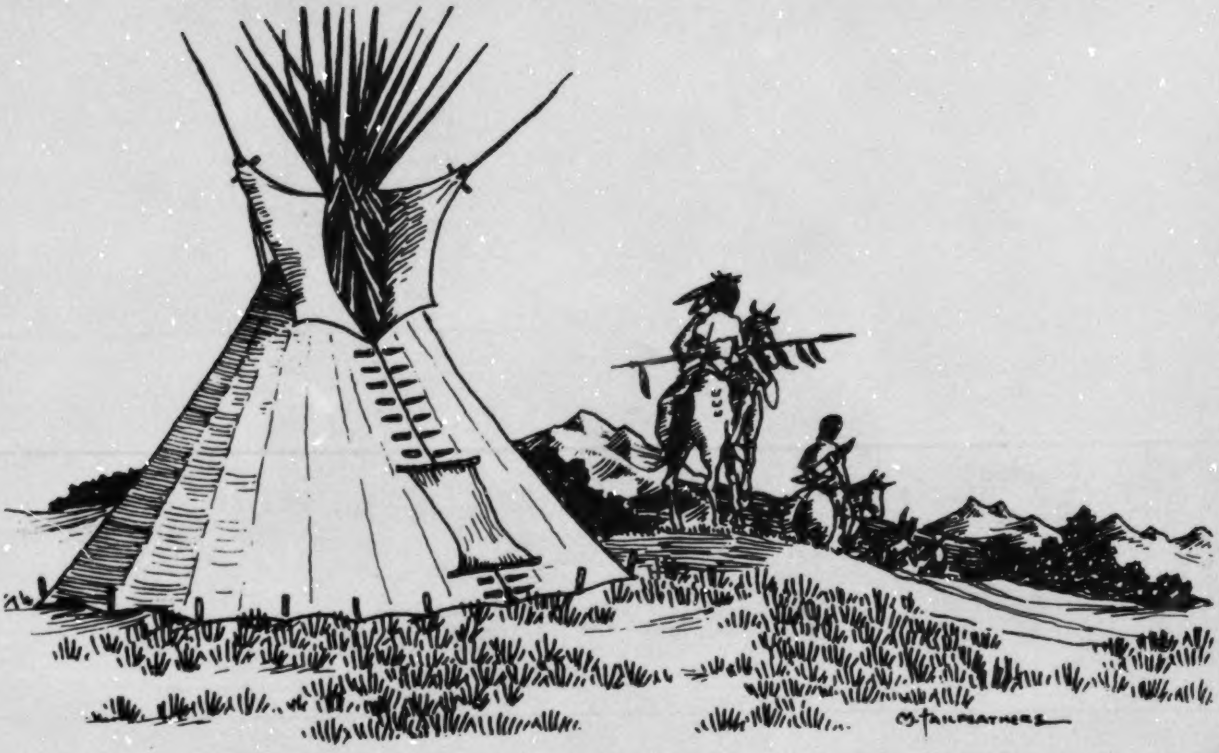

The skull story is about a skull which helped some Indian hunters get buffalo meat for their families several generations ago. The Indian elders who passed this story on say it actually happened.

People camped and lived in tepees at the time this story took place.

Two Bear arose at daybreak. He went out to where his horse was picketed and led him down to the creek for water. There, he met Running Crane and Black Crow.

The men walked back to Two Bear's tepee and sat down. They talked of the buffalo hunt they were going on that day. Winter had just turned to early spring and food was very scarce in the encampment. The snowy winter had been long and cold. Shortly, Flying Eagle and Many Horses entered the tepee and joined the group.

After deciding to head north to hunt, the men mounted their horses and rode off.

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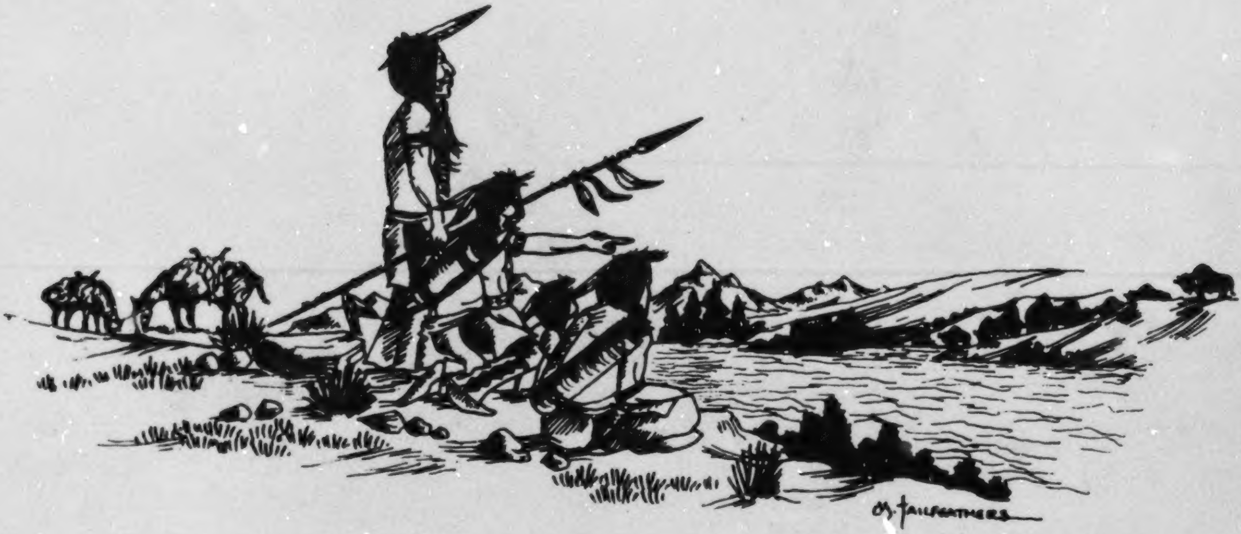
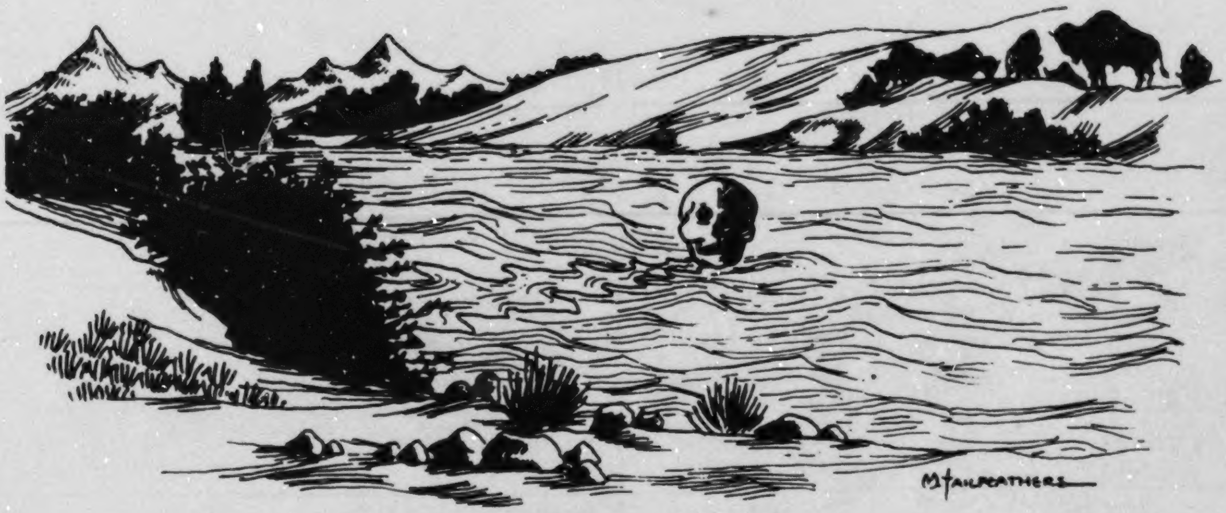


The hunters searched and searched but no buffalo were to be found. Finally, they came to Old Man River located southwest of Lethbridge, Alberta.

The water was very high and swift from the Rocky Mountains' spring thaw. The men dismounted and stood talking and stretching after the long journey.

Two Bear said, "Look across the river. There are some buffalo on the north side."

"There are seven buffalo over there," said Many Horses. After much discussion the hunters decided they could not get across the river because it was near flood stage.

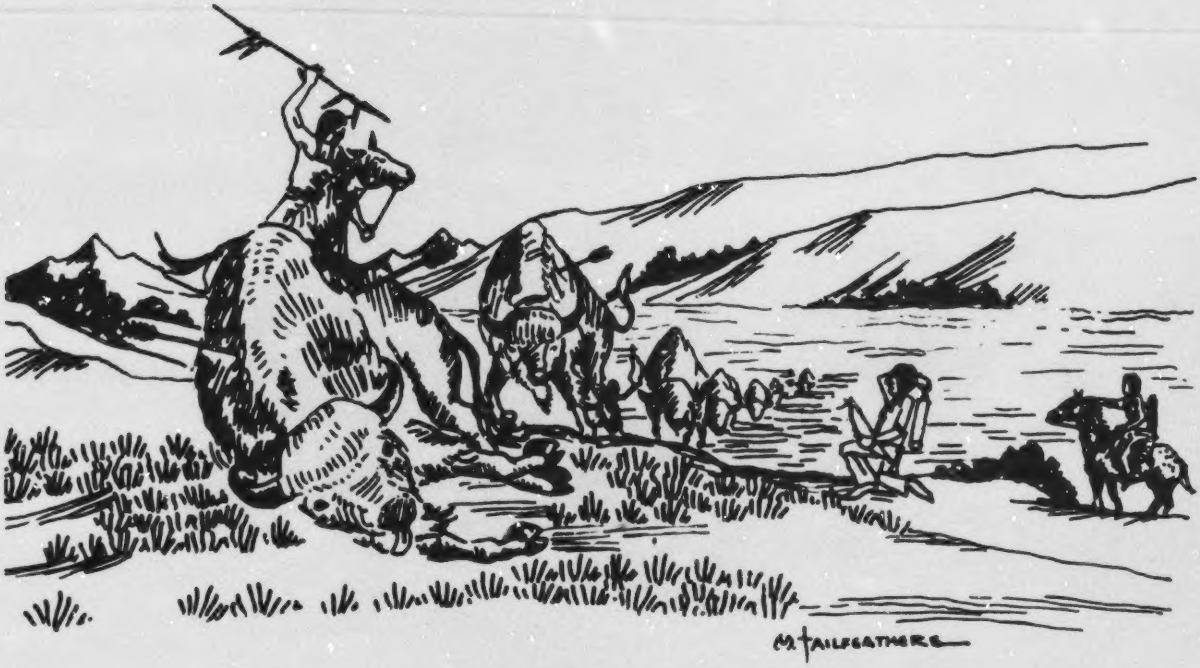


Black Crow, a person who loved to tell jokes, started kicking at a small dirt mound near some brush. He unearthed a human skull. He picked the skull up and talked to it in the Blackfeet language. "Who are you and how did you get here? I'm going to paint this skull with red paint," he told the other hunters.

Running Crane said, "You should not bother the dead. Let them rest in peace."

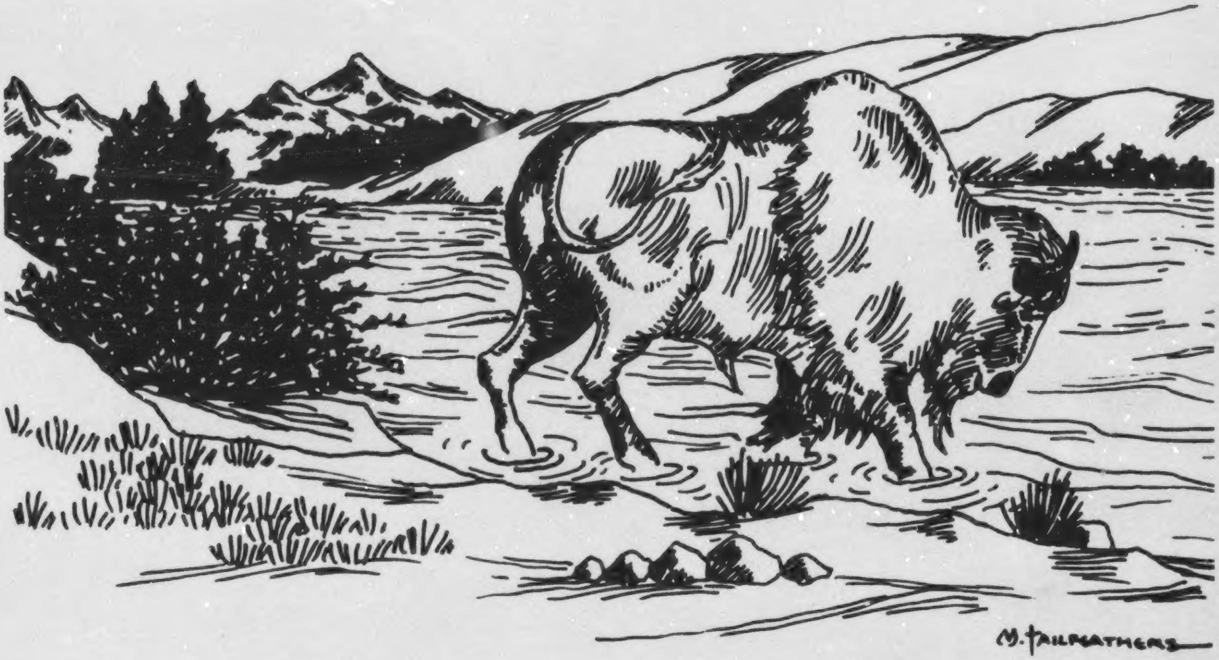
"I mean no harm," said Black Crow. "This is a sacred, religious ceremony to purify and cleanse. When people need help with their problems, they are painted and prayed for. This helps them overcome whatever is troubling them."

After Black Crow carefully painted the skull he laid it in the water. Instead of the skull floating down the river like the hunter thought it would, it floated straight across the river to the north bank. The hunters stared in amazement.

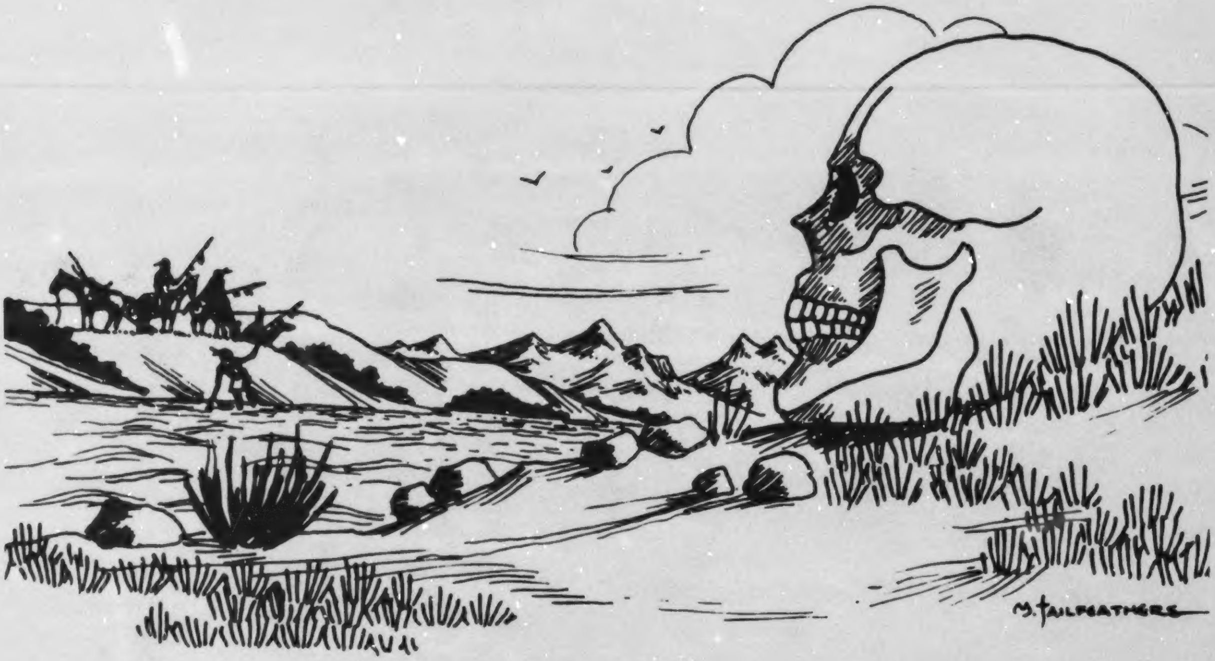


When the skull reached the north bank it circled the seven grazing buffalo. The buffalo entered the river in single file and swam across toward the hunters on the south bank.

The hunters started shooting the buffalo as they emerged from the water. Six buffalo were killed.



The seventh buffalo was wounded, but it jumped back into the river and started swimming back. The hunters let it go. Flying Eagle said, "We were helped to get food for our familes and friends. We cannot be selfish and greedy. Let the skull have the seventh buffalo for himself and for others who are hungry."



The hunters butchered the animals and skinned the hides from the six buffalo. As Indian people butcher, they usually eat the kidney or brisket of the animal while the parts are still very fresh. Flying Eagle cut a piece of the kidney and brisket and placed them in the river. He said, "We will share these with the skull spirit."

When the butchering was finished, the hunters returned to camp. They were amazed by what had happened that day. Two Bear said, "I believe the skull's spirit and other spirits the skull called, helped us get food for our people today." At their lodges they thanked the Creator for providing food and for meeting their needs.

Women of Wonder

GHOST WOMAN
WHITE RABBIT 18A

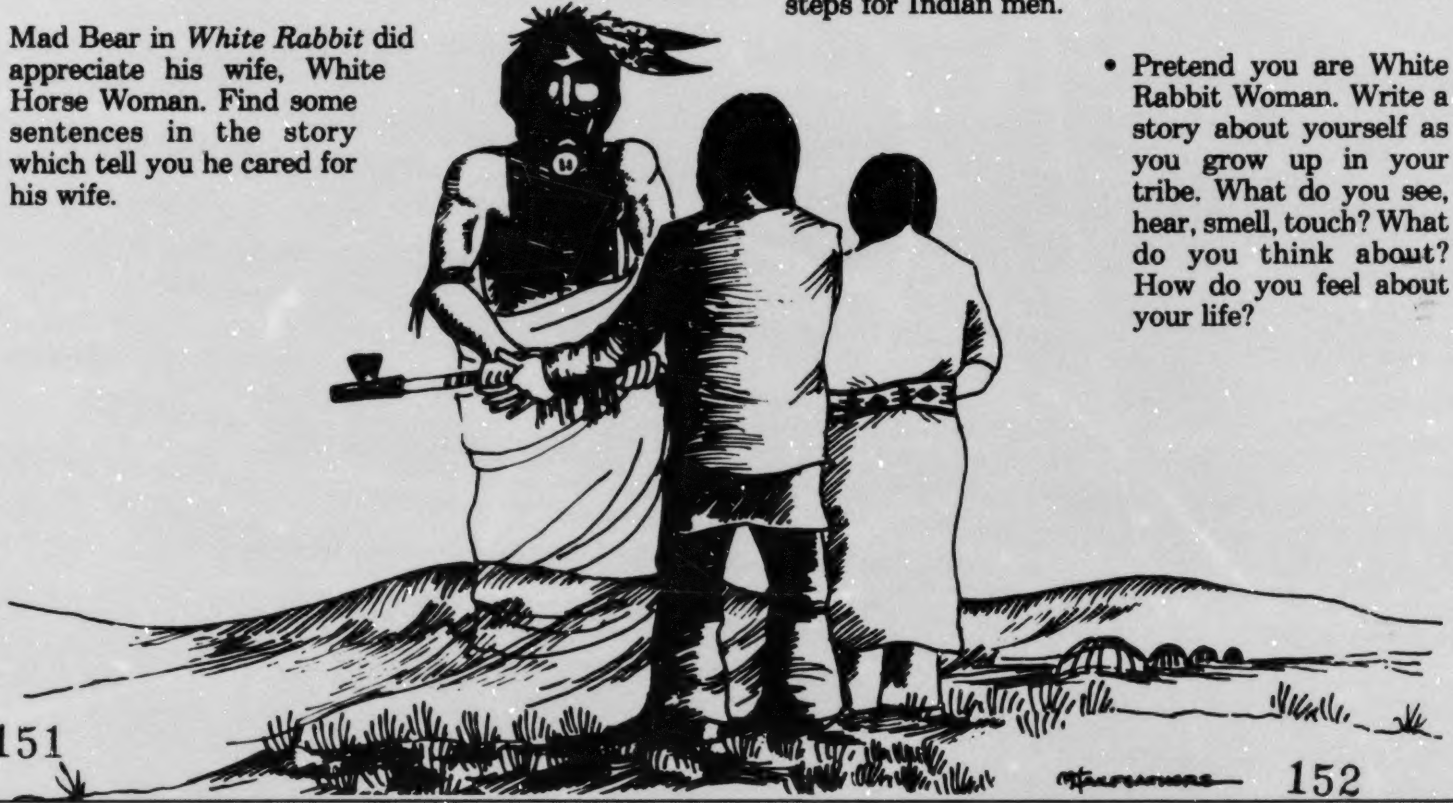
AIM **To better understand the importance of the roles of Indian Women**

Coyote Man in *Ghost Woman* was punished because he did not appreciate his wife. We are often guilty of taking for granted the many things that are done for us each day - especially by our mothers, our sisters and our other female relatives.

Mad Bear in *White Rabbit* did appreciate his wife, White Horse Woman. Find some sentences in the story which tell you he cared for his wife.

Make a list of things that women did for their family and tribe in the time of these two stories. Read the description of Indian women on the other side of this card.

- Make a list of things that women do today.
- Discuss how these things have changed and make a list of possible reasons why. Try these same three steps for Indian men.
- Pretend you are White Rabbit Woman. Write a story about yourself as you grow up in your tribe. What do you see, hear, smell, touch? What do you think about? How do you feel about your life?



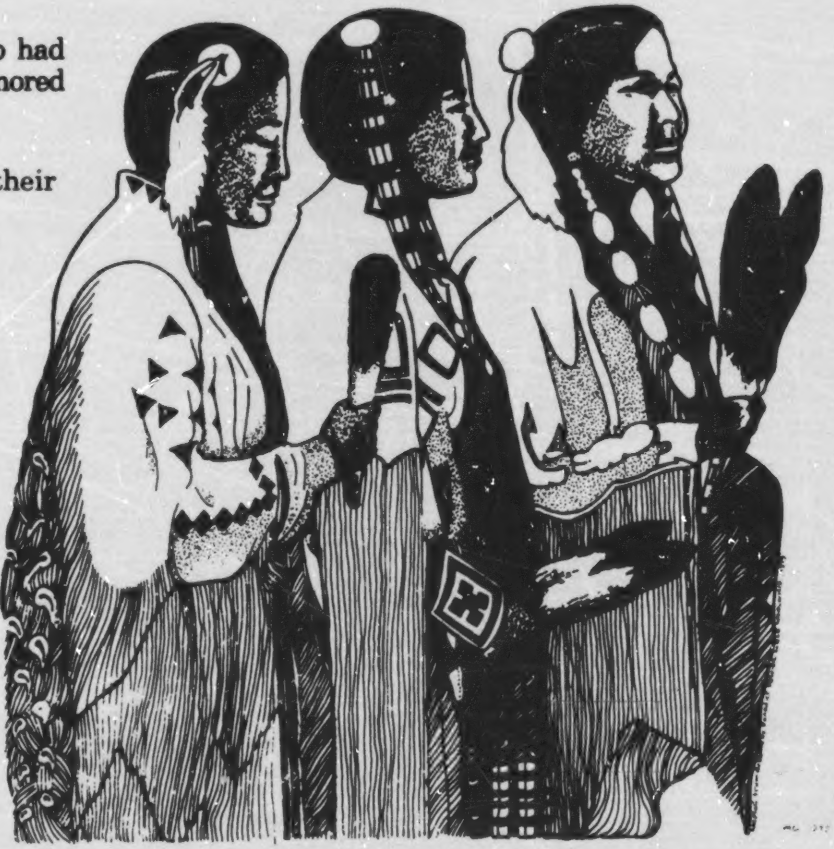
Indian Women

Indian women have had strong roles in their familes and their tribal governments and religions. Throughout history they have been guides, interpreters and scouts as well as negotiators for peace. They could also be medicine women and even chiefs. In some tribes, Indian women had quite a bit of power and in other groups they were supreme.

There were powerful female spiritual forces who had much to do with creating the world and were honored highly by their tribe.

In traditional cultures men and women divided their duties. Because the woman is the creator of life, she took care of things that were related to creativity; planting and harvesting crops, making mats, baskets, pottery and beadwork and caring for the children.

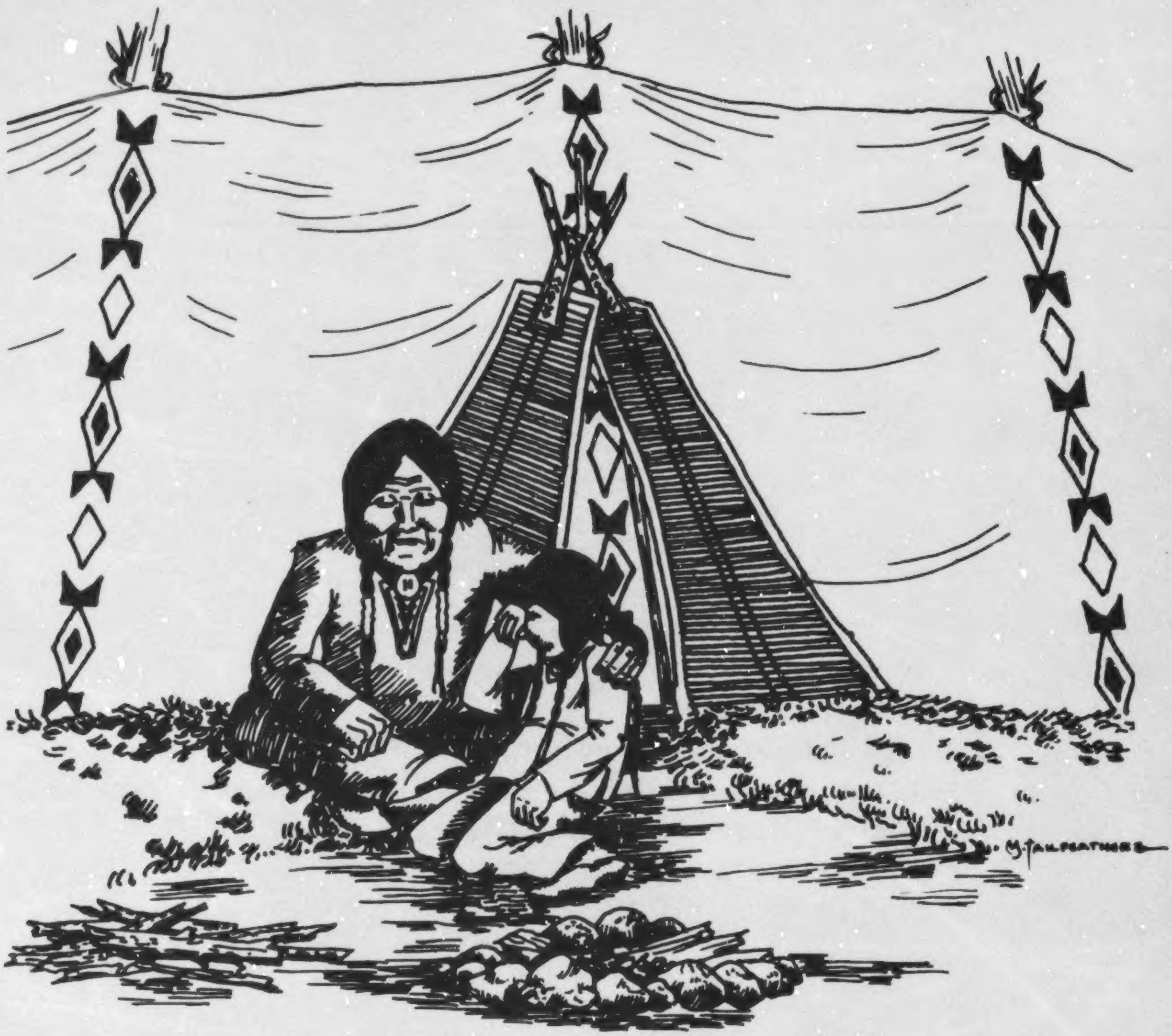
Indian women did not think their lot in life a hard one. They did what had to be done for the survival of the tribe. There was a pattern of life and the joy of creating was fulfilling. They knew their place was an honored one. Indian women did not have to fight for their rights.



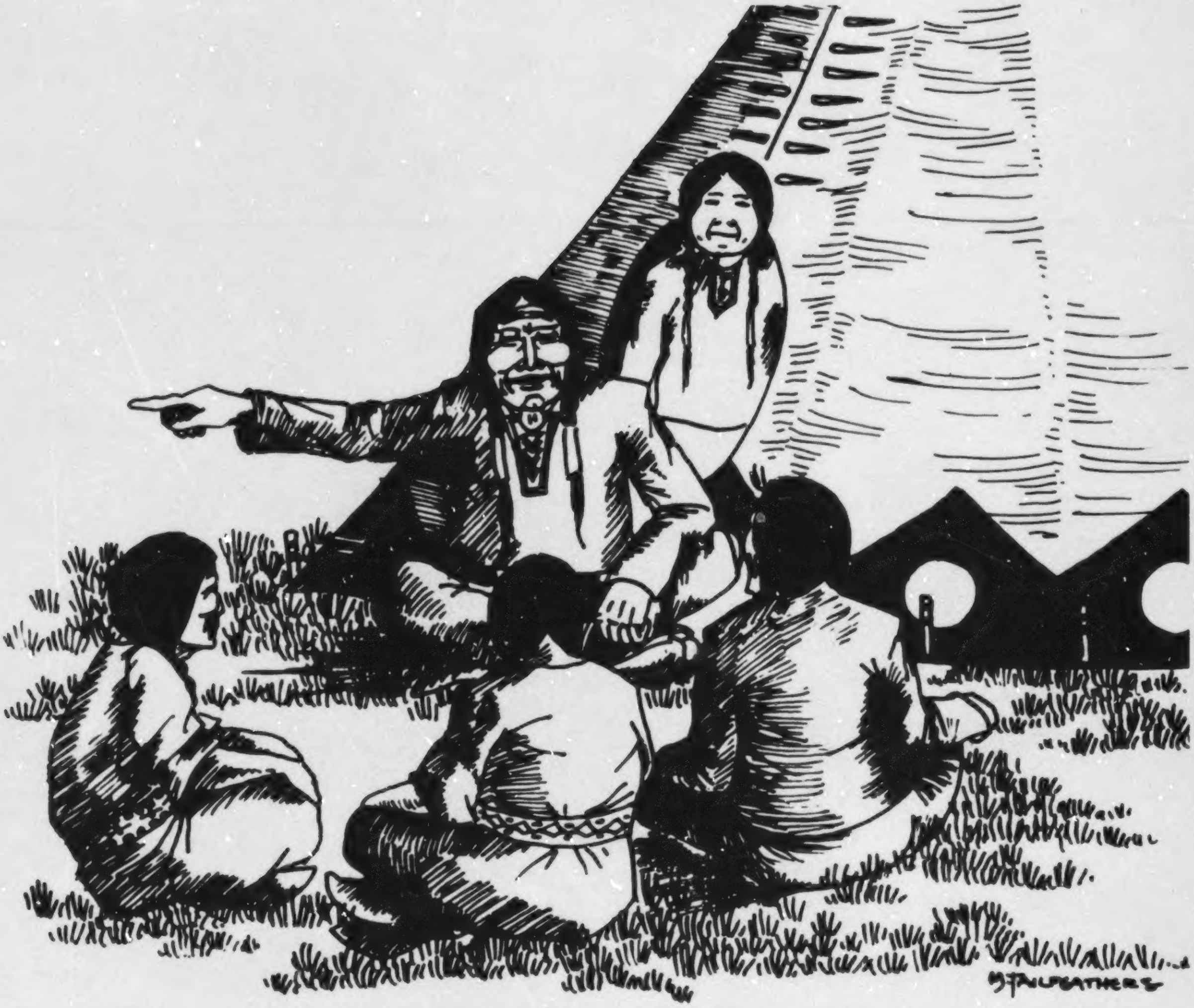
Ghost Woman

The Blackfeet people have different types of ceremonies to help their people who are sick or who are having problems.

The following story is about the origin of the fly pipe ceremony which is used by a group of the Blackfeet people to spiritually and physically heal the sick.

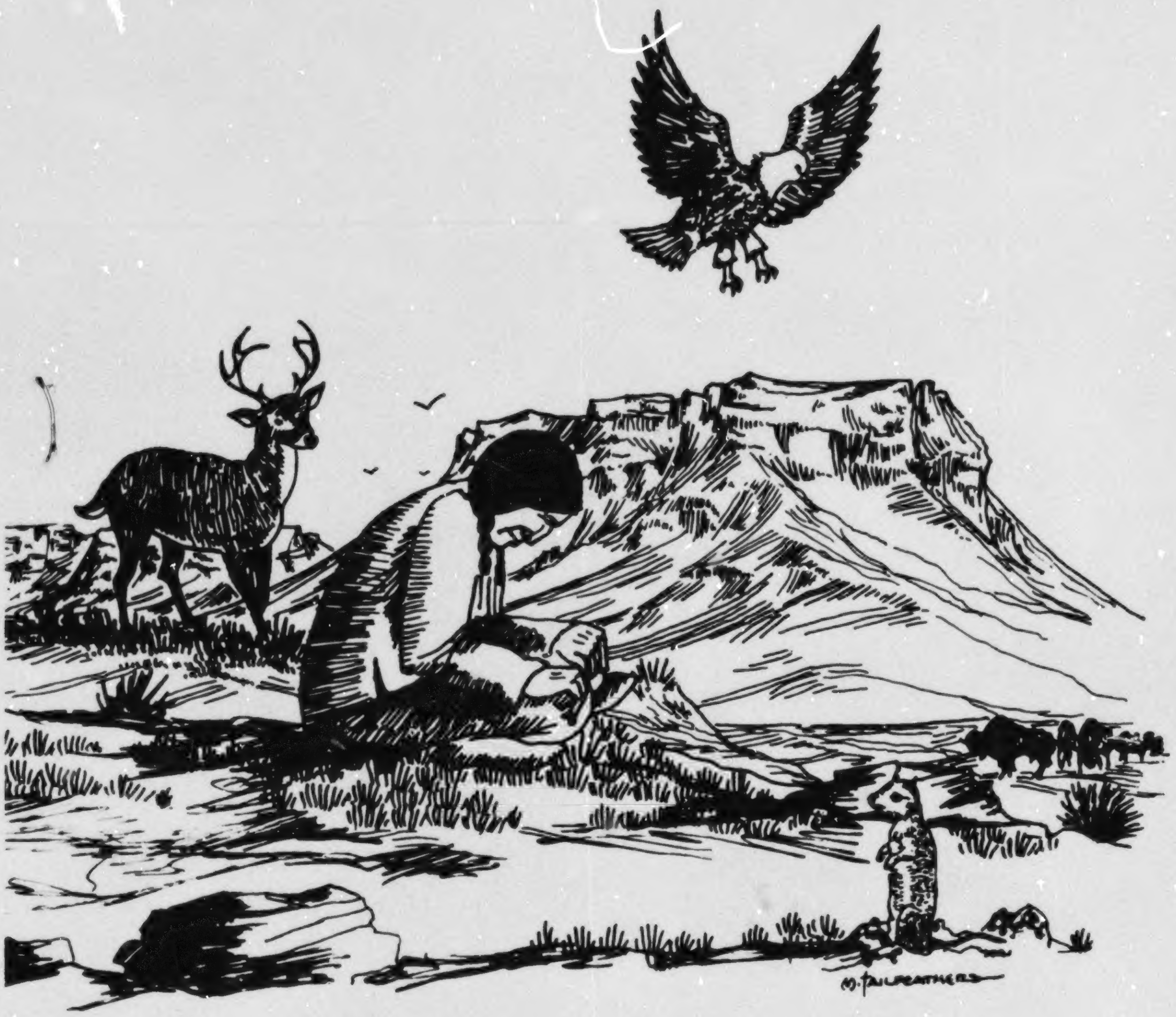


Coyote Man and his wife Otter Woman had a little boy named Flies Along. One day Otter Woman got very sick and died. Coyote Man really loved his wife. The little boy Flies Along became very lonely. He cried for his mother every day and night. Flies Along was so lonesome for his mother, he became sick.

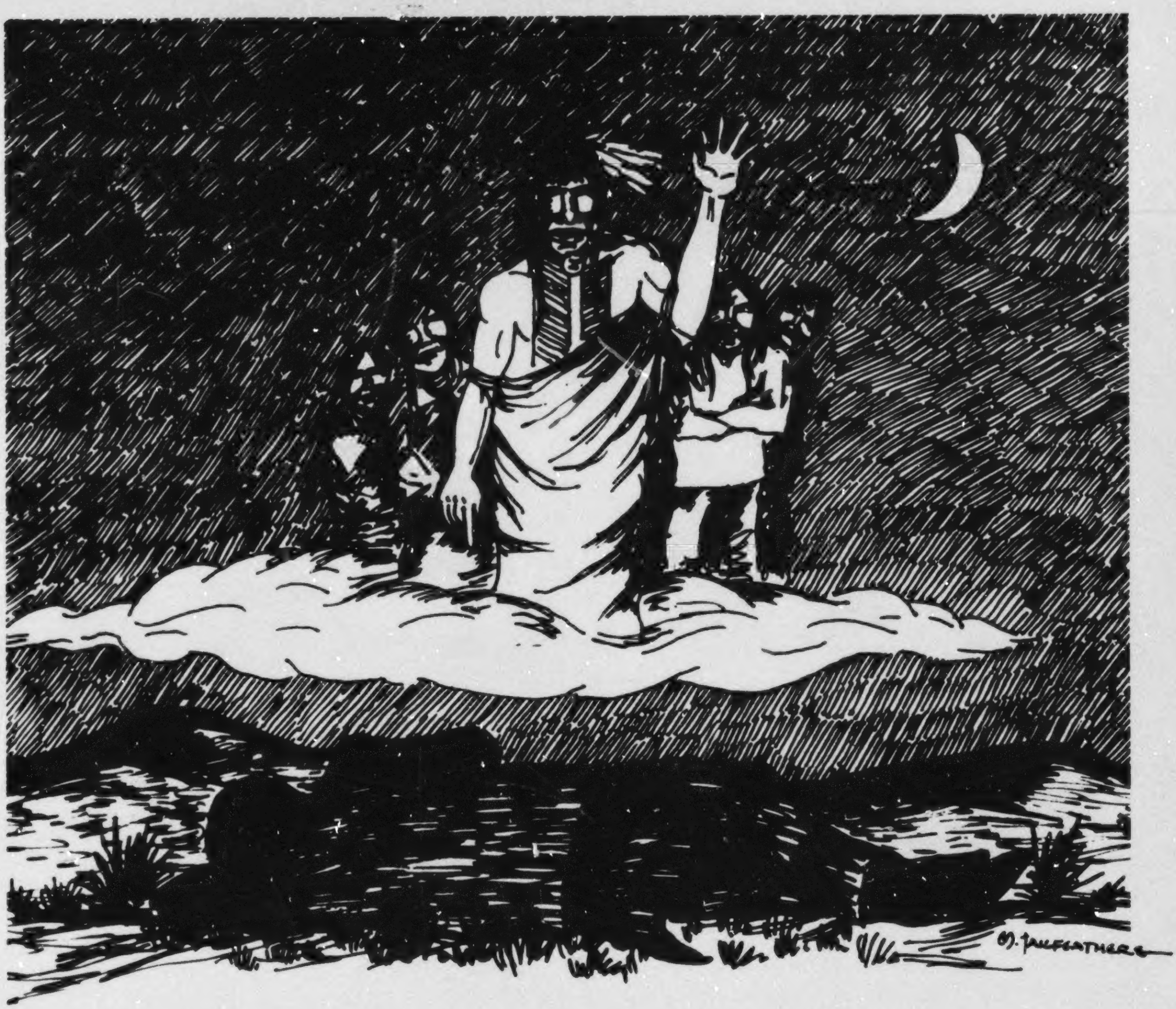


Coyote Man told his people, "I pity my son and I love him. I also miss my wife. I loved her very much. I'm going to look for her."

Coyote Man headed east. He walked during the day and slept at night. He saw all kinds of animals and birds.

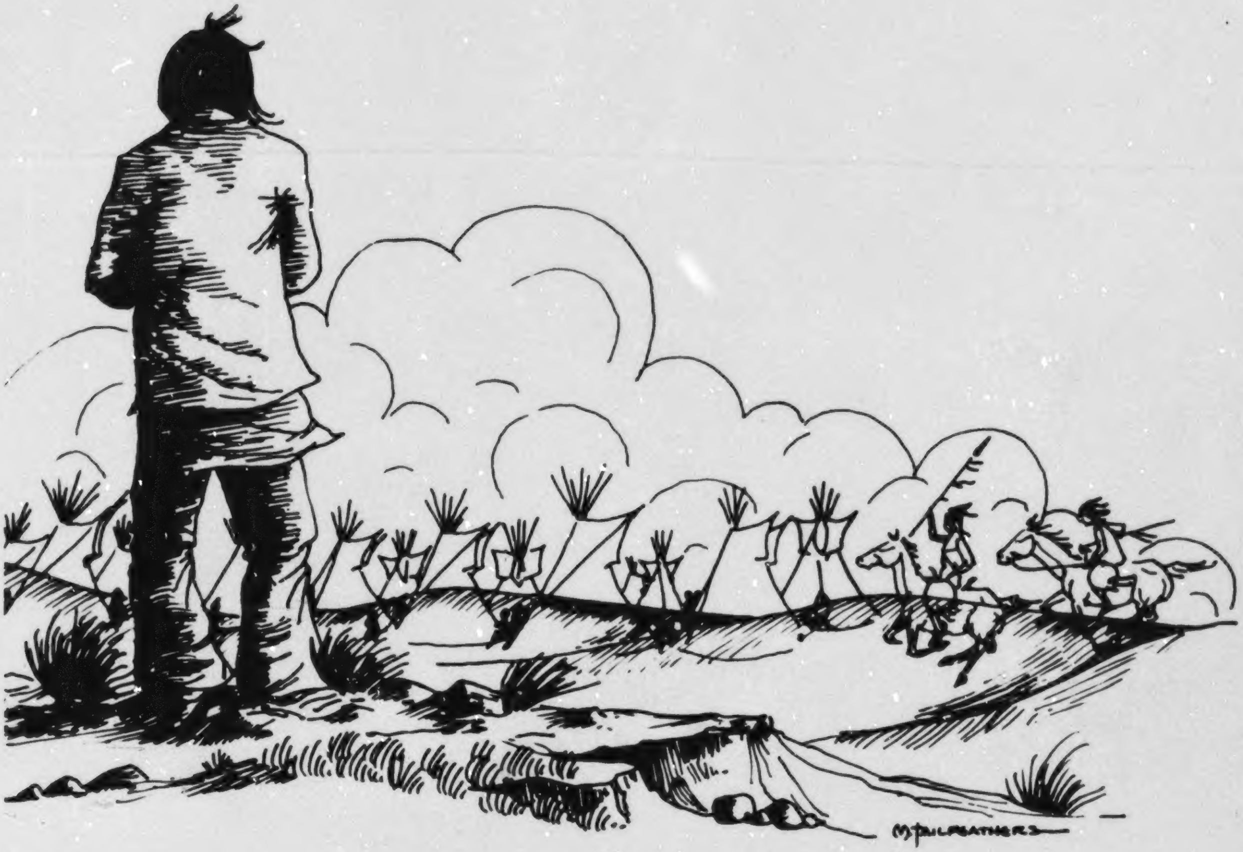


Animals and birds would come to him and say, "We pity you. We know what you are after, but we can't help you." Coyote Man tried to find Big Sand where he felt he would find his wife. He believed when Indians die they go to Big Sand.

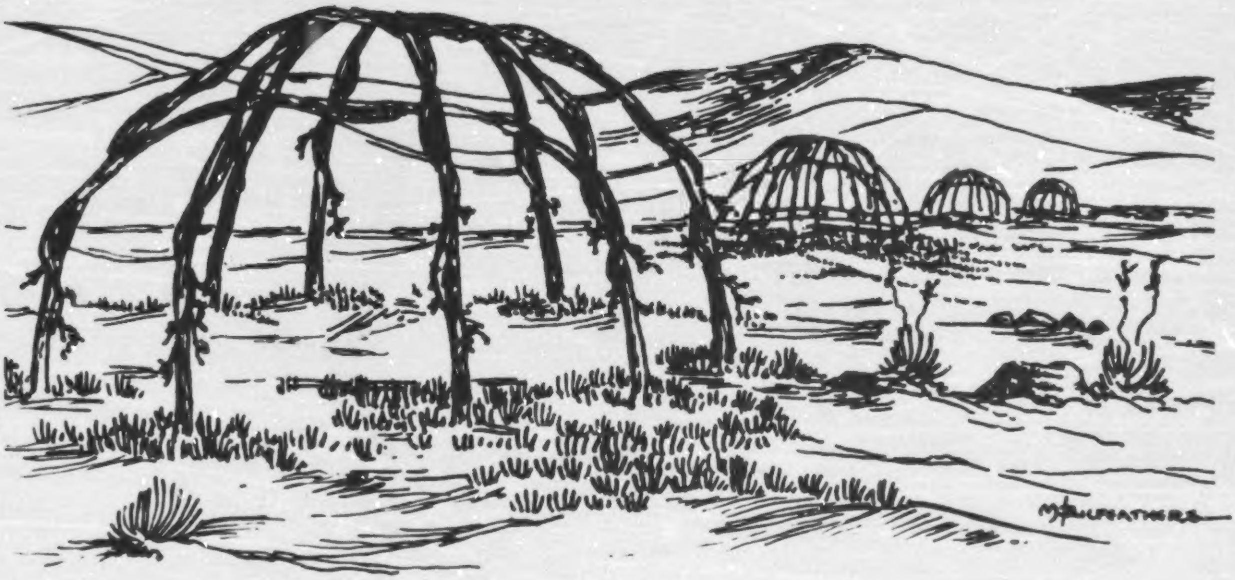


One night while Coyote Man was sleeping, he heard people talking. A man's voice said, "See this man lying here? Stay away from him and don't bother him. Go some place else. Leave him alone and let him sleep."

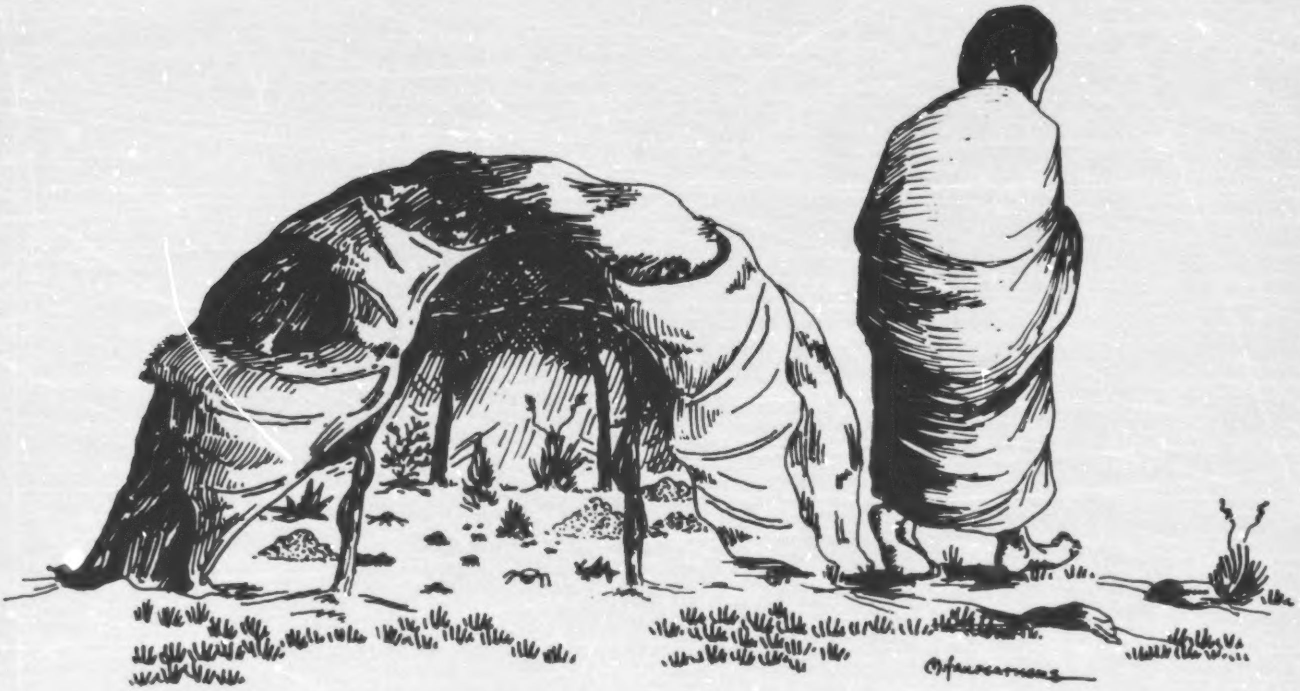
The spirit told Coyote Man, "I feel sorry for you. I know who you are and what you seek. You will find your wife and will take her home with you. You must go through a sacred ceremony. There are certain things you must remember.


M TAILFEATHERS

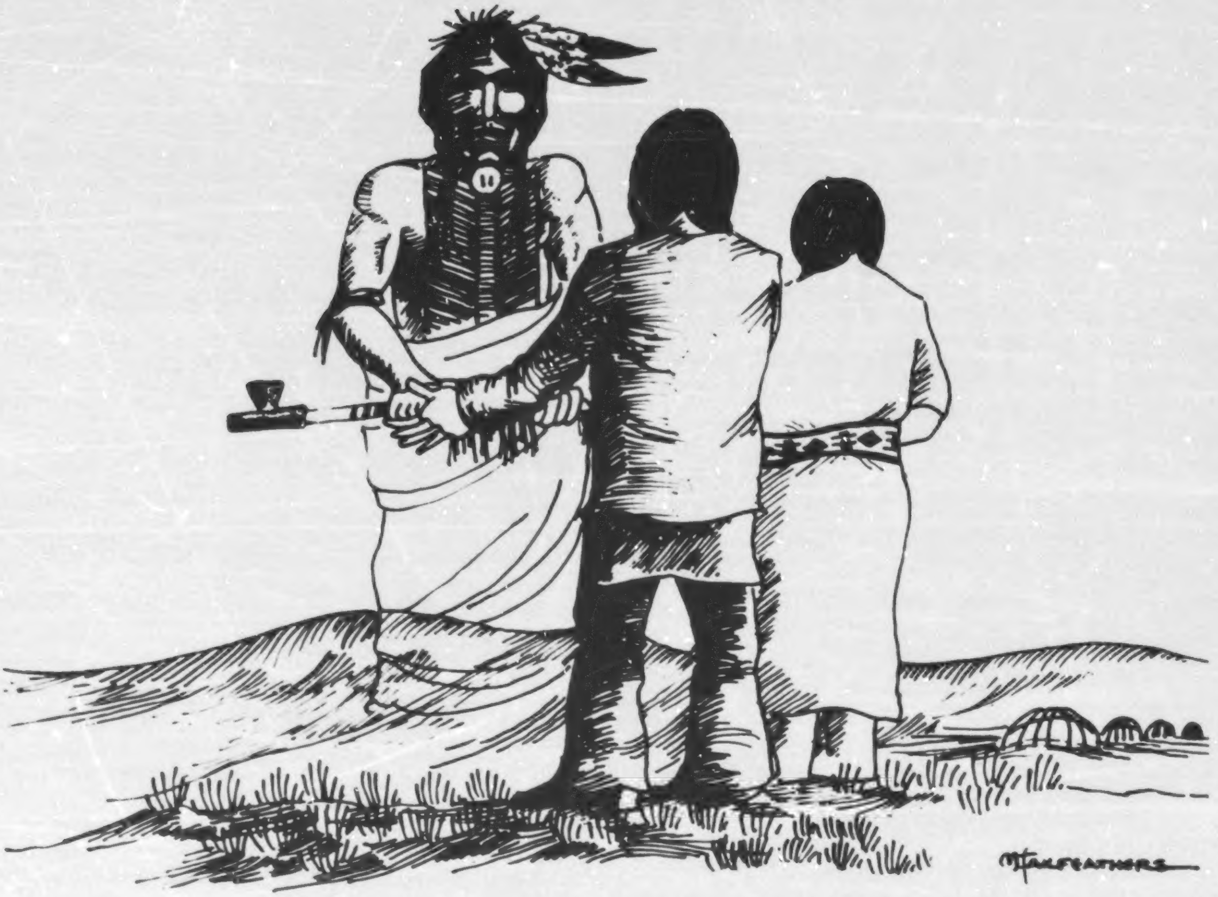
Coyote Man realized he had finally reached Big Sand, the land of the spirits.



The next day four sweat lodges were built. Sweat lodges are used for spiritual and physical cleansing. Soon Coyote Man saw his wife Otter Woman approaching with a pipe in her hands. He was very happy. The spirit told him, "Now we must perform the sacred ceremony before your wife can go back with you."



The woman went into the first sweat lodge. When she came out, there were all kinds of bugs, weeds and small sand piles left. She went into the second sweat lodge. When she came out there were less bugs and weeds than the first time. Otter Woman went into the third lodge. Hardly any bugs or weeds were left. There were no bugs or weeds at all in the fourth sweat lodge.



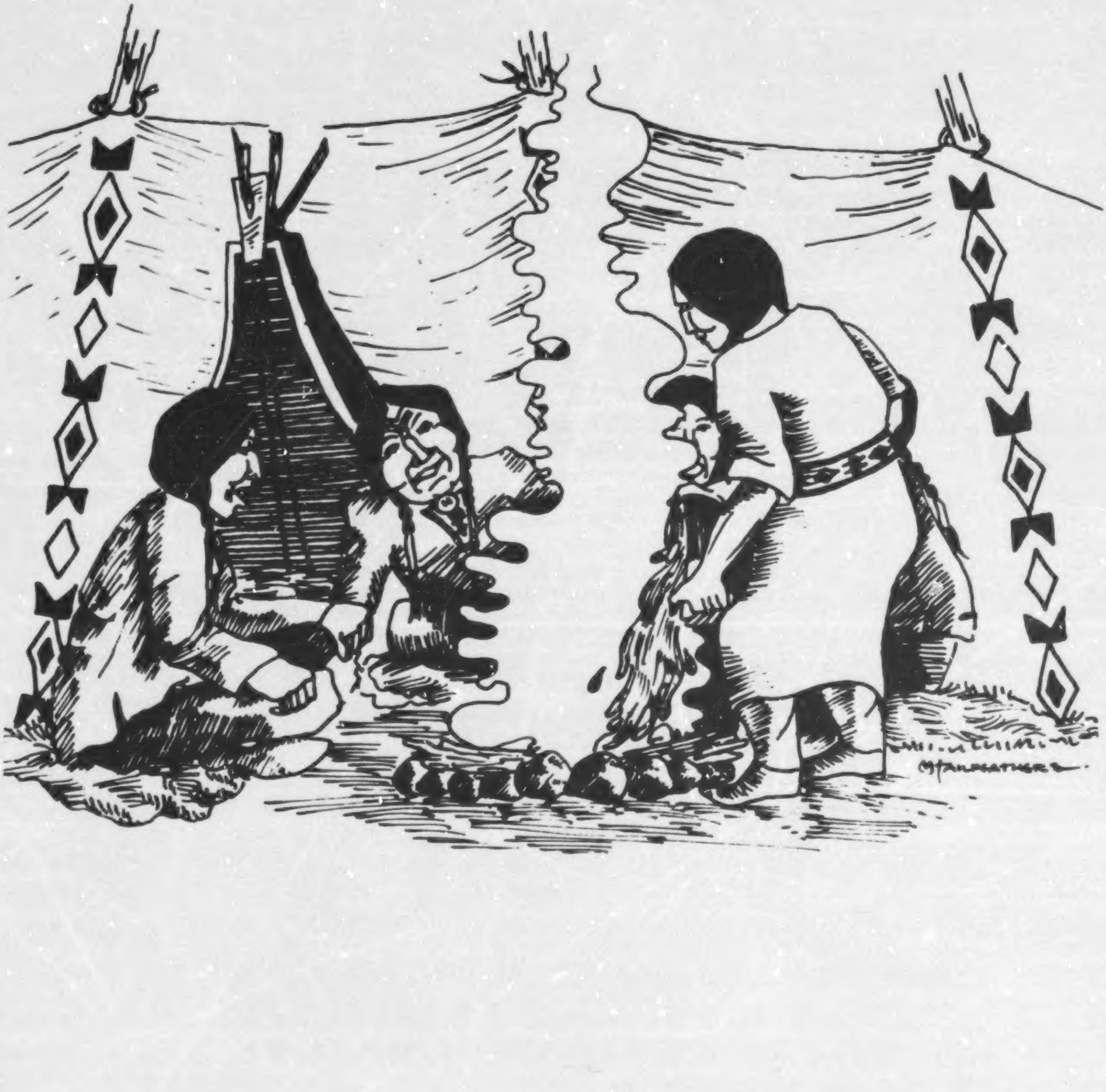
The spirit told the man, "Now you have your wife back. You may go home. Take this fly pipe with you. In future generations, use the fly pipe and the ceremony we have just completed to help your people. Make this sacrifice for your people who are ill or need help. When you get home go through this ceremony again. Put up four sweat lodges and use the pipe as I have instructed you. Remember always be kind to your wife. Do not call her Ghost Woman, or lazy."

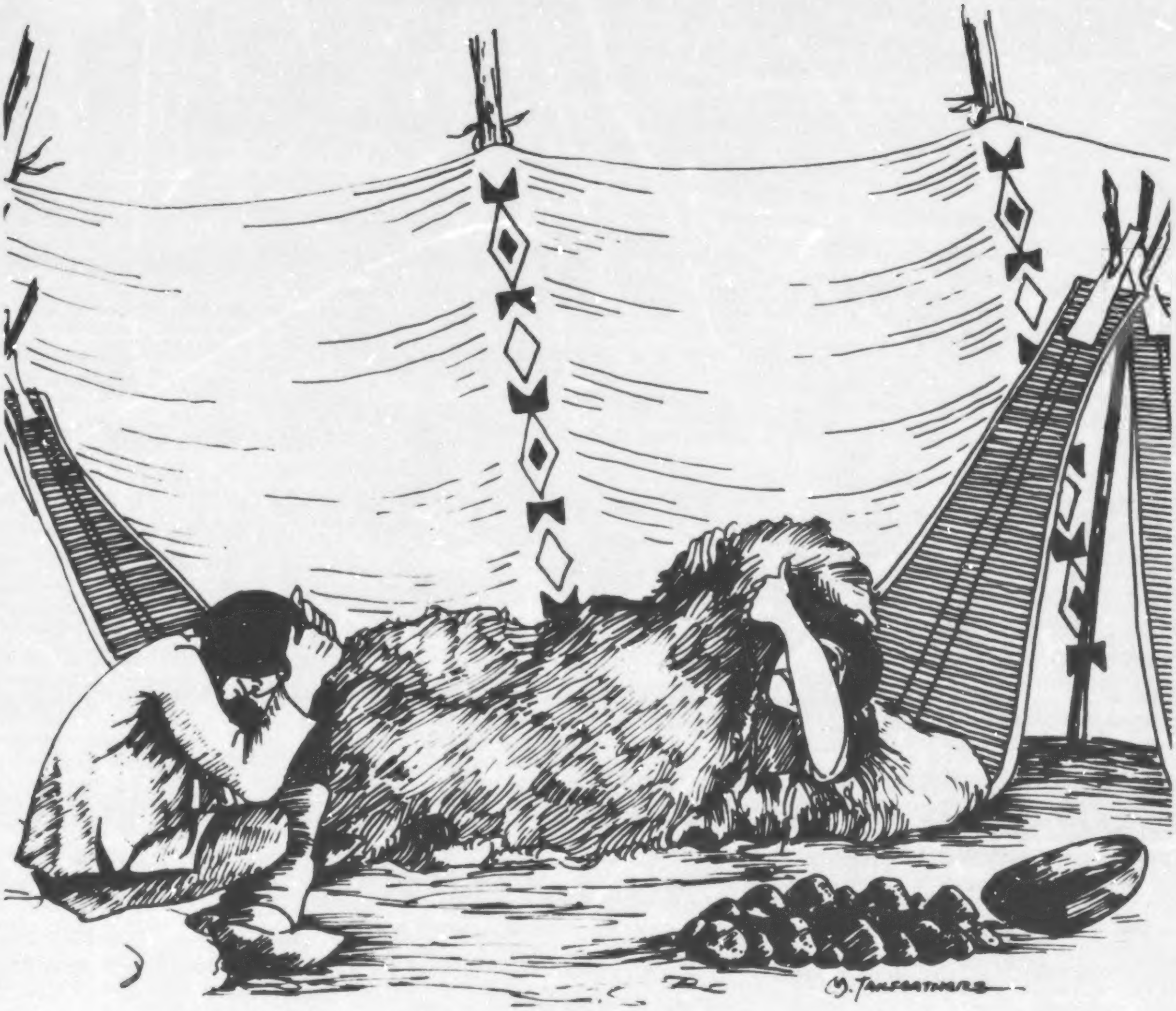
Coyote Man took his wife home. When he got there, he set up four sweat lodges and did the pipe ceremony as he had been told.

When Coyote Man and his wife entered the first sweat lodge and came out, the lodge was filled with bugs and weeds. The same thing happened with the second and third lodges. The fourth lodge did not have any bugs or weeds in it.

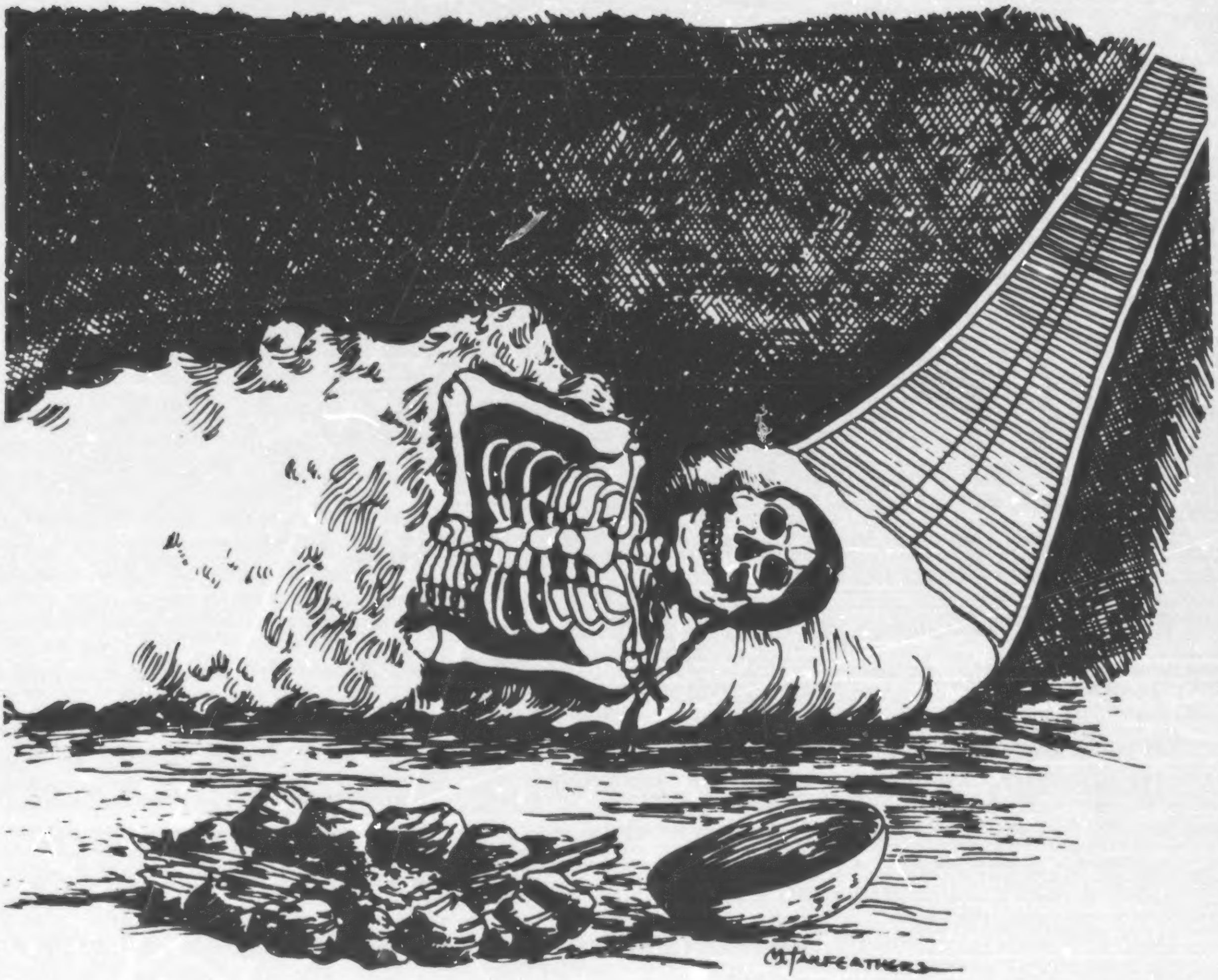
Coyote Man and his wife lived happily for some time until he started becoming impatient with her. Coyote Man said, "You forget everything I tell you to do. Sometimes you do the opposite thing."

One evening, Coyote Man and his friends sat around the campfire eating and telling stories. The fire started burning low. "Otter Woman, put some more wood on the fire so it will keep burning." Otter Woman put water on the fire instead of wood. The men in the lodge knew Coyote Man was angry so they went home. After everyone was gone Coyote Man told his wife, "I didn't tell you to pour water on the fire. I told you to put more wood on it. Everybody knows you are a Ghost Woman and lazy."





Otter Woman went to bed screaming and covered up with a buffalo robe. Coyote Man thought about what he had said. He remembered he had been told not to call her names like "Ghost Woman" and "lazy." He went to where his wife was covered with the buffalo robe.



Coyote Man pulled the robe down but found only a skeleton there. Coyote Man never got his wife back. However, the sacred fly pipe ceremony for cleansing and healing people is still carried on today.

CARMEN MARCEAU

JUNE TATSEY

DORIS OLD PERSON

MELVIN TAILFEATHERS

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The Lodge Journey

The Indian Reading Series

and The Lone Pine Tree

Level V Book 5

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

The Lodge Journey
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Developed by the Blackfeet Indians

Written by:

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Joseph Coburn, Director
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Northwest Regional Educational Laboratory

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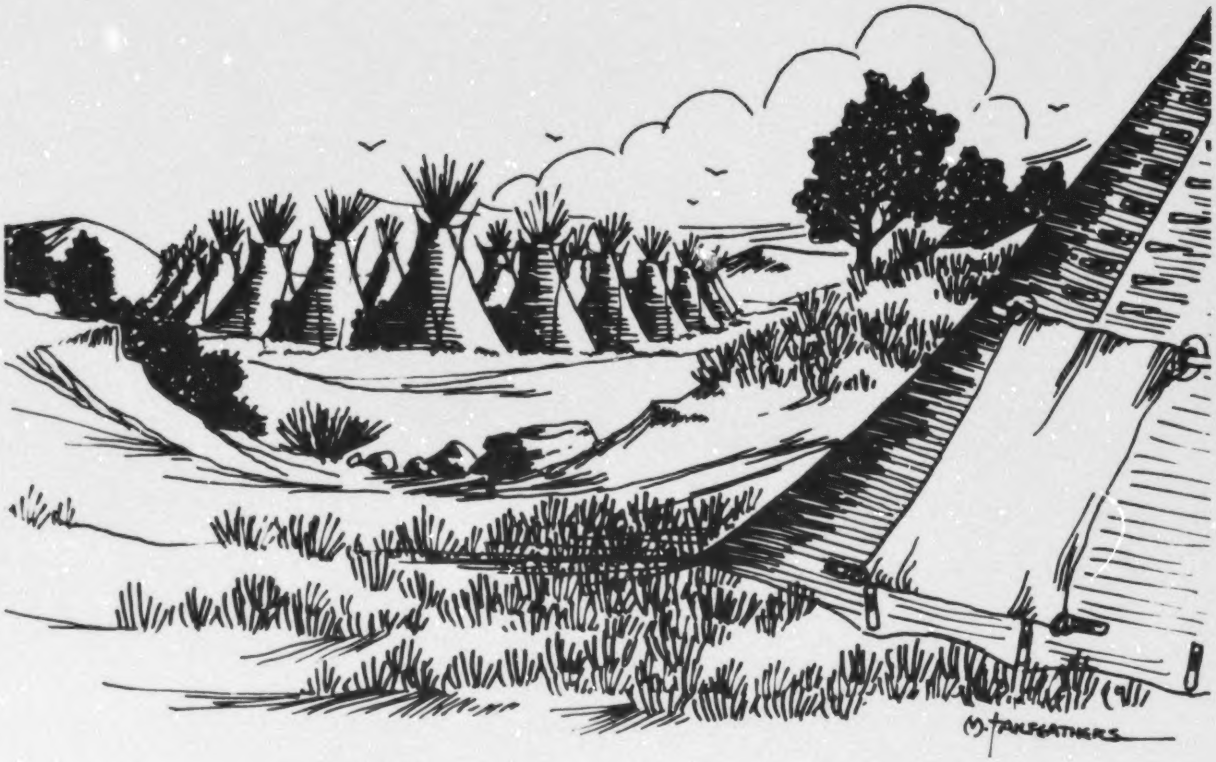
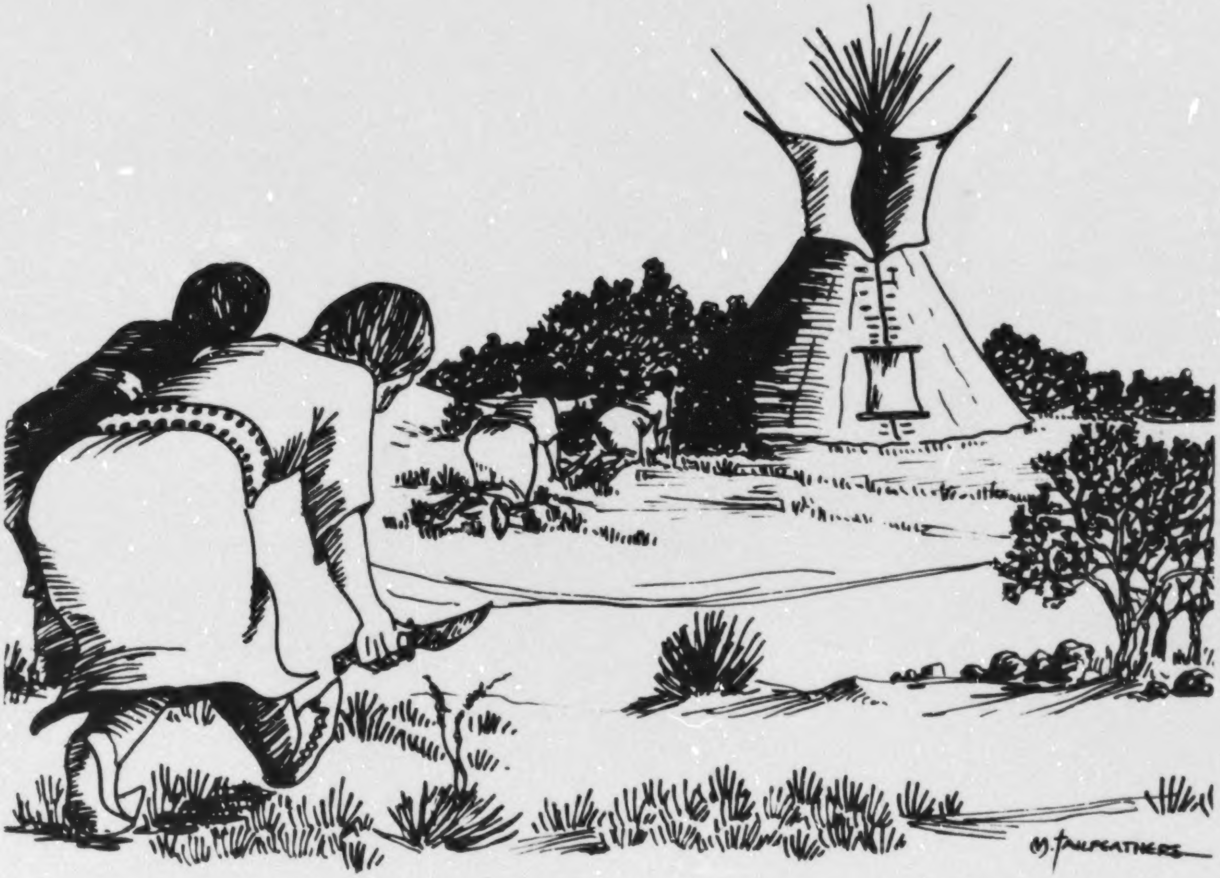
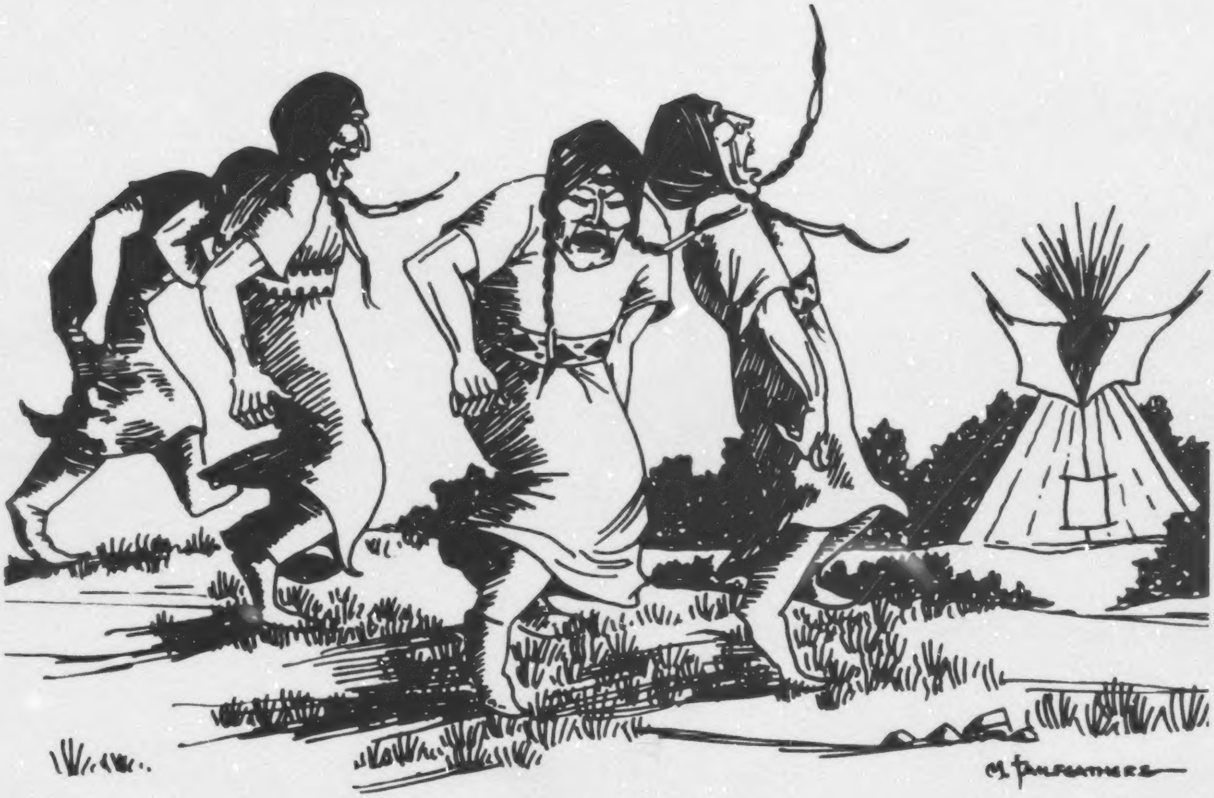
The Lodge Journey



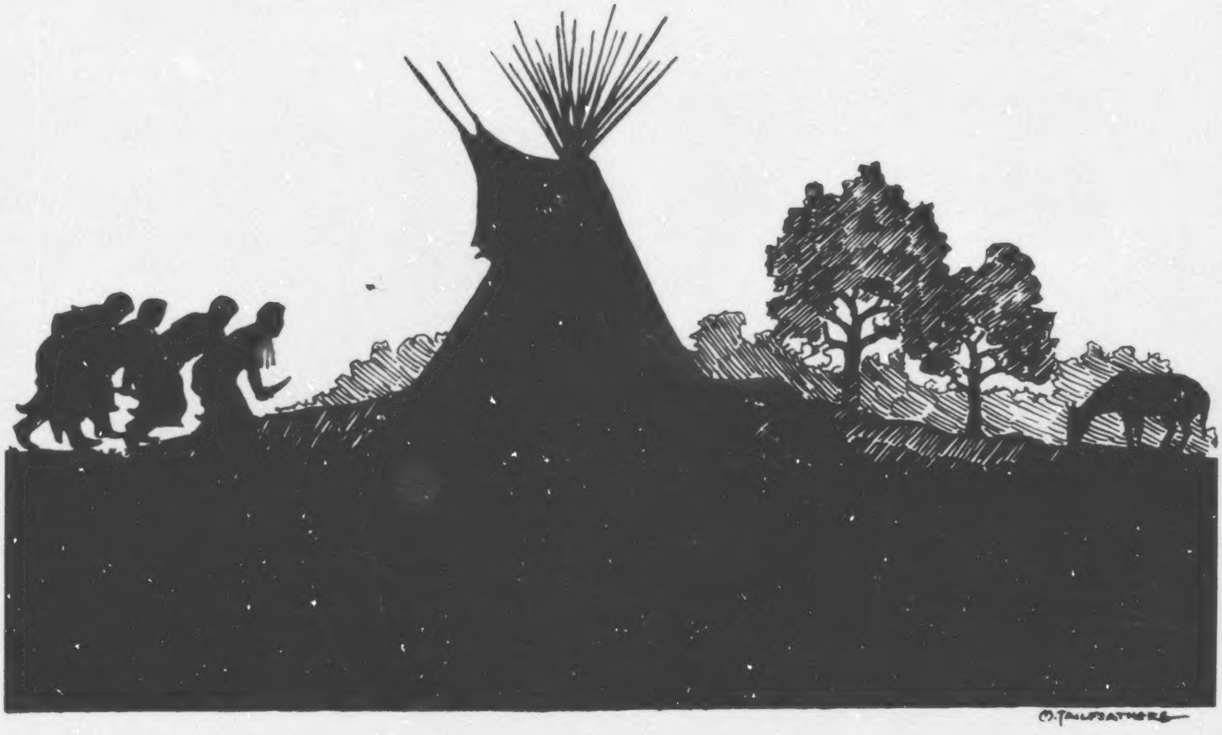
Many years ago a Blackfeet Indian chief died. He was laid to rest in a lodge some distance from the encampment for a period of four days and four nights. After that time the Indian camp was going to move on to another area.



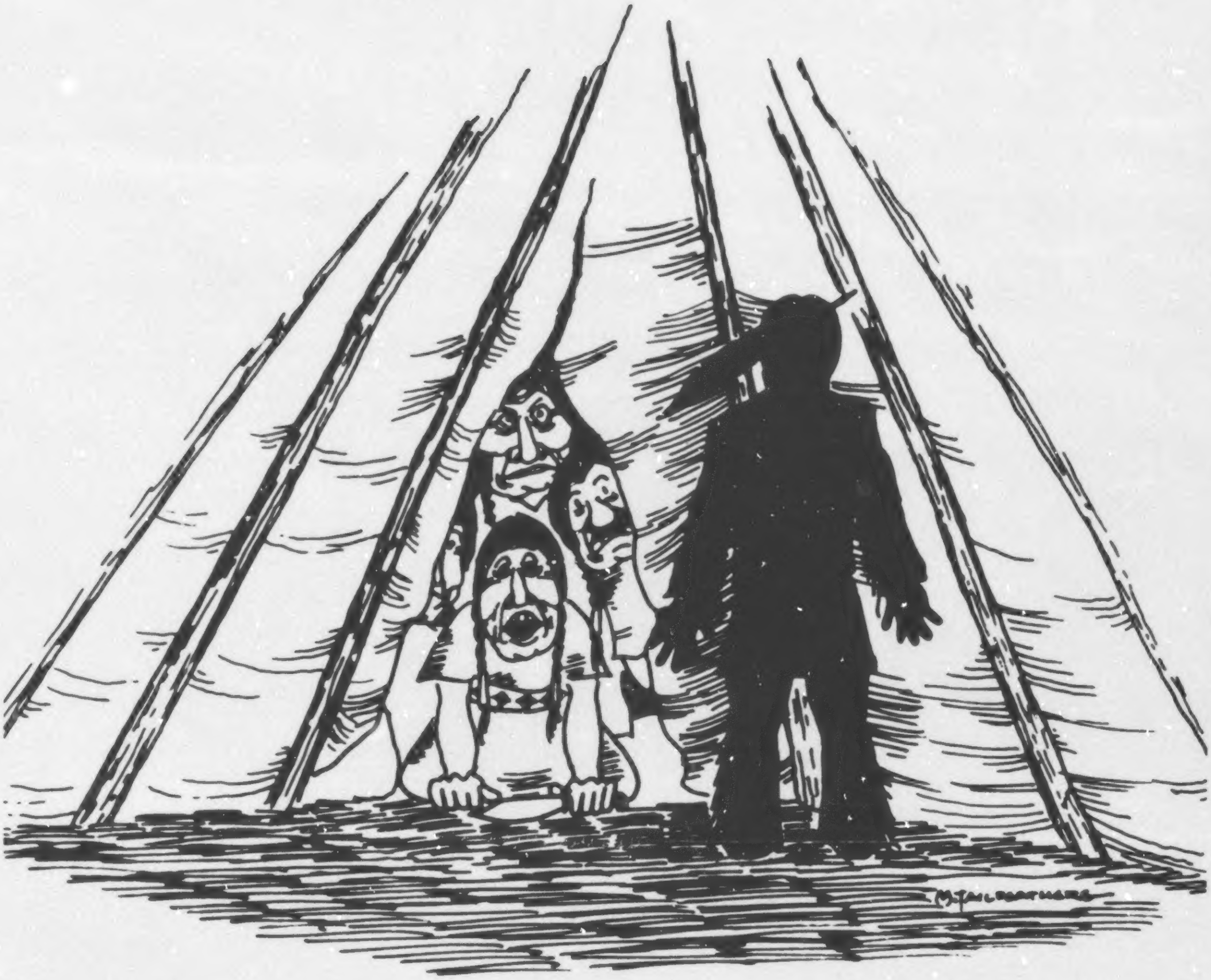
Some old ladies of the camp decided to go to the chief's burial lodge and cut some of the fine hide from the lodge for moccasins and leggings. They sharpened their knives and slowly proceeded toward the burial lodge. It took them a long time to reach the burial lodge. Because of their age, they traveled slowly. They were sneaking because they were not supposed to bother a dead person's possessions. It is believed the person's spirit will come and reclaim their possessions during the night.



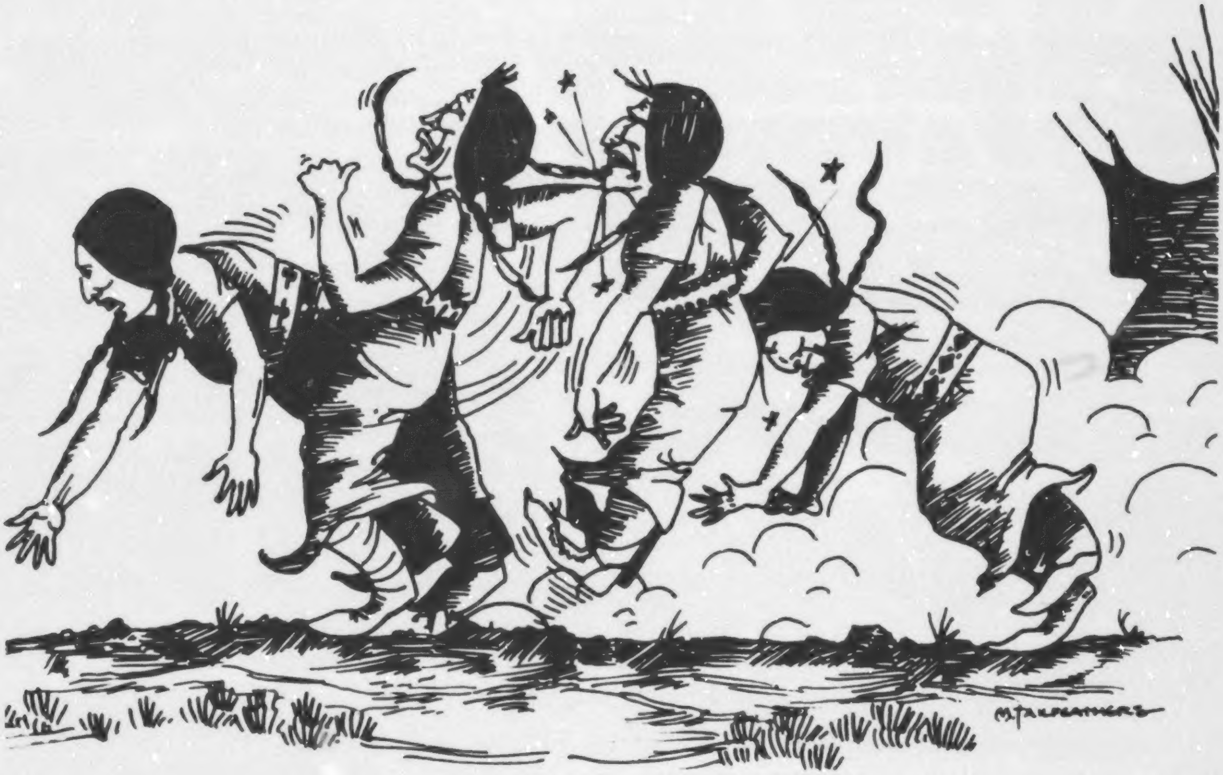
It was customary to sing and dance toward the lodge four times. They sang the appropriate song and danced toward the lodge for the first time. One of the old ladies pierced the lodge with her sharp knife. Then they backed away singing, "We are going to get some hides for our leggings and moccasins." They rested awhile. Each time they danced close to the lodge one of the old ladies would cut the hole bigger.



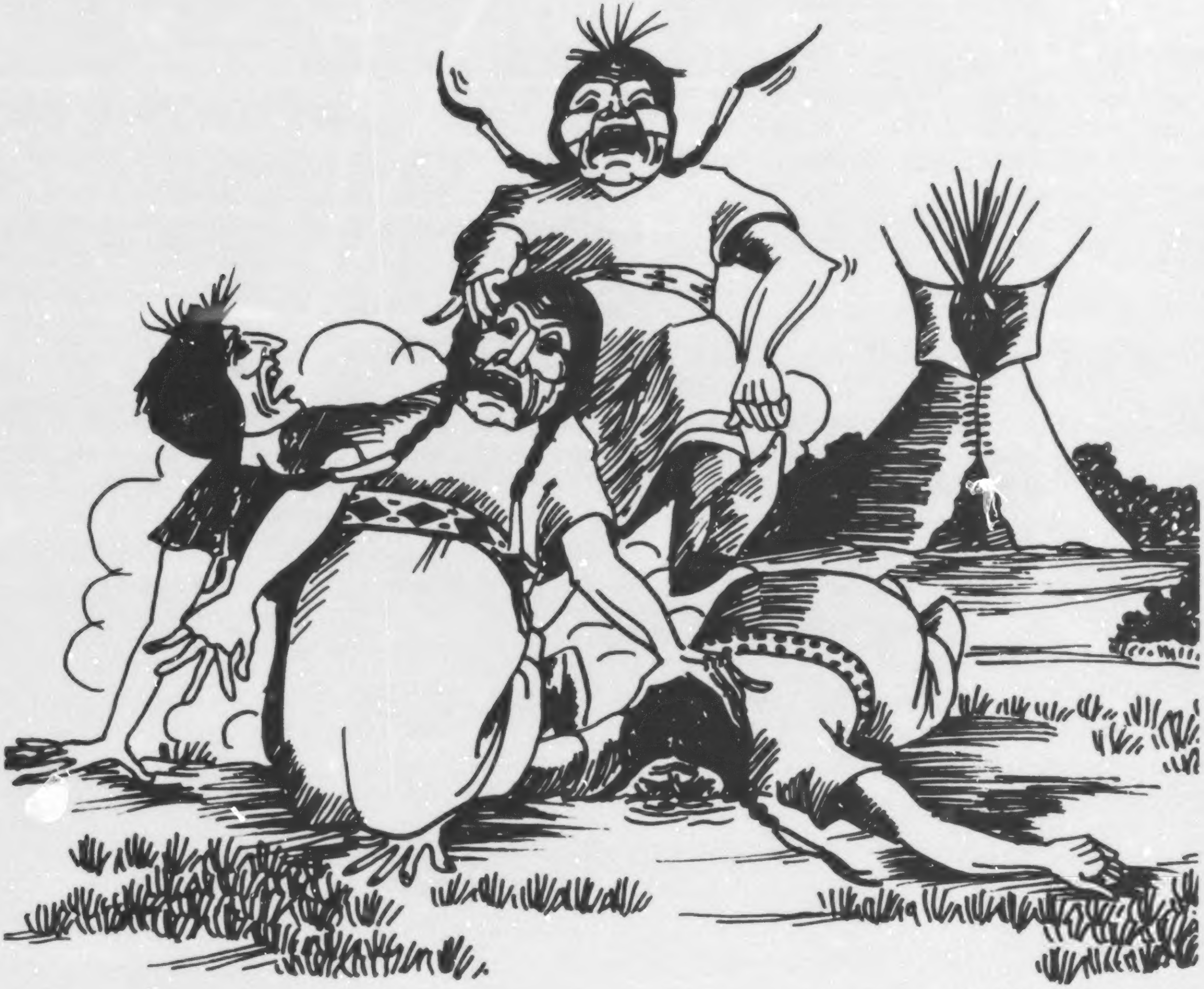
It was beginning to get dark when one of their grandsons happened to ride by. He saw the old ladies preparing to take some of the hide from the lodge. He was a child who delighted in teasing his old grandmother. A plan formed in his head. Quickly, he tied his horse and crept into the burial lodge. He laid down by the body of the dead chief and waited for the old ladies to finish dancing and singing.



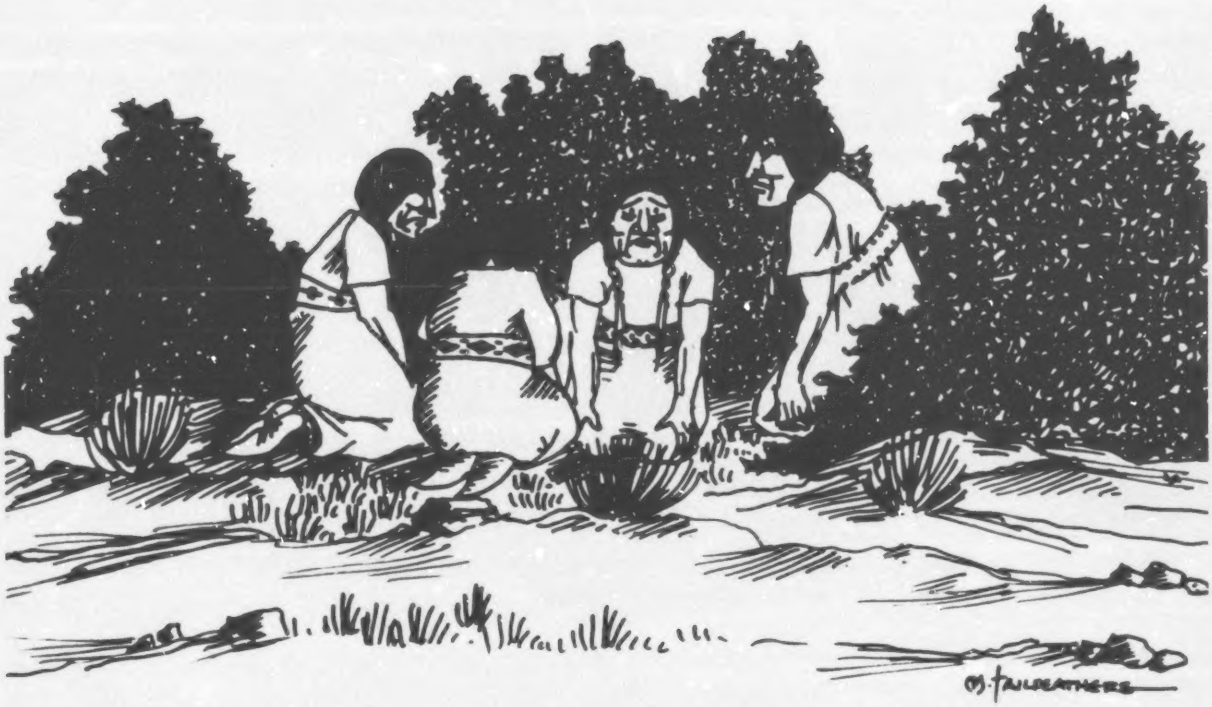
Finally, the old ladies danced toward the lodge in their sneaky way. They were all a little afraid but became brave as they ripped the hole down to the bottom of the lodge. They rushed to look inside. They were stunned and shocked to see a ghost standing inside the lodge.



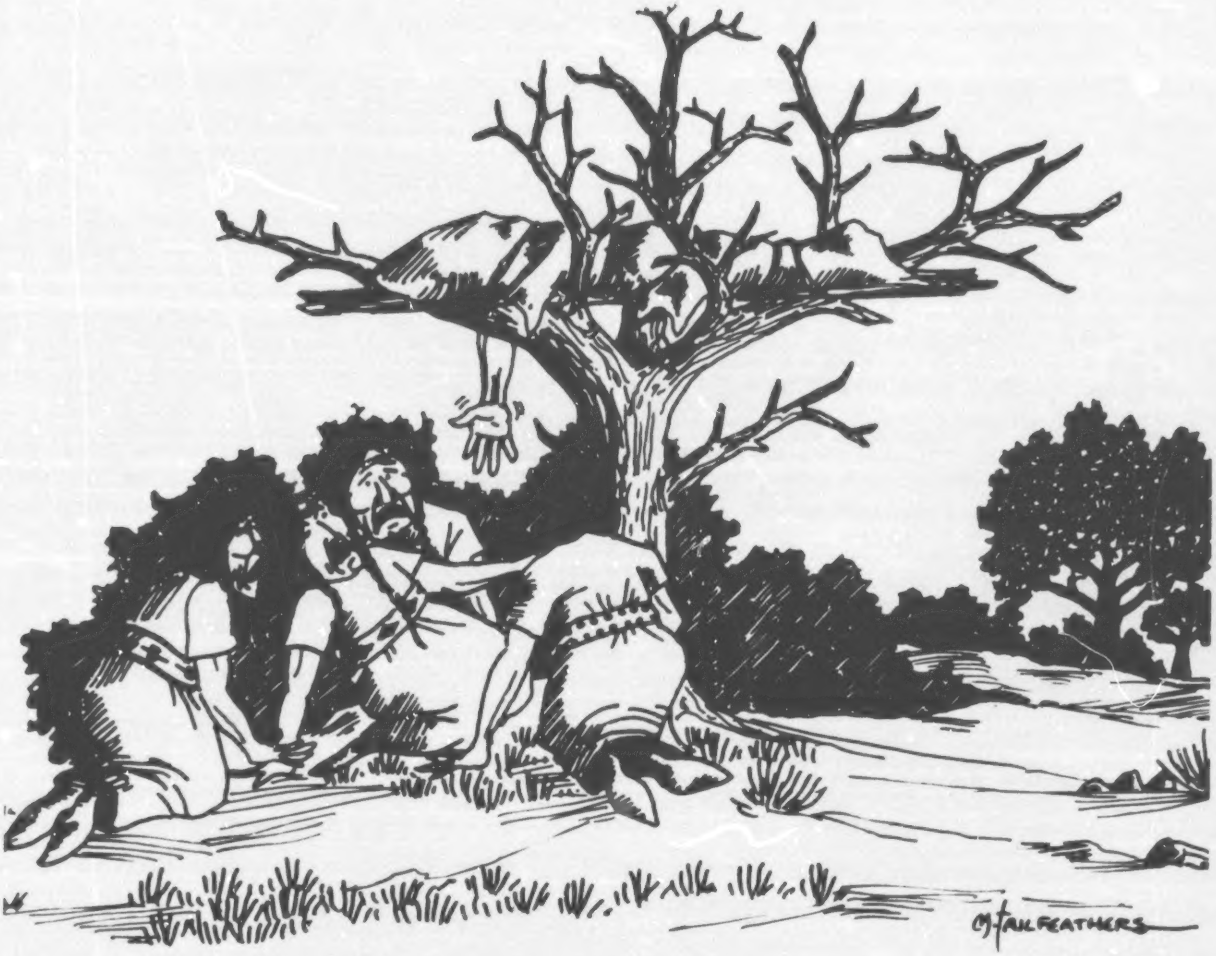
The old ladies were so frightened by this strange sight that they turned at the same time and tried to run away. As they turned, they ran into each other knocking one another down.



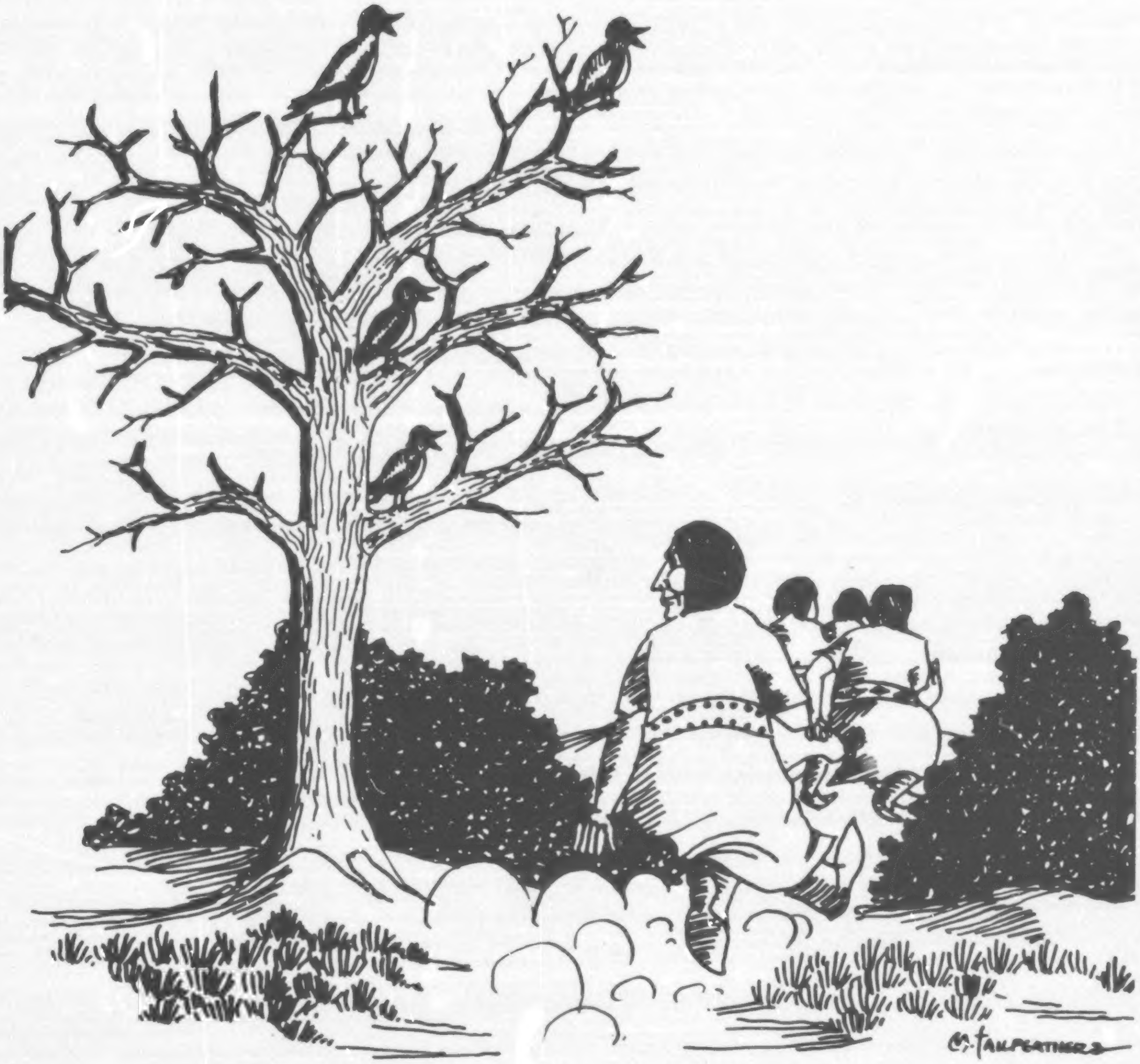
The group was pushing, yelling, crawling and grabbing onto each other in an attempt to regain their balance in order to get away from the ghost. They forgot all about being old and sneaky.



Eventually, the old ladies reached a thicket of bushes. They hurried in as fast as possible talking to each other in breathless and supposed soft voices. They were still frightened and hoped no one saw them. The group hurried on, finally stopping to listen and regain their breath.

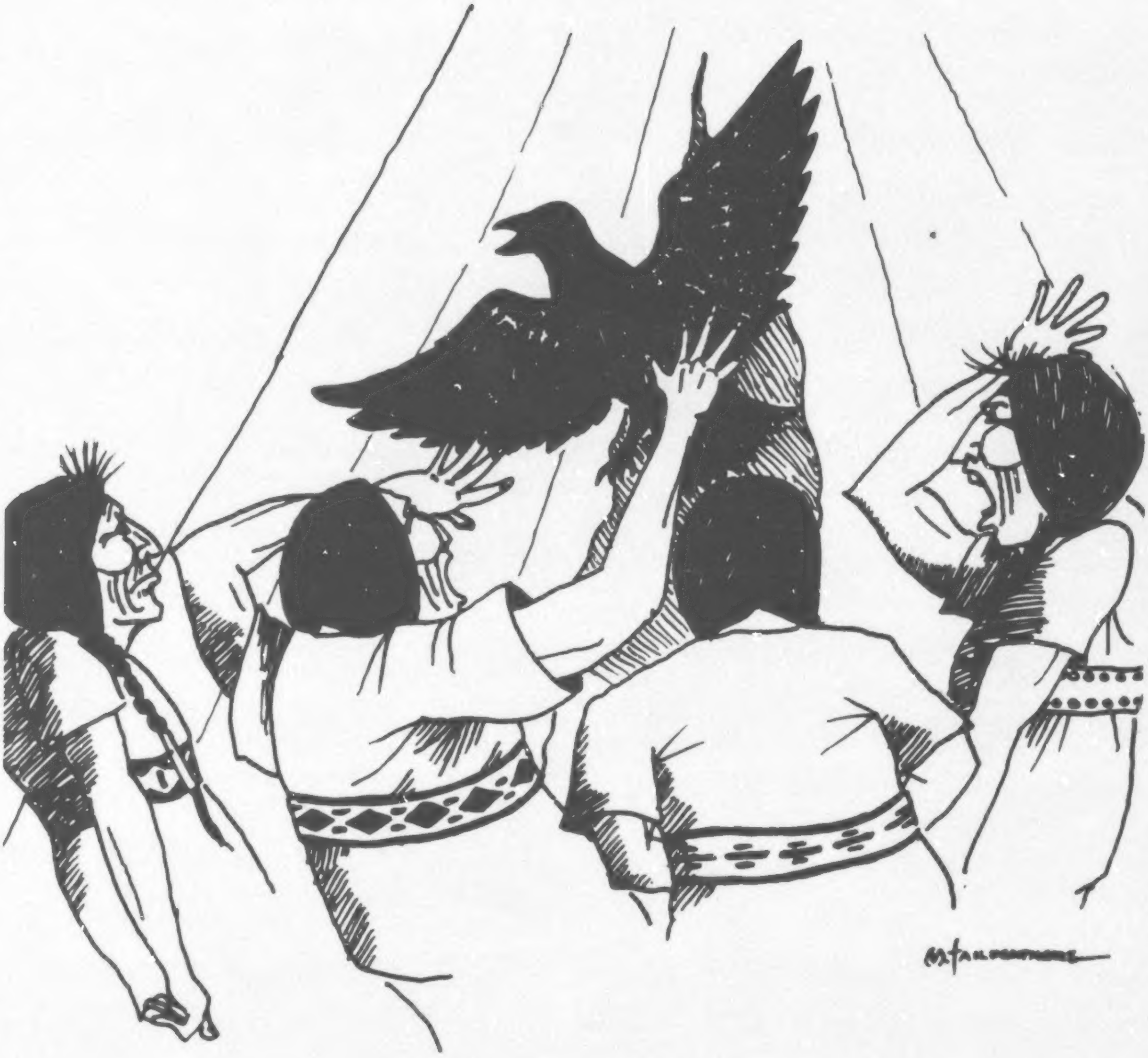


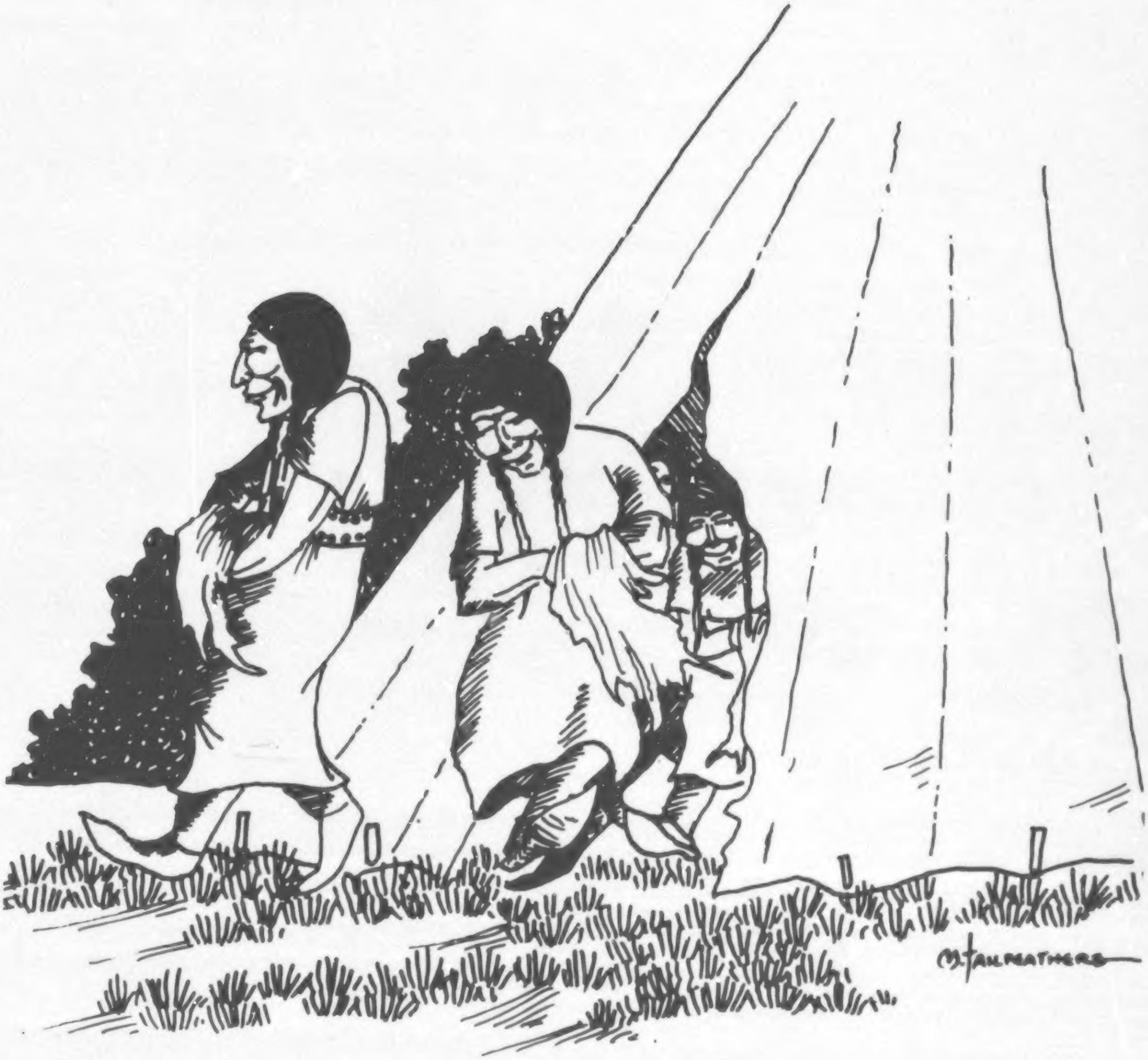
After the ladies had rested awhile they looked up and saw another dead body buried in a tree just above them. The hands were hanging down as if reaching for them. Again they began grabbing, yelling, falling over each other and running as fast as they could through the bushes.



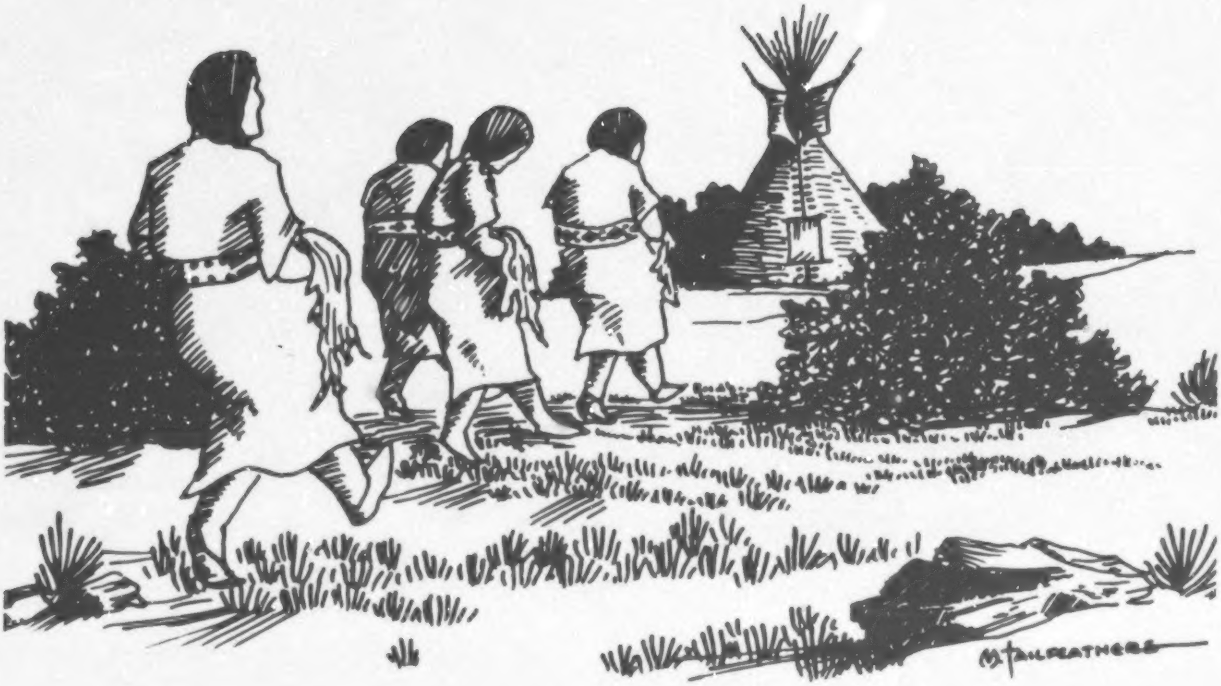
The old ladies passed a bunch of magpies that were making a lot of noise. In fact the birds seemed to be laughing at them as they ran away. The ladies didn't stop. They continued stumbling on, trying to get away from the burial grounds.

At last the old ladies reached the main camp. There, they learned it was the grandson who was in the lodge and not a ghost. They decided to go back again. This time not only did they do short dances but they also sang very short songs. As the old ladies crept and opened the rip in the lodge, a big black crow flew out. They were so frightened they fell down crying and began praying for help.

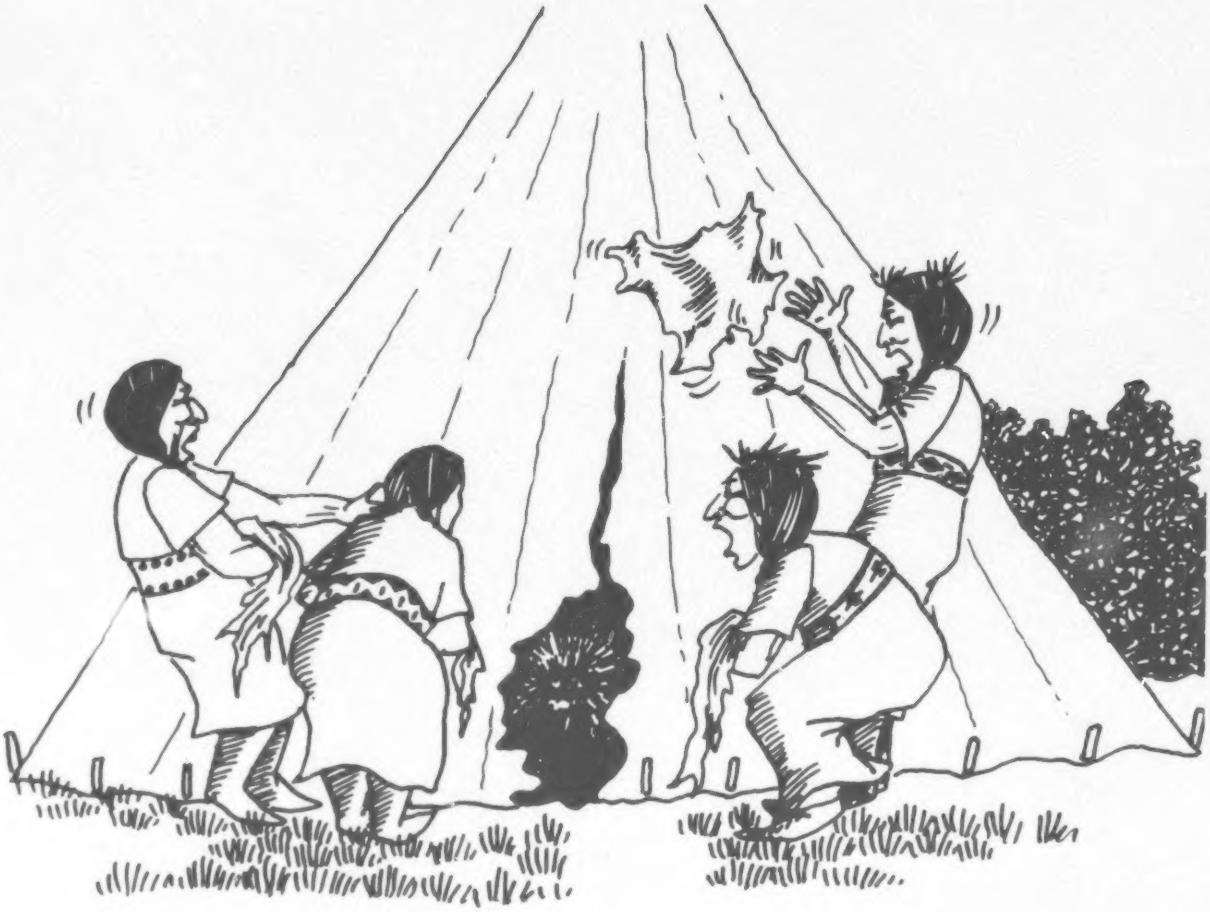



M. TAILFEATHERS

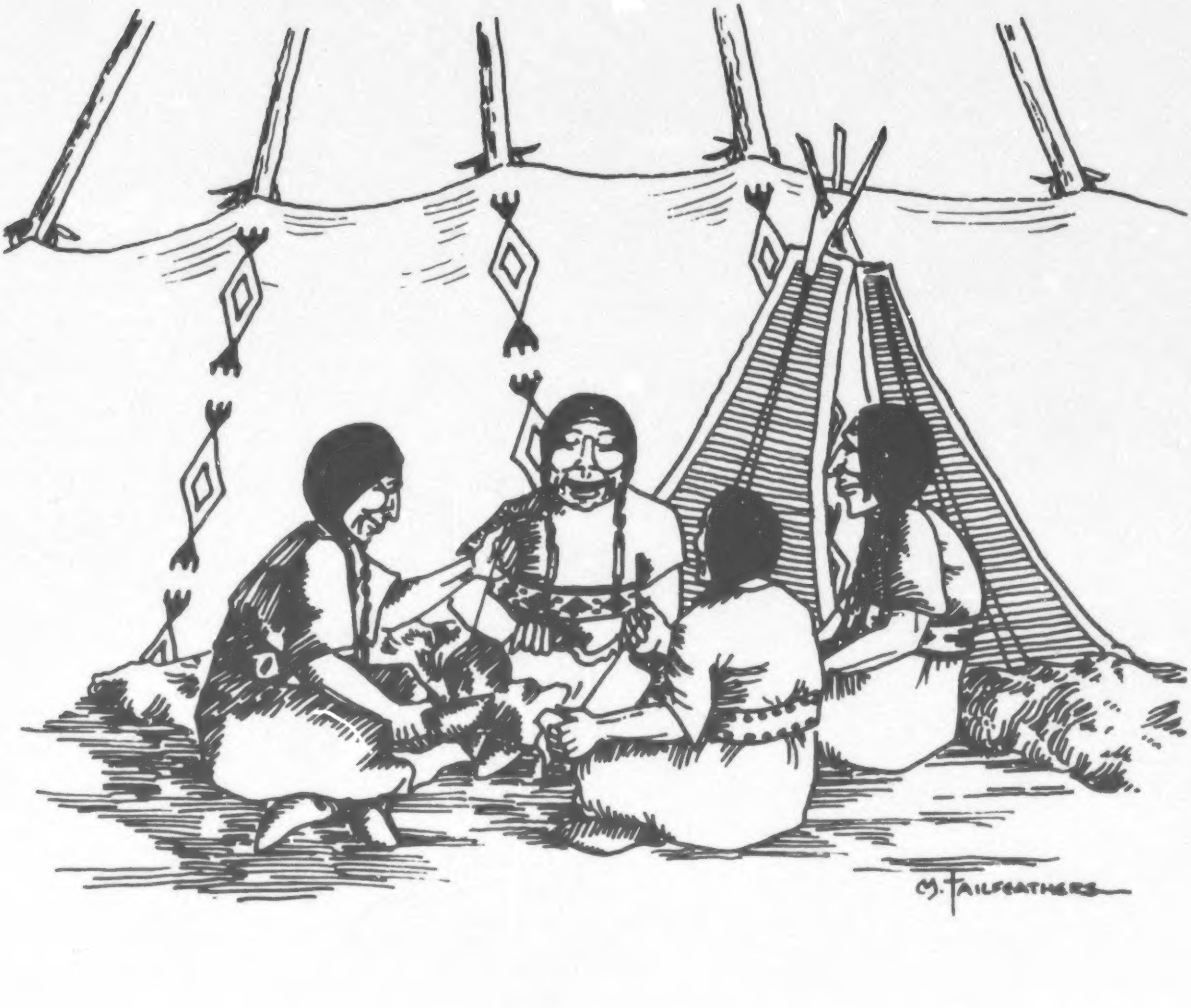
After nothing came to harm them, they jumped up, gathered their hides for moccasins and leggings and quickly started for their lodges.



That night as they tried to sleep, their legs began to cramp and hurt. They thought it was the chief bothering them, wanting his hides back. So the old ladies decided to take the hides back to the burial lodge. As they arrived they began to pray to the dead chief for protection. "Please don't bother us any more. We love you and respect you. We are returning your hides."



When they opened the door to place the hides inside, they came face to face with some big black eyes. They thought it was the chief. Although they soon discovered it was a porcupine who was inside the lodge, they dropped the hides and ran away as fast as they could.



The old ladies never bothered to go back to the burial lodge to get hides for moccasins and leggings again. They were content to use what they had in camp.

Tepee Creepers

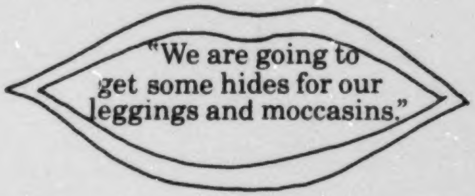
AIM To write dialogue and a script

DIALOGUE

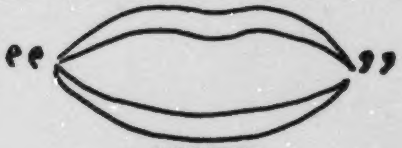
Dialogue consists of the exact words that people say when they are talking. When you write what people say, you put the talk words in quotation marks.

Find the dialogue in a story. Read through the story and put a big mouth around the words that come out of a character's mouth.

Then they backed away singing,



- Now put a smile on each mouth you made by putting quotation marks at the corners of each mouth.



A SCRIPT

A script is written for puppet plays, stage plays, screenplays or a broadcast. It is the spoken words of the players in written form. A person who writes for these things is a scriptwriter.

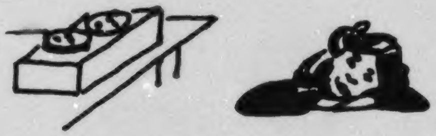
A scriptwriter must be able to:

punctuate correctly
visualize (have a clear picture in mind)
have a different sense of time and space
be able to visualize the action in a story and write it in play form

The job of a scriptwriter is to make actions and dialogue believable.

Write a script using story dialogue. Start at the beginning of your story and make a list of all the sentences that are dialogue. In front of each sentence, put the character's name that is doing the talking.

- Read your list into a tape recorder and then listen to it. Is the story understood or are parts of the story not clear?



Writing script is not like writing a story. It is like acting it out. To improve your dialogue try:

watching TV to see what people say and how they say it
adding actions for each character to do while talking
changing the dialogue to include more action words
role playing the story

ROLE PLAYING

Role playing is acting out a story without using words. You do not have to have a script. You do not have to have a whole story.

In a play, things happen in a certain order. The story will probably have a beginning, a middle and an end. In a role play however, there may be only a situation and one character.

In your Four Winds group choose one role play or situation you want to show the council lodge . Pick a scene from one of the stories you have read. Act it out without words. See if the other groups can guess what story is being role played.

CHARACTERIZATION

Characters need to have their own personality (cheerful, dumb, smart, bionic, tricky, sly, grouchy, alert, tired, etc.). Characters can go through a number of events but their personality should remain about the same. What a character says or does, tells you a lot about the personality of this character. Copying that person or thing is called characterization.

In your Four Winds groups, take turns acting out some different characters.

a chain smoker
a businessman
a fish in a polluted stream
different clouds
trees as the seasons change
a shy person on a crowded street
an invisible man
your teacher

Don't take too much time on your first try. Try again and it will be better.

- After each group finishes, talk about what was liked about the performance. This will help all the actors know what expressions or actions were best for what situation or story.

- Put it all together (dialogue, script, role play and characterization). Write a role play situation or a story script. Give it to another family to role play.

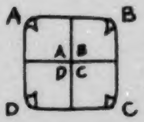
Tepee Creepers

LODGE JOURNEY 6C

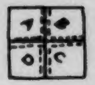
AIM To make puppets

A PAPER PUPPET

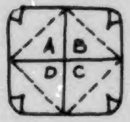
Using a square piece of paper, fold corners toward center line.

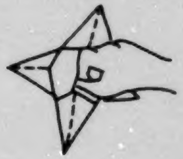


- Turn paper over.

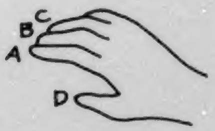


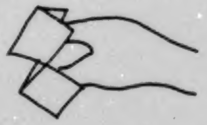
- Fold corner towards center lines again.





- Hold the puppet as shown.





Paper hand puppet can be any character you want it to be.

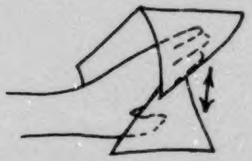
ANOTHER PAPER PUPPET

You will need:

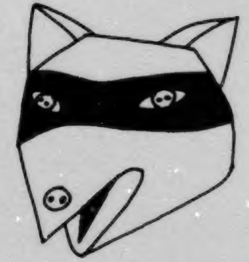
envelopes	*glue*
construction paper	*scissors*
	stuff

Put your hand in the envelope.

- Press the paper between your thumb and four fingers.



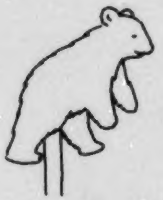
- Add real character to your new friend, using the stuff you have gathered.

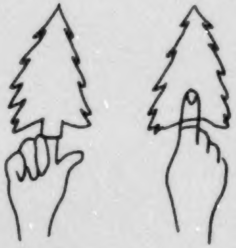


PUPPETS WITHOUT MOUTHS

Knock out one end of a peanut. Paint a face on the shell. Attach with tape or glue to a pencil or a straw.

- Draw people or props (trees, moon, sun, etc.). Cut out and tape to your fingers.





THE PLAY

Taking your characters through hard times and then having everything come out right is the fun and entertainment your audience sees.

Good puppetry can be fun and entertaining.

A good puppet play has a beginning, a middle and an end.

A puppet play is fast-moving, short and to the point.

Decide:
who your characters are
what the story is
where the action is taking place

GROWING PAINS

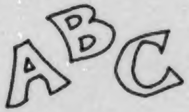
Puppets need help growing and here is how you can help:

Lend a hand. Your puppet has no life until your hand becomes the head, neck, waist and feet. Teach your puppet how to exercise.

- Work on the eyes. Most newborn puppets tend to stare at the ceiling. Use a mirror to help you get the puppet looking at the audience. Then practice looking towards the door, out the window or at another puppet.

- Practice the voice. This is one time to make your voice as loud as possible. It is hard to hear if you're behind a stage.

Does your puppet sound like you or the unique other character you created?



- Teach your puppet the sound and movement of the ABC's. Everytime you open your mouth, the puppet's mouth should open too.

Help your puppet say yes or no, think, cry, sneeze, snore, read, run, hop, faint, fall, fly, skate, dance and sneak. Make it come alive!

The Lone Pine Tree

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Napi is a legendary figure of the Blackfeet Indian culture. He can do anything and anything can happen to him. There are a great number of stories about him that have been passed from generation to generation. He can change into different types of figures and have many different kinds of personalities.

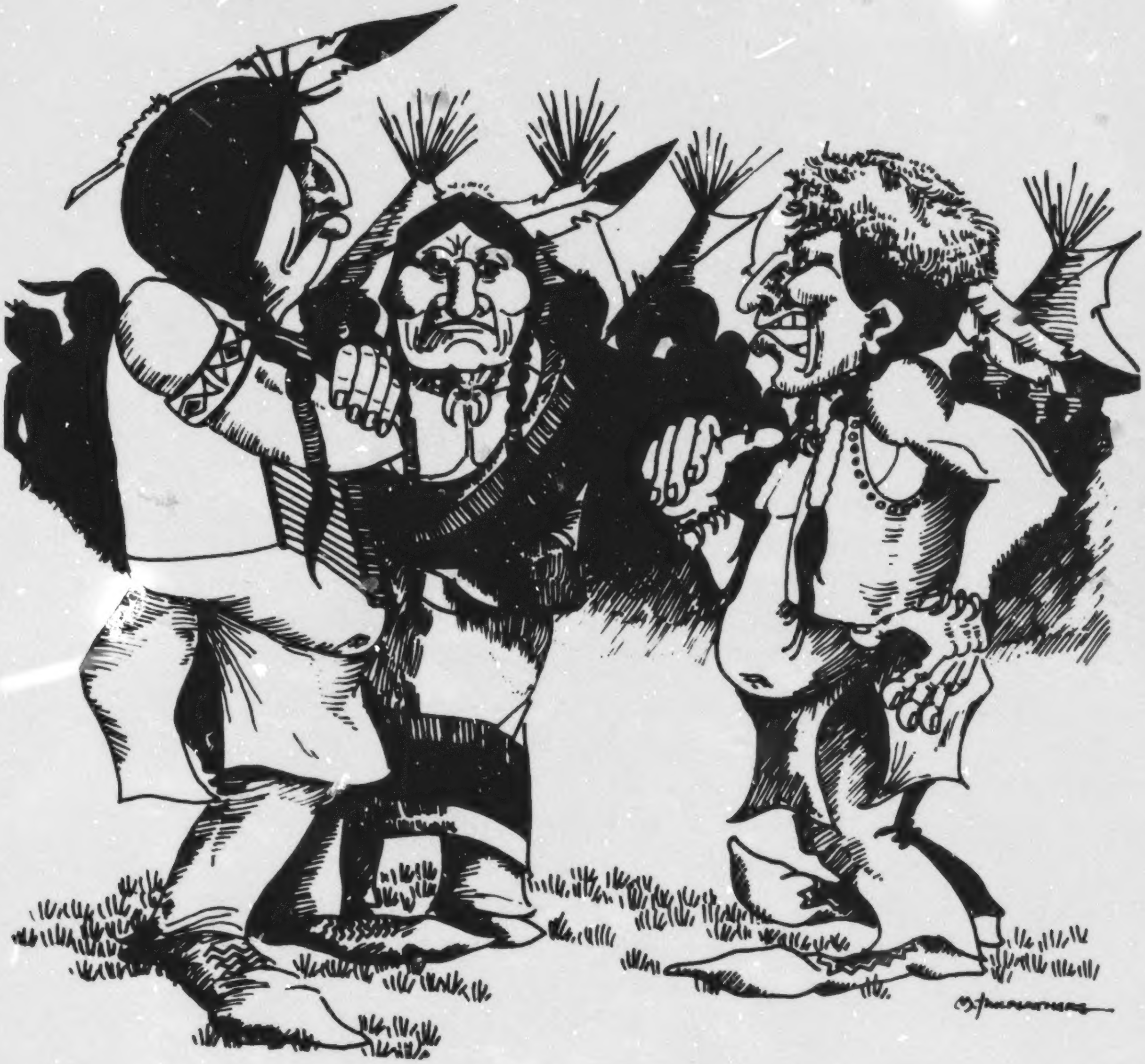
In this particular story, *The Lone Pine Tree,* we attempted to display the humorous part of Napi along with a moral. Our people have a good sense of humor and are excellent story tellers. Many of these stories are still told in our Blackfeet language. We give many thanks to people like Joseph Old Chief, one of our elders, who has helped us a great deal.

Napi: a=aw — as in saw
i=ee — as in see

Many years ago there were two Indian encampments. These encampments had many lodges. They were close together but very unusual. In one camp there were just men and in the other camp there were just women. The men and women often looked toward each other's camp. It seemed very lonely at times and they often had difficulty doing their daily tasks.

When the men tried to cut dried meat they would cut their fingers and thumbs. They couldn't cut big pieces of meat. When they would hang it, they would build a fire too large and scorch the meat. This and other daily tasks around the lodges were just too much for the men to handle.

On the other hand, the women were also having difficulty. When they would go buffalo hunting the horses would get scared because of their dresses and buck them off. Often they ended up walking to camp with tired, sore and blistered feet. The women had a hard time lifting the heavy meat onto the back of their horses. Many other incidents happened that softened their hearts toward the men.

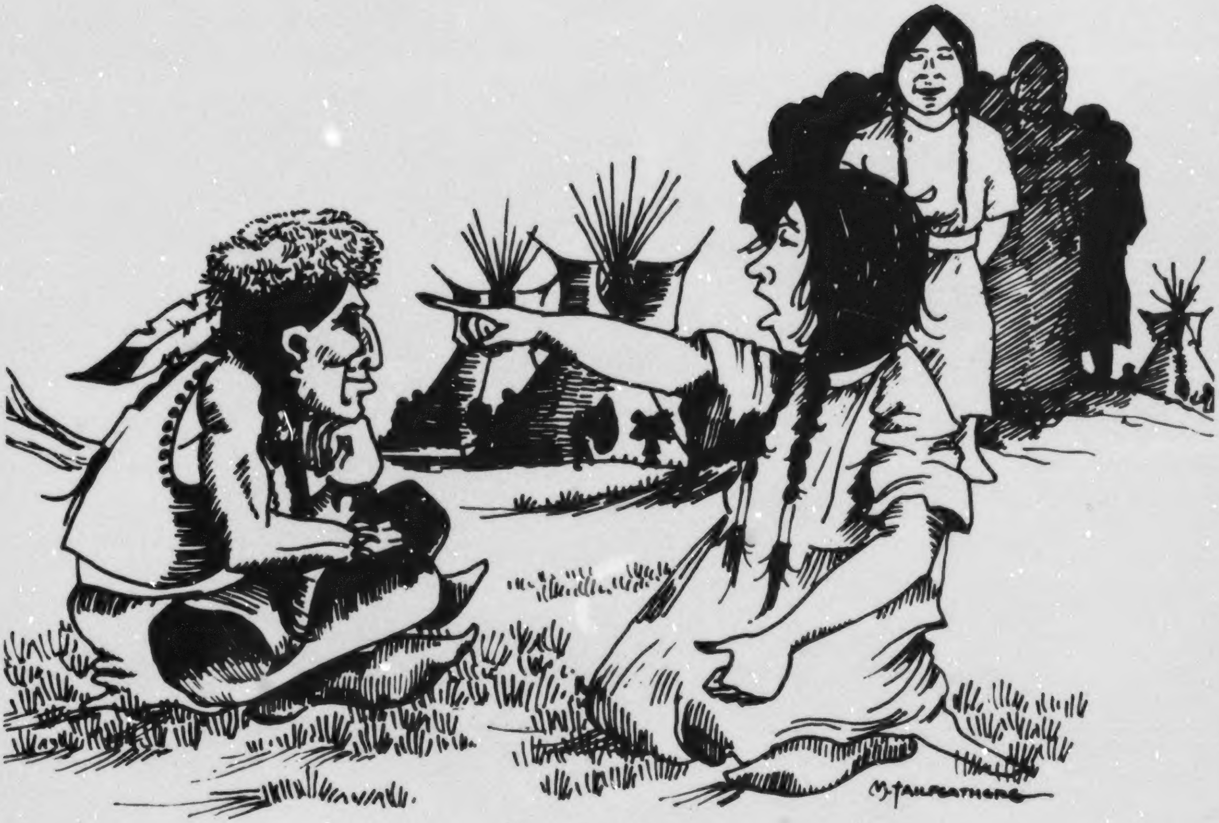


One day Napi told the men, "I am getting very tired of doing all this work around camp. I know you are getting tired of it too. I will go over to the women's camp. They are living very good. I want to talk to them."

Napi groomed himself and put on his fur cap made of coyote paws.

Napi went to Eagle Woman, head of the woman's camp, and told her of the hard time the men were having. He said, "These men are really having a hard time. I want to ask if the men and women can live together in one camp."

The head woman thought for awhile. "The women are getting tired of gathering wood and trying to hunt for meat for their camp. Yes, we agree. But first you must go and tell the men to sit up there on the edge of the hill. We will get ready and come over and each pick a man that we want for a husband." Napi went back to the men's camp. The head woman told the women to get ready. They were going to choose a husband.

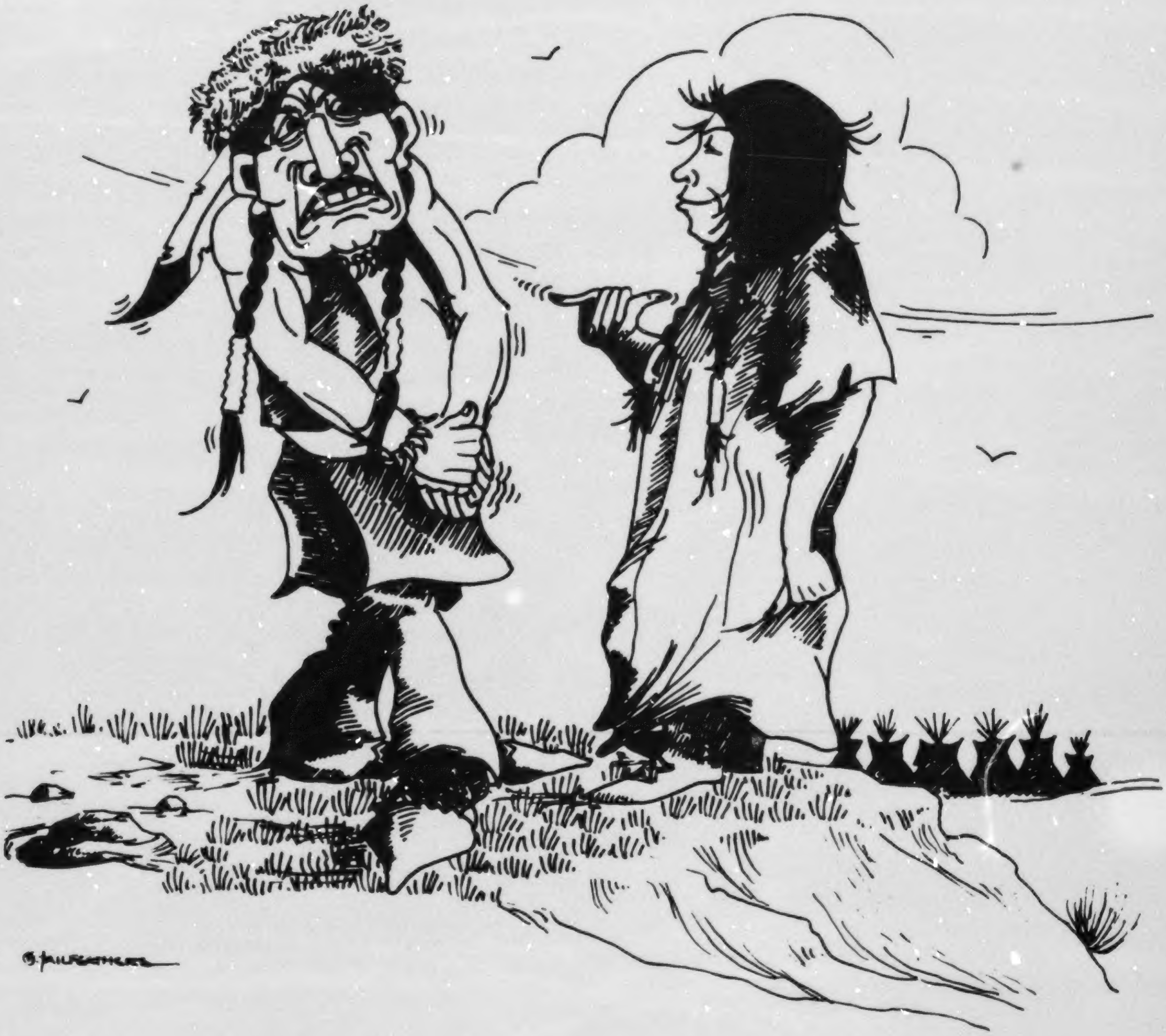

M. TAILFEATHERS

Eagle Woman said, "I will pick first since I am the head woman." Dressed in her work clothes, she looked awful. She thought to herself, "I will pick Napi." "I am not going to get dressed up," she told the women, "that way whoever I pick will not be my husband just because I am pretty."

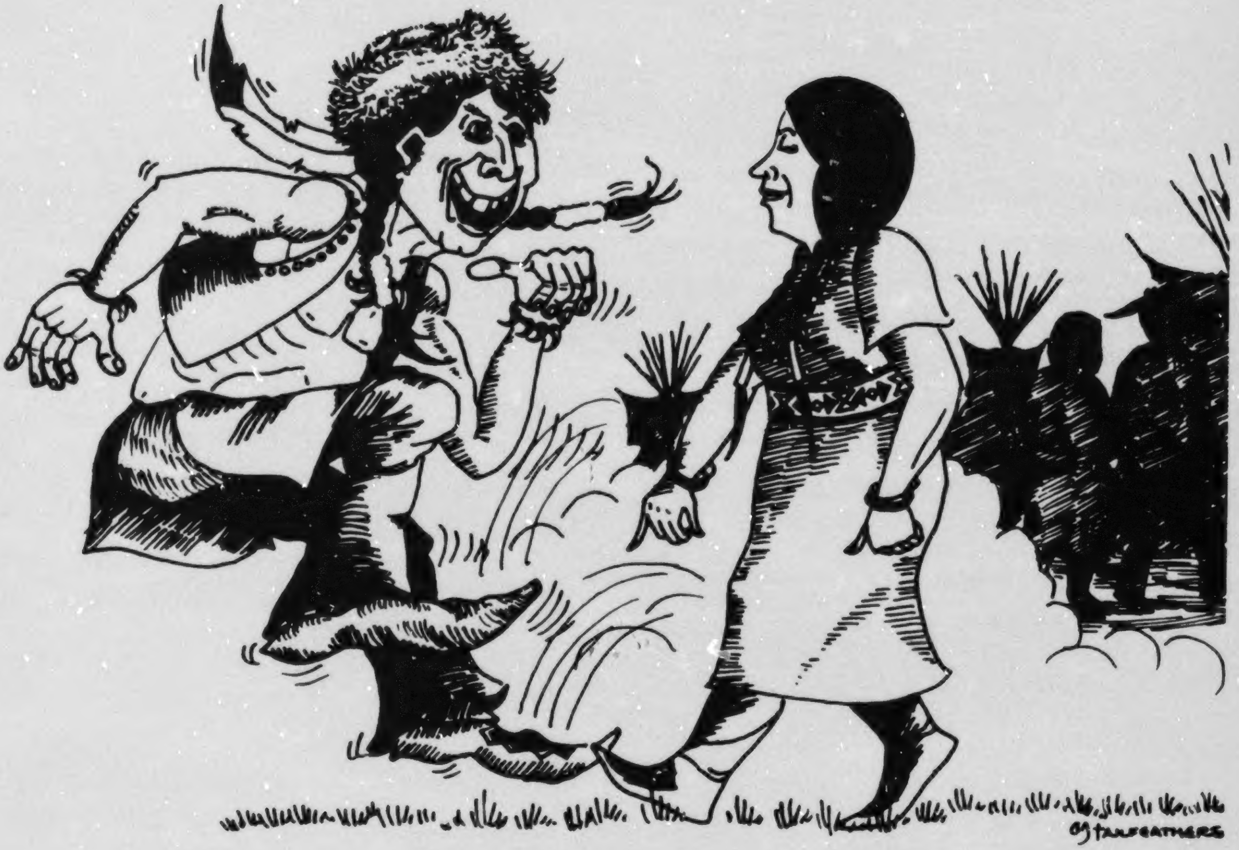
The men lined up on the edge of the hill. Old Napi was right in line. Medicine Horse told the head woman, "Napi is the chief. You should pick him, Eagle Woman, since you are the head woman."

Eagle Woman walked over to Napi and picked him. Napi twisting his hands said, "I do not want you for my wife because you look funny."

"That is fine," said Eagle Woman. She walked away and went back to camp.



Eagle Woman told the other women about the incident. She described how Napi was dressed and told the women not to pick him. Eagle Woman then proceeded to get all dressed up. She looked very beautiful when she returned. Napi did not know she was the same woman. He kept jumping in front of her wherever she went, but she wouldn't select him.


OJ TAILFEATHERS

Eagle Woman walked over to Medicine Horse and asked, "Will you be my husband?"

"Yes," replied Medicine Horse.

One by one the other men were chosen but no one chose Napi because he had been so rude and only looked for beauty.

Napi became angry because no one chose him for a husband. He ran over to the edge of the hill stomping his feet and kicking dirt. He threw his arms up in the air. He was full of rage.

He finally turned into a pine tree. The tree still stands by itself on the edge of the hill. Now, as you travel you can still see Napi standing all by himself looking very lonely.

Remember, you can't always judge a person by their outward appearance. The qualities of kindness and warmth toward others are very important. They keep one from becoming lonely.

CARMEN MARCEAU

JUNE TATSEY

DORIS OLD PERSON

MELVIN TAILFEATHERS

BEST COPY AVAILABLE

Me or A Lone Pine Tree

AIM ➜ **To understand the meaning of being prejudiced**

YOU CAN'T ALWAYS JUDGE A PERSON BY THEIR OUTWARD APPEARANCE

The qualities of kindness and warmth toward others are very important. They keep one from being lonely.

Look up the words **prejudice** and **stereotype** in the dictionary and write the definitions on a piece of paper.

- In your Four Winds Family group discuss what the words mean and make lists of times you have seen or experienced prejudice.
- Play a card game of Old Maid and describe how it felt to be the Old Maid. Why did you feel that way? Those who stay away from others can easily exaggerate the degree of differences between people. Think about the phrase, *fear of the unknown.*

Usually, this makes us think of traveling under the water or outerspace or to far away places. We also fear things that are near to us, however, like other people (a black man, a blind man, an Indian, an albino, a cripple, a midget). We may feel afraid as if we were alone in a dark room.

Think about times you have been alone or felt alone.

- Think about times when you have seen others alone. Being alone can be both a good thing and a bad thing.

- Write a poem about being alone. Use the word alone to start each sentence.

Alone is being a tree without leaves on a cold windy hillside.
Alone is missing your ride home and having to wait for hours.
Alone is the smell of fresh salty air on an early morning beach.

- Now you try it!

Read the following poem and discuss the last sentence.

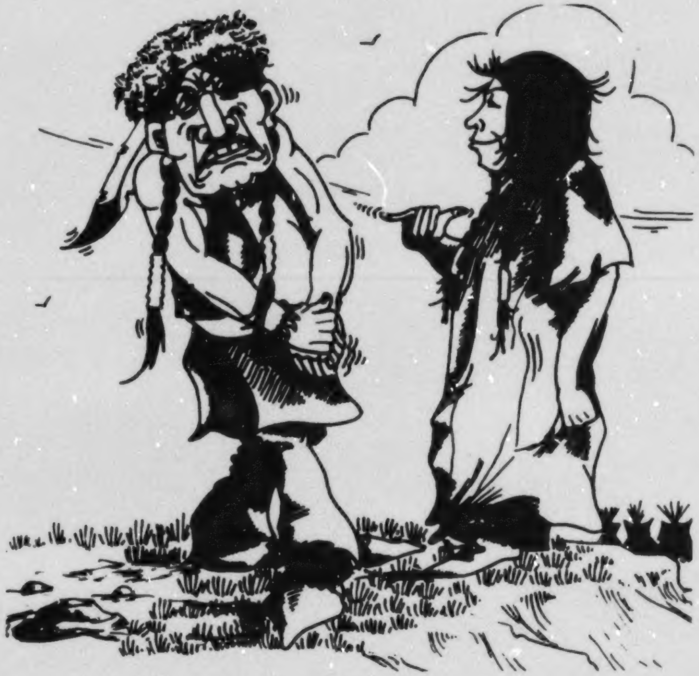
LET ME WALK IN BEAUTY, and make my eyes ever behold the red and purple sunset.

MAKE MY HANDS respect the things you have made and my ears sharp to hear your voice.

MAKE ME WISE so that I may understand the things you have taught my people.

LET ME LEARN the lessons you have hidden in every leaf and rock.

I SEEK STRENGTH, not to be greater than my brother, but to fight my greatest enemy - myself.



MAKE ME ALWAYS READY to come to you with clean hands and straight eyes.

SO WHEN LIFE FADES, as the fading sunset, my spirit may come to you without shame.

Mary Queequeesue's Love Story

The Indian Reading Series

Level V Book 6

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Mary Queequeesue's Love Story

Level V Book 6

Developed by the Flathead Culture Committee
of the Confederated Salish and Kootenai Tribes

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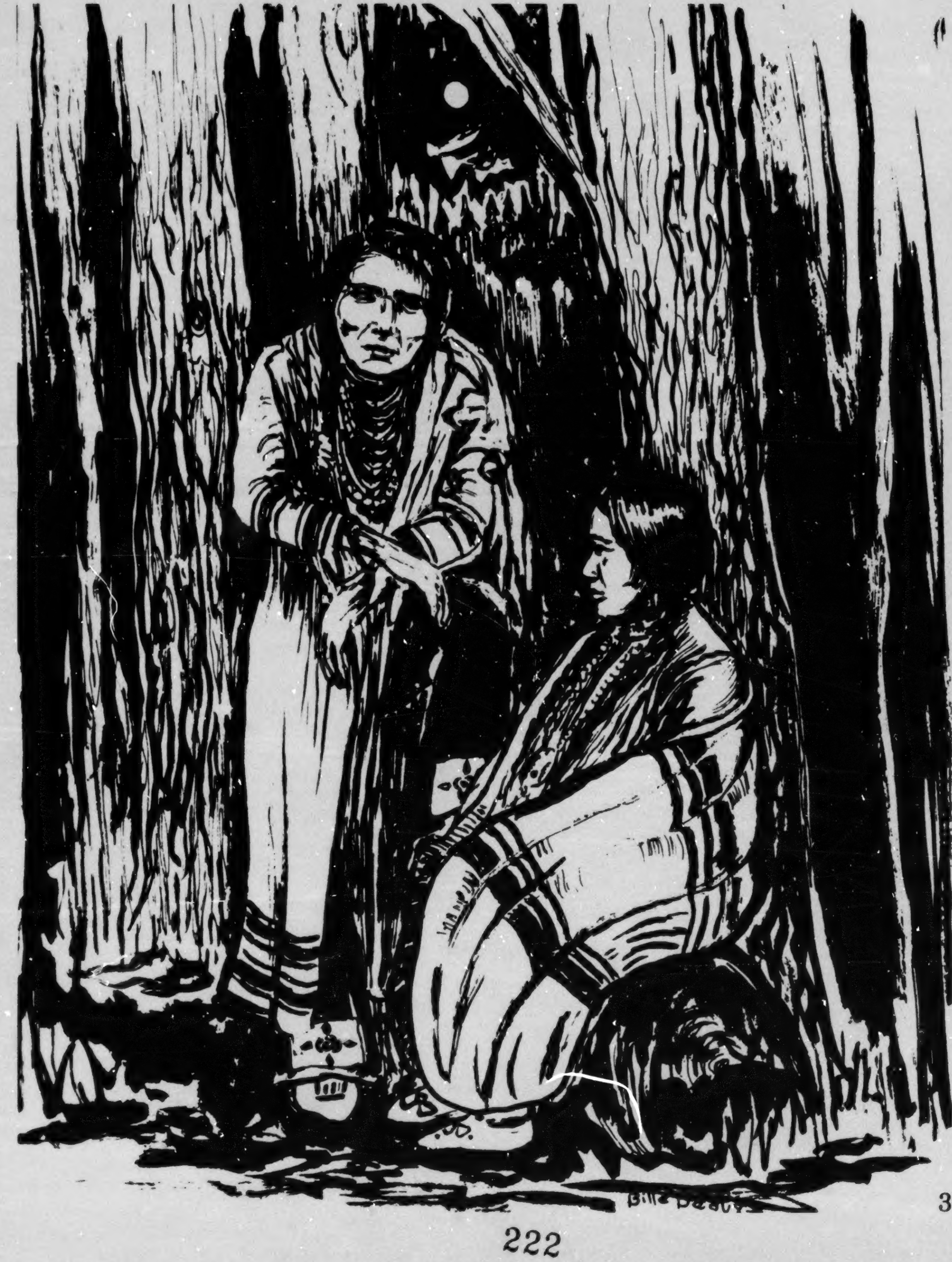
Printed and bound in the United States of America

A Pend d'Oreille Story

Told by Pete Beaverhead

Mary Queequeesue was telling on herself about when she was still a young woman. Mary said, "I got me a husband, a young husband. I was just starting to really like him and was getting used to having him around when another woman ran off with him. He got himself a younger wife. They were married by a priest and I started crying around."



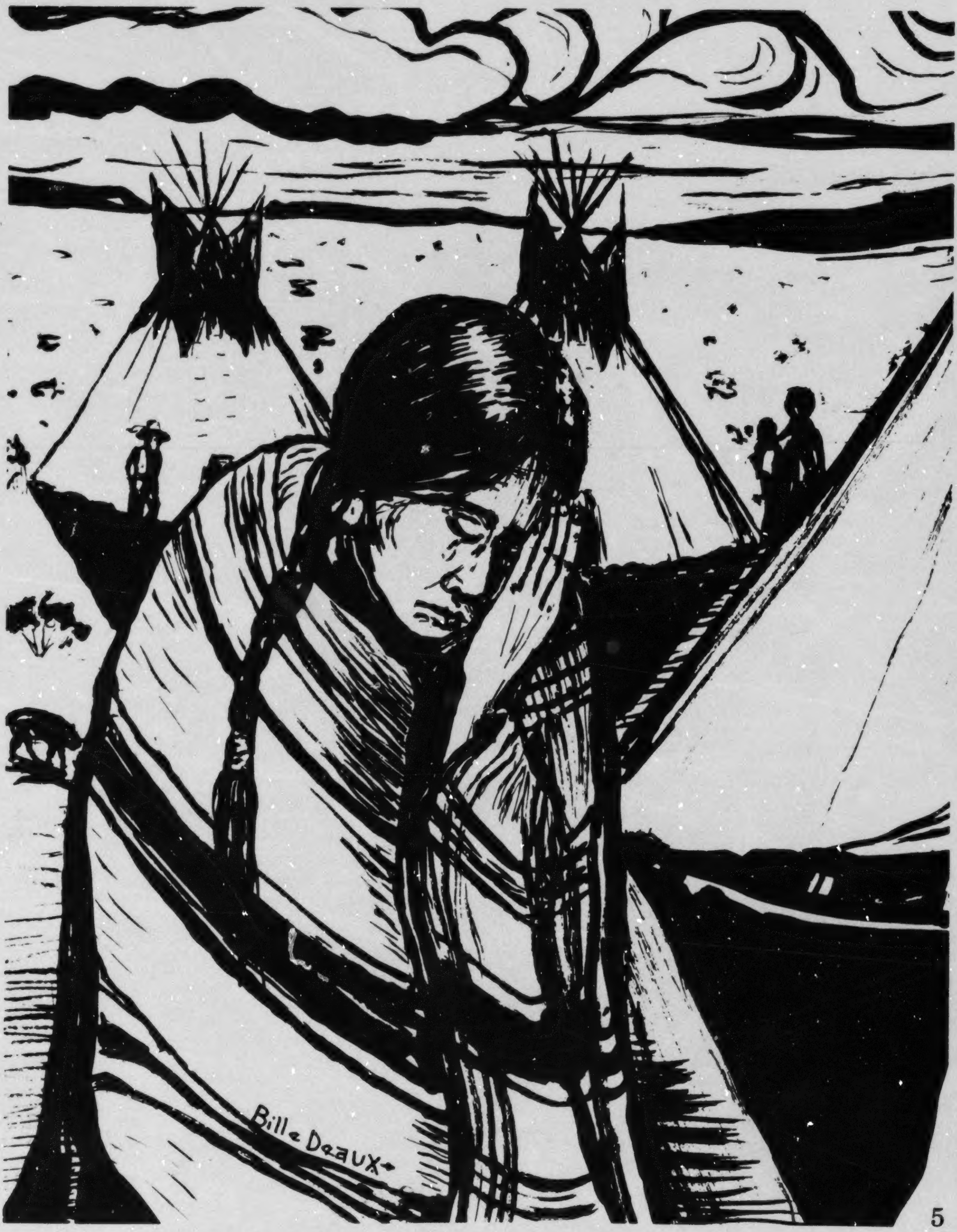
When the Indians moved to the prairies for their summer hunting, Mary went with them. They reached the plains and Mary was still crying around.

Early one morning an old woman came into her tepee and sat down. "I am going to tell you something," she said.

"Go ahead and tell me," Mary replied.

"You are very lonely for your husband because he ran off and got a younger wife. You have been lonely and crying around."

"Yes, I have been," Mary answered.

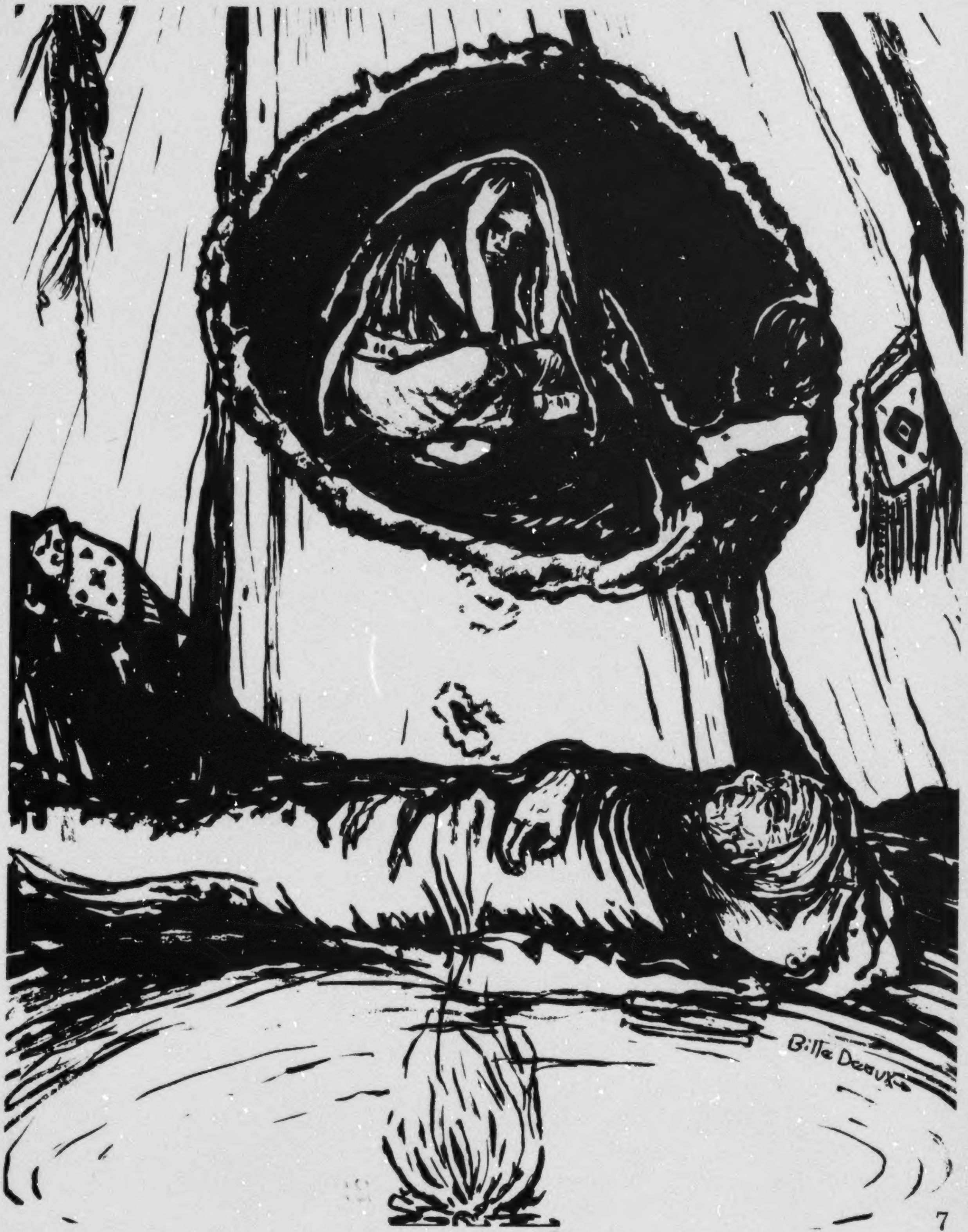

Bille Deaux

5

The old woman said, "I wasn't thinking about you but last night when I went to sleep, I had a dream. Someone pointed and said, 'Look at her. She is lonely.' I looked and saw it was you. You were sitting there crying. Then I saw your husband with that other woman."

"Yes," Mary said, "all of that is true."

Then the old woman told her, "I have medicine for what I've been telling you. You will have to pay a high price if you want my medicine. Pay me with some good things and I will fix it so you will get your man back. I cannot do it for nothing. I want to be happy too. You will be happy and I will be happy with the things you give me."

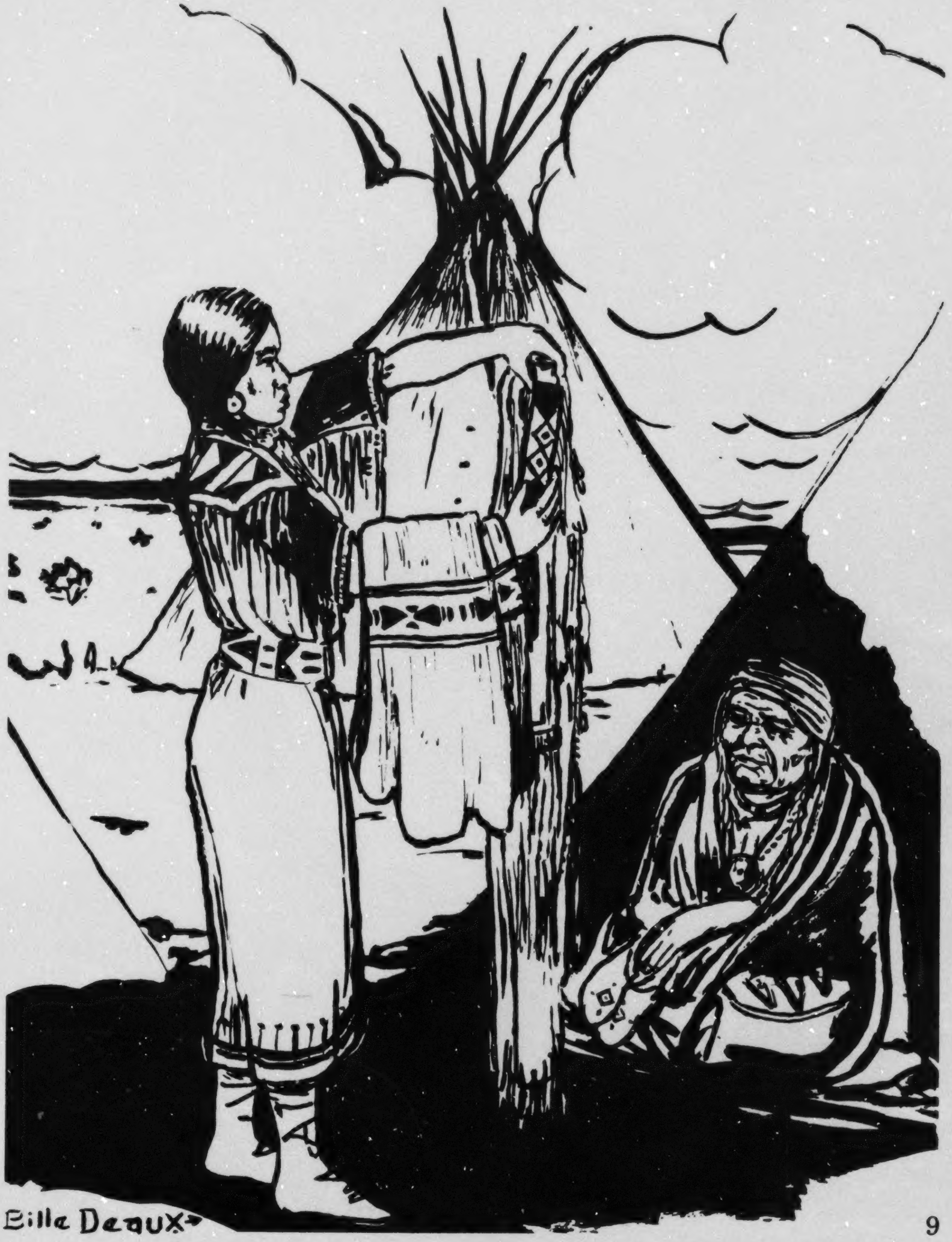

Bille Deaux

7

Mary told her mother about the old woman. Her mother offered to help her by giving her a woman's dress.

It was a really nice dress, a buckskin blanket, moccasins and other nice things that Mary laid before the old woman.

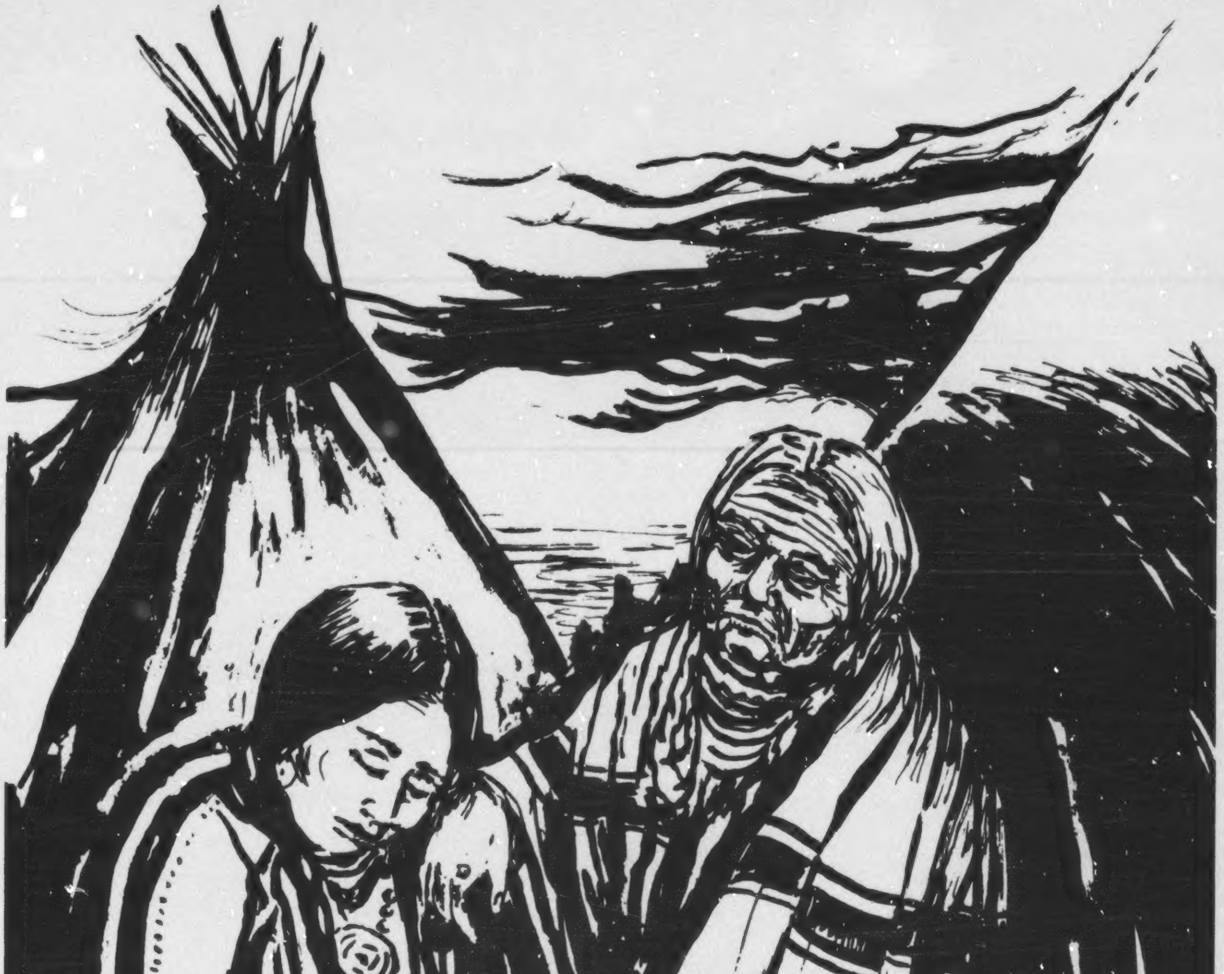
"You already know what the horses look like," she told the old woman. "When my man comes back, I am going to give you the horses. You can take all these other things now. Will all of this make you happy? Is it enough?"



Bille Deaux

The old woman looked the things over and said, "These things are good. They make me happy. Thank you. Thank you. Now we can make your man come back."

"Early tomorrow morning," the old woman told Mary, "I'll come get you and we will go down to the water so you can bathe. But today fix two little dolls. Make one doll a man and the other a woman. Fix a buckskin dress for the woman. Make a little boat out of tree bark. Tomorrow morning we will go down to the water and fix it. I'll have my medicine with me."


Bille Deaux

11

Early the next morning before the sun came up the old woman asked Mary if she was ready. Mary said, "Yes."

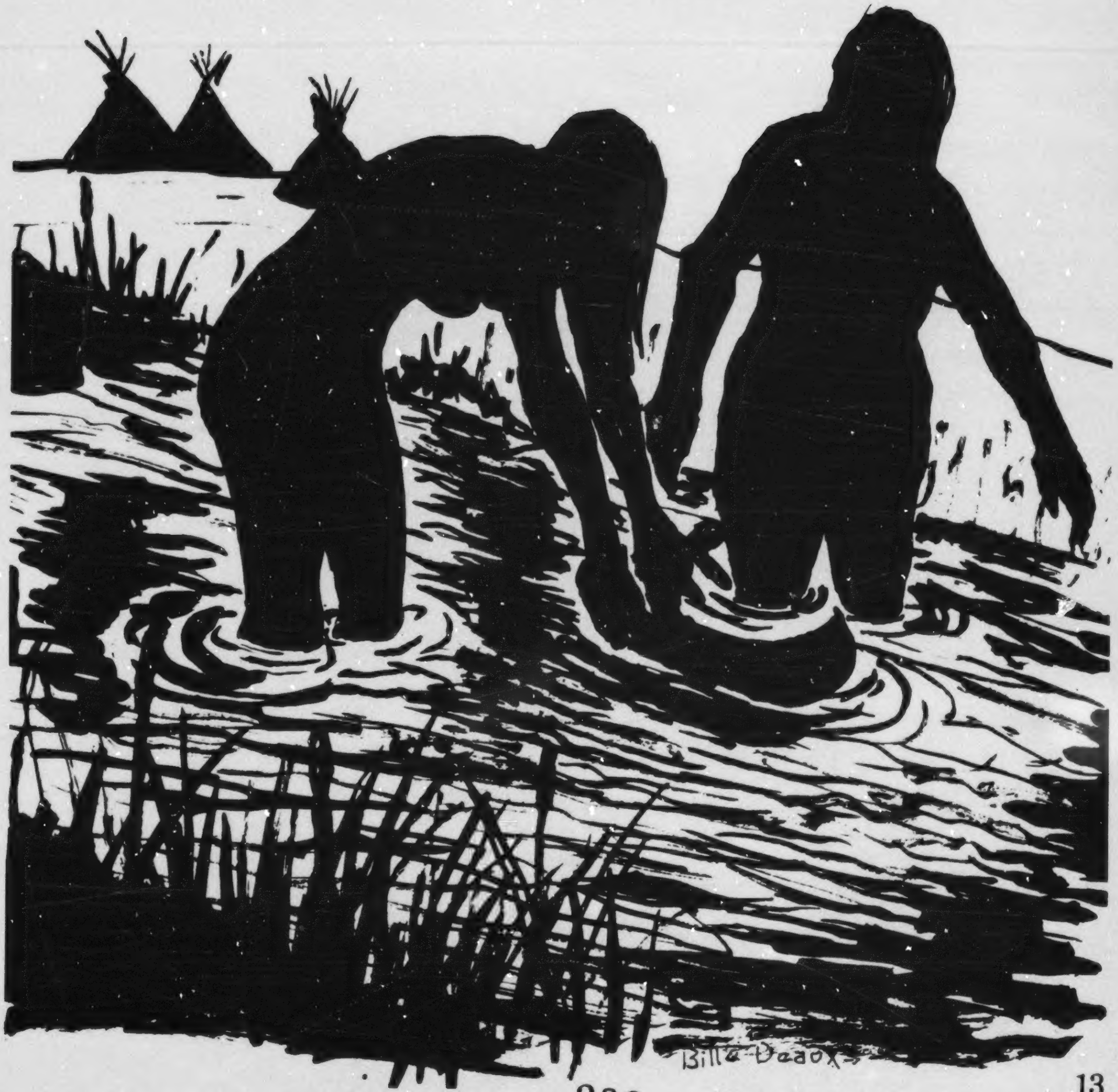
"Okay, let's go," the old woman told Mary.

They went down to the water. When they got there the old woman said, "Take off your clothes. We are going to bathe."

When they finished, the old woman told Mary, "Go get the little dolls and the boat you made."

Mary went after them and walked back into the water up to her knees.

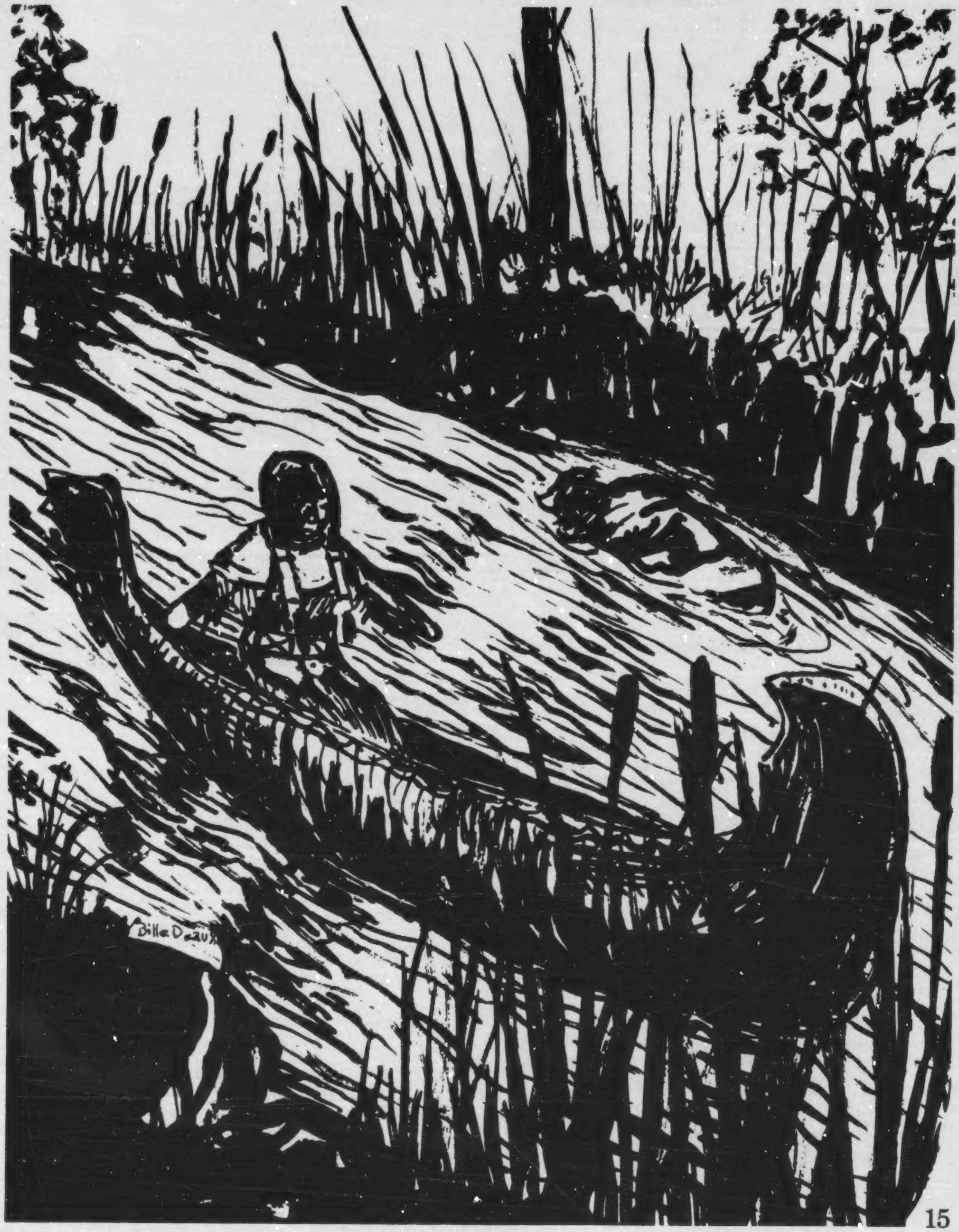
"Now put the two dolls on the boat. That man doll is your husband and the woman doll is the woman he ran off with. This is my medicine. Take the male doll back and let the woman in the boat go."


Billa Deaox

Mary let go and the woman doll floated down the stream. "My medicine will reach your husband today," the old woman said. "My medicine is strong. Four days from today your husband will be back."

They were a long way from Mary's husband and the other woman.

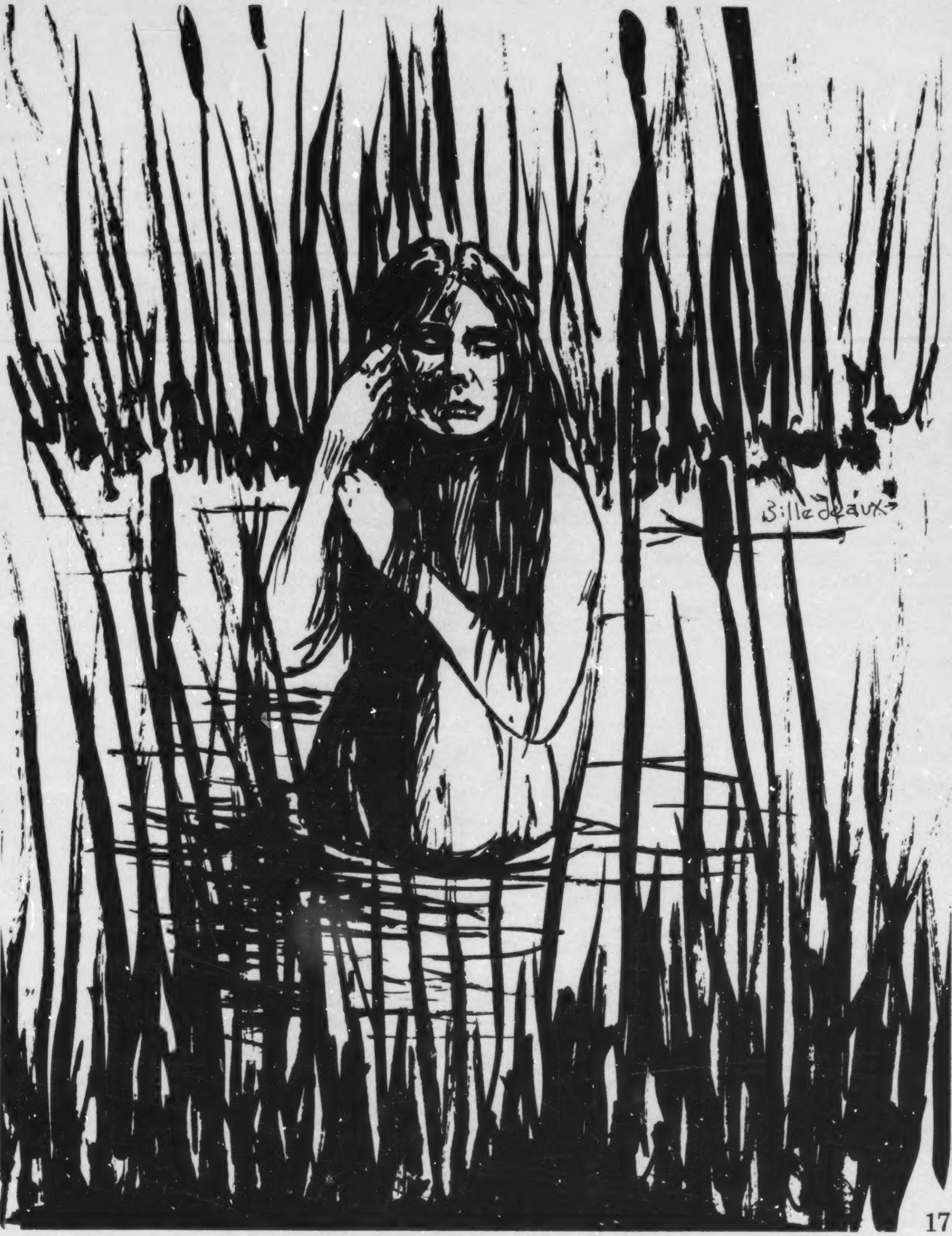
"He will try to get here in four days," the old woman said. "If he doesn't get back to you in four days he will die. There is nothing we can do if he doesn't make it. When we get back to your tepee, comb your hair and put rouge on. If you have scents, put some on you and your bed and pillow so you will smell good."


Bille Deaux

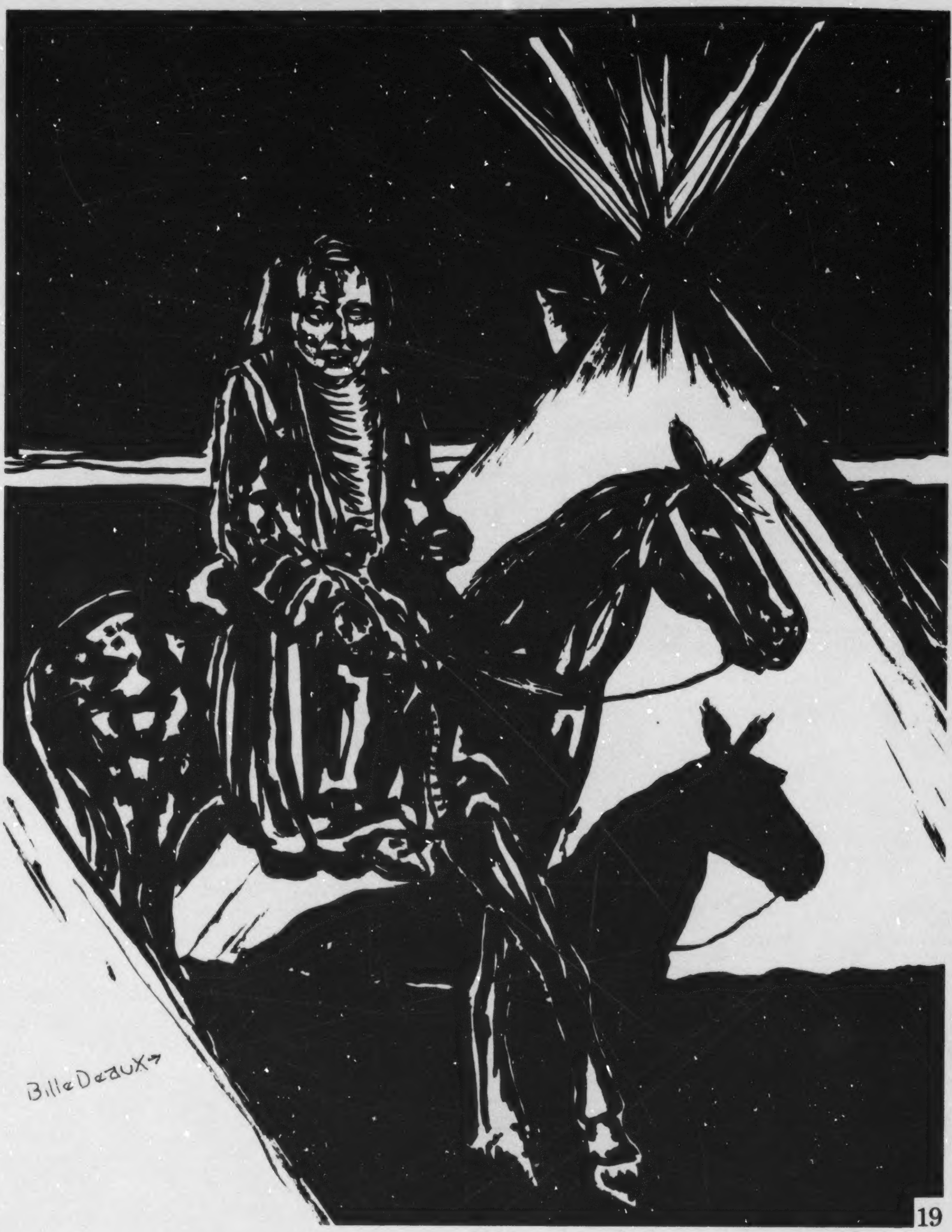
"Tomorrow morning come down and bathe by yourself. Go back to your tepee and fix yourself up again. This is what you are to do for the next four days. Do this when you are alone."

"Because your husband is so far away," the woman added, "I don't know if he will make it back in time but he won't like that other woman anymore and he will leave her."

"If he gets back, don't pay any attention to him right away. Make him beg you. Give him a rough time."


Billedeaux

One day went by, then two and three. Finally, early on the fourth day, just past midnight, Mary heard a horse coming. Her husband must have stopped at other camps and asked which one was hers. He came up to the tepee and stopped. When he came in he looked around. Mary could see him clearly.


BilleDeaux
19

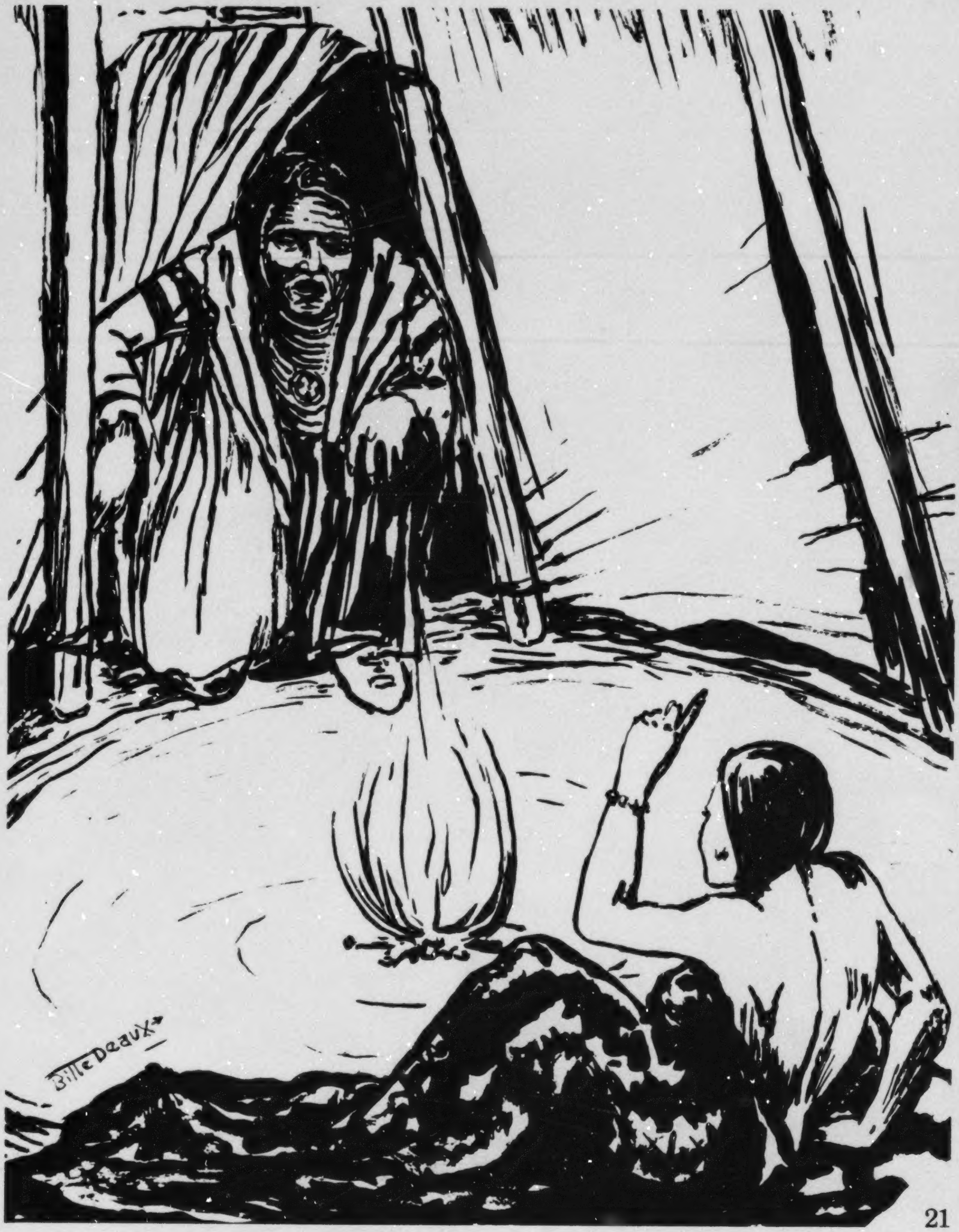
He came over to her and said, "Is that you, Mary?"

She hollered, "I'm Mary. What you going to do about it. I don't want to see your face. Get out here."

He said, "No, don't talk like that. I'm lonely. I missed you. That's why I came back to you. I left that other woman. I don't like her. She is no good."

Mary told him, "You are no good just like that woman. Go on and get out of here."

He started crying and Mary thought, "I'd better quit. He might really get mad and leave me again." Mary grabbed him and hugged him.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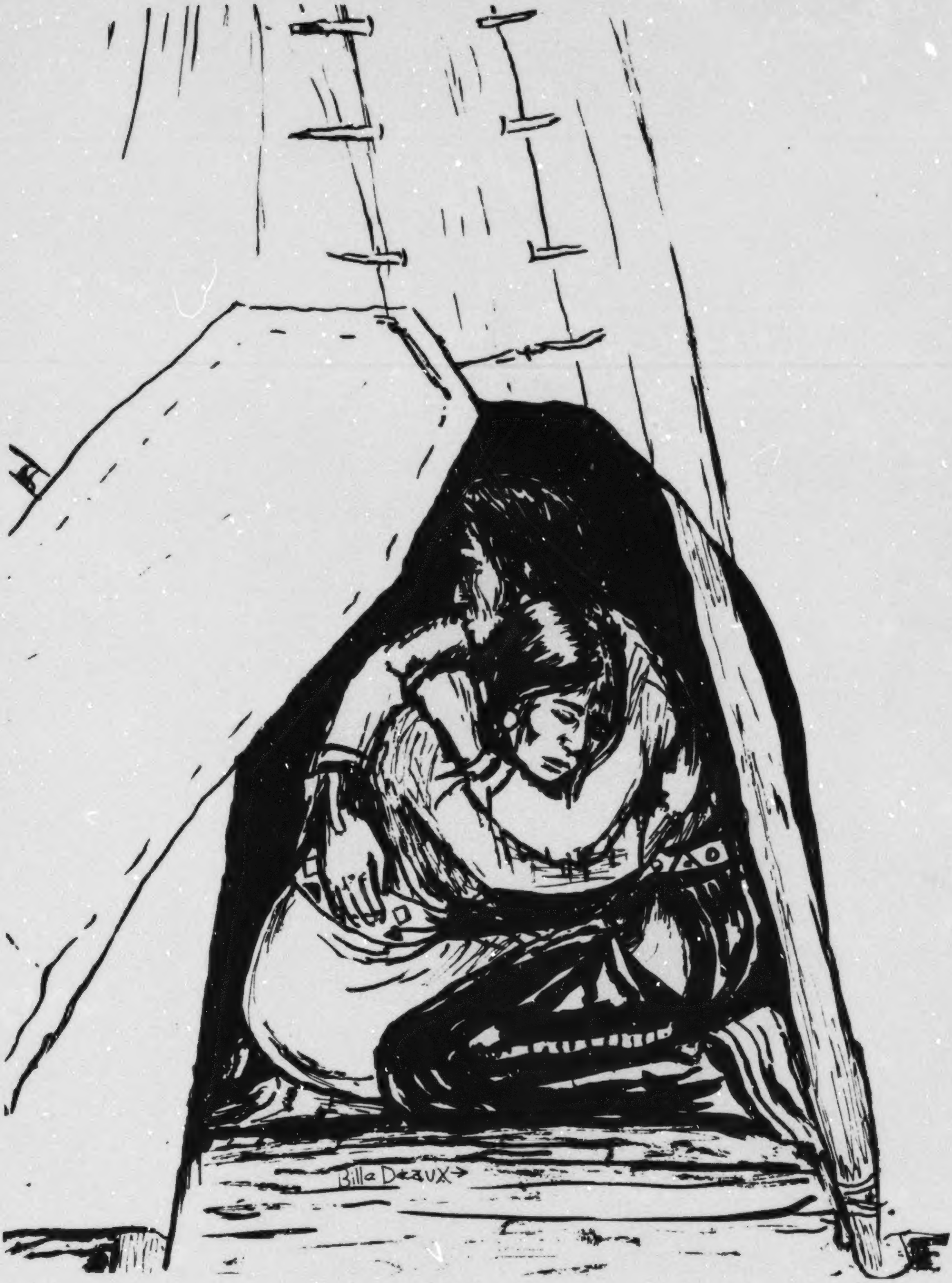
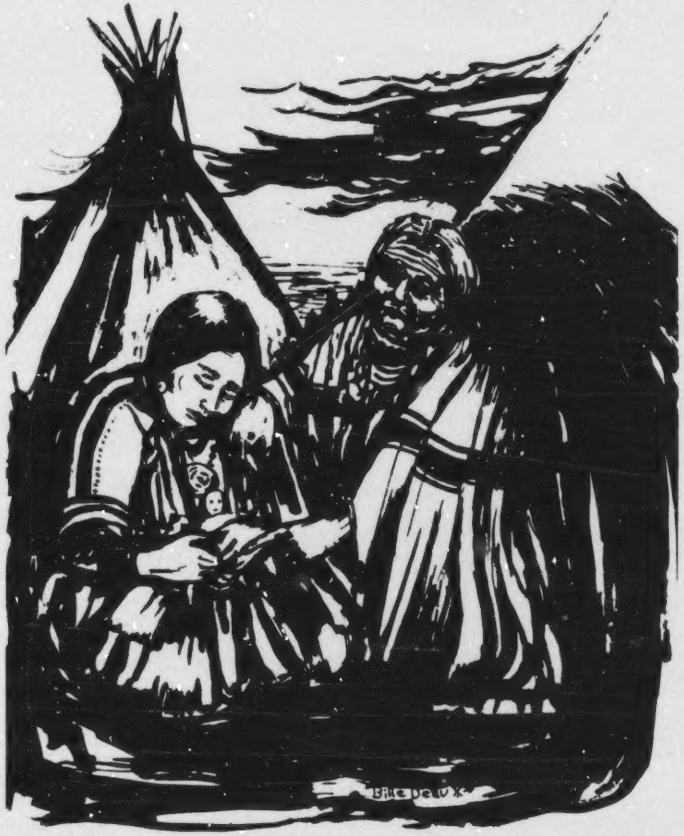
They stayed together for a long time. Finally, one day Mary told him that he could leave if he wanted to. She was getting old. That was when they split up for good and she married Queequeesue.


Bille Deaux

Supernatural Helpers

AIM To understand the use of ceremonial objects



Mary was required to go through a ceremony to get her husband back. There are many different kinds of ceremonies which are important to Indian people.

Indian people show a deep respect for mother earth, for the beauty of the nature that surrounds us. They know that without our fellow creatures there is no life. Indian people believe that the creatures of the world have a closer relationship to the creator than man does.

SEEKING AID FROM A PLAINS MEDICINE MAN

There are times in every person's life when there is a need to seek help or encouragement from others or from a creator. Many tribes have certain ways to follow when asking for help. On the plains this is done by seeking a vision or approaching a medicine person. In order to receive such a vision or assistance, it is believed that a person must be free of all bad thoughts and desires.

Medicine people perform, teach and remind the people about the proper rites and ceremonies. They provide counsel and advise persons in their spiritual needs. Some powerful medicine people have been known for their prophetic dreams or their ability to interpret dreams. Persons of such abilities or powers had to use their powers often to help their fellow man.

SEEKING AID FROM A COASTAL SHAMAN

A shaman was believed to have supernatural powers. The tribes of the Northwest coast had both men and women shamans who it was believed received their powers from supernatural beings. The beings spoke through the shaman. Among the Haida and Tlingit a powerful shaman had many spirit helpers. For each he wore a special mask.

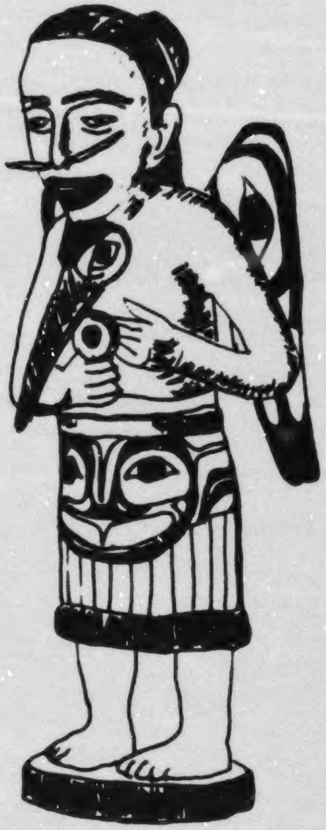
Shamans served the tribe by not only curing the sick, but by fore-telling events. Even war parties included a shaman who could warn them of danger. He could also tell where whale were to be found or could even influence the run of fish.

CEREMONIAL OBJECTS

The objects that were used by the old women to help Mary get her husband back can be called ceremonial objects. They were used with a special ceremony and were considered powerful.

The masks of the coastal Shamans are also ceremonial objects.

Discuss these questions in your family groups.

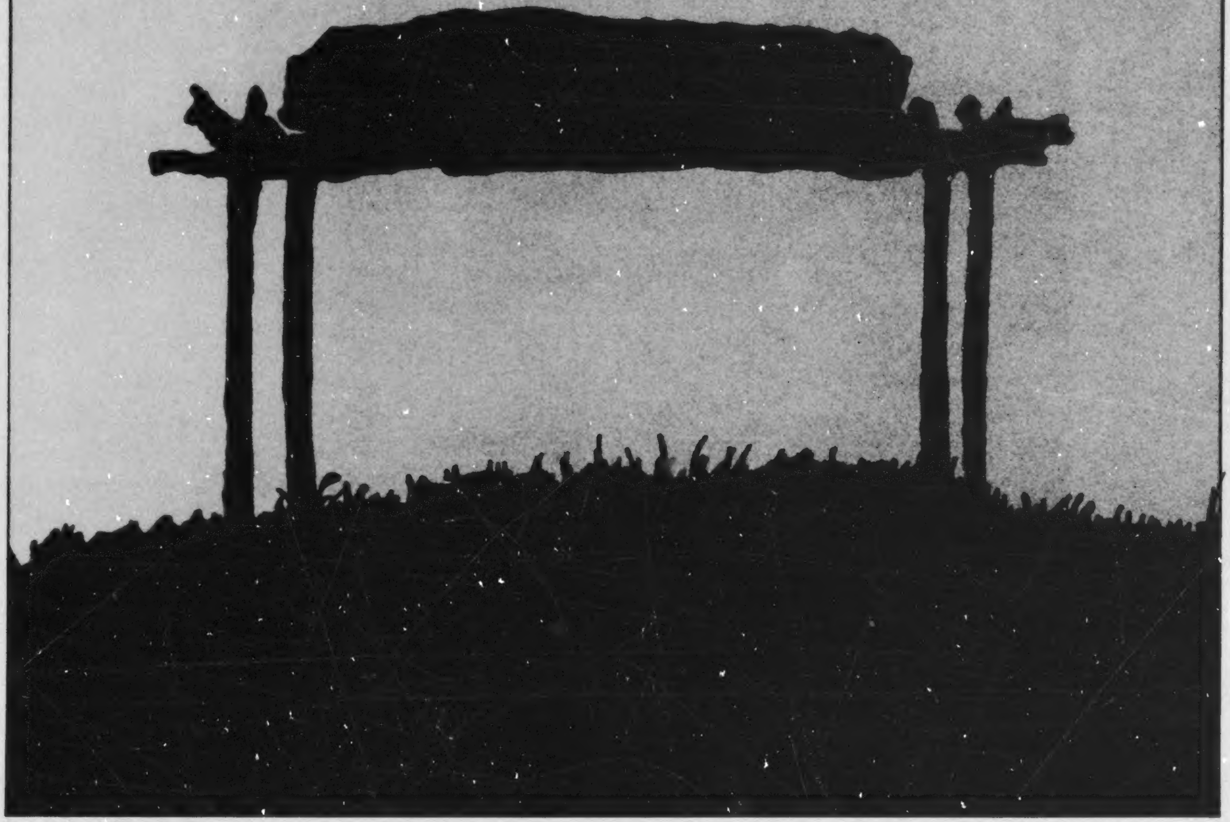


Do you own or know of an object that you think has special powers? What is it? Why do you think it has special powers?

- Do you treat this object differently than other things you own? In what way?
- Is this object decorated in a certain way?
- Is this object used in a ceremony? If this object is used in a ceremony, how would you feel if strangers came and took pictures of it or the ceremony?
- How would you feel if strangers found this object and put it on display in a museum?

Ghost Stories

The Indian Reading Series



Level V Book 7

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

True Story of A Ghost

A Young Warrior

Level V Book 7

Assiniboine Stories

Jerome Fourstar, *Coordinator*
Madonna Fourstar
Josephine Tapaha
Geraldine Clancy

Illustrated by Joseph Clancy

Stories told by Jerome Fourstar

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
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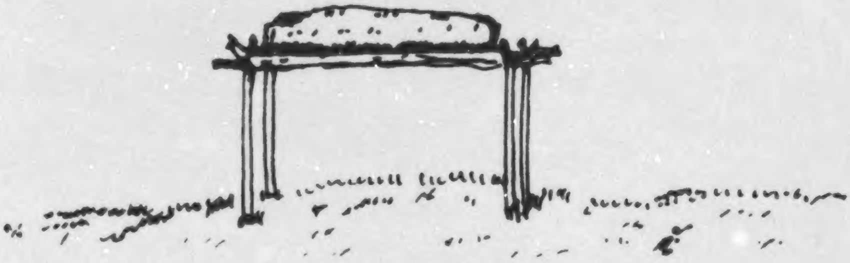
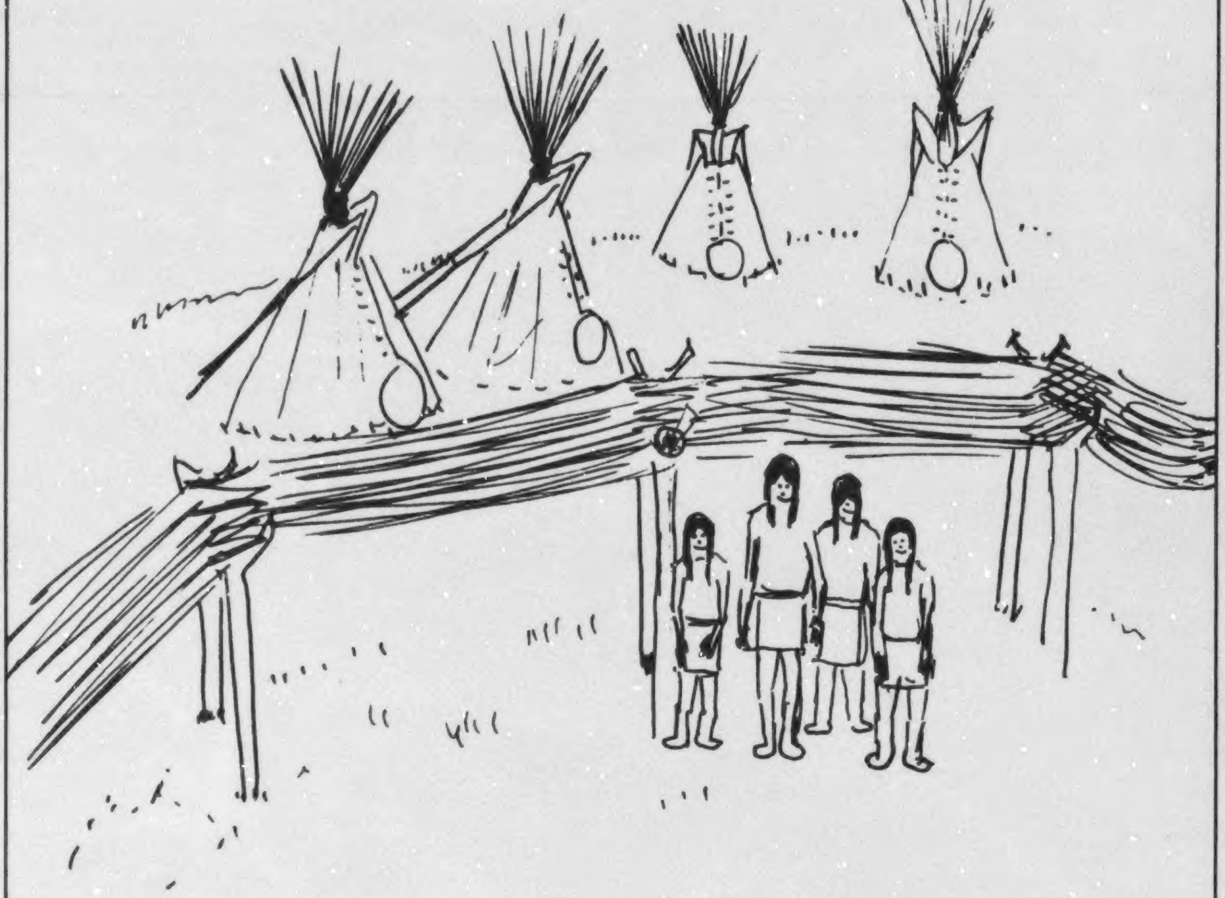
True Story of A Ghost



A ghost is a spirit of someone who has died and is earth bound. This story is about a ghost who chased four teenage boys. It happened long before the white man came.

The Plains Indians buried their dead by placing the body on a scaffold. It was customary to bury the person with their most valuable possessions.

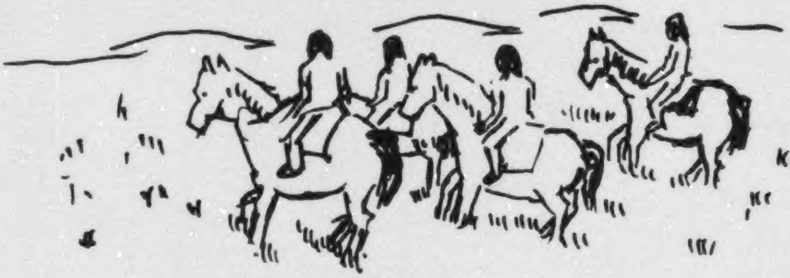
A man had died and he was buried in the traditional way of the Plains Indians. At the same time the burial was taking place, there was a celebration going on about eight miles away.

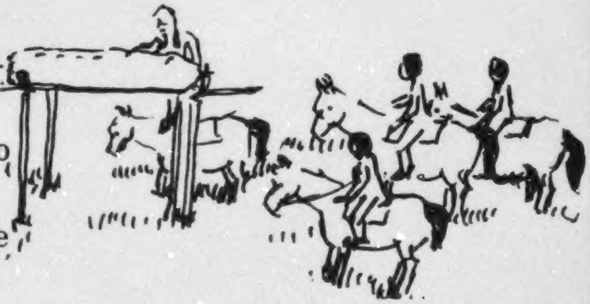


At the celebration were four teenage boys. The oldest boy was about sixteen. Although they were all having a good time at the celebration, the oldest boy wanted to leave and ride out to the burial grounds. He was curious about the dead man's belongings. He really didn't want to go alone and he knew his friends would never agree to go there with him. It was a scary place and would be a long ride to get home before dark.

He decided to make up a story about going hunting. He knew his friends would leave the celebration for that. They all liked to hunt and they would be anxious to go along.

The boys left the celebration and rode their horses toward the burial grounds. The oldest boy did not tell them where they were going. He just told them they would hunt in a secret place. The boys rode along and did not ask any questions. They took their time and only walked their horses.



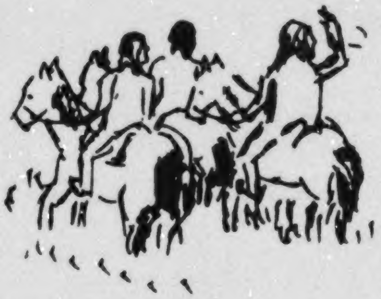


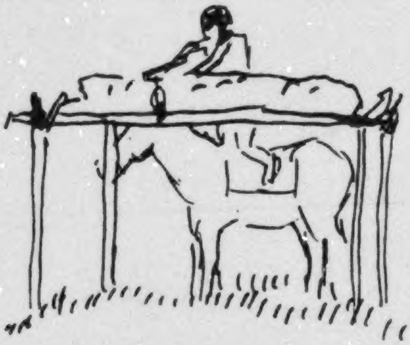
Soon they arrived at the burial grounds. The boys were surprised. They had been tricked into going there. The younger boys didn't like being there. They were scared and wanted to leave.

The oldest boy said, "We have come this far. Let's look at the dead man and see what valuables he has."

The younger boys protested, "We better leave now. It will be dark before we get home and we will all be in trouble!"

The oldest boy paid no attention and climbed onto the scaffold where the dead man was lying. He was surprised to see all the valuable belongings the dead man had. He decided to take them for himself and his friends. He then gave each of his friends some of the dead man's things.

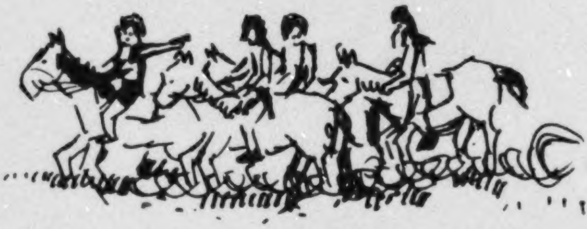


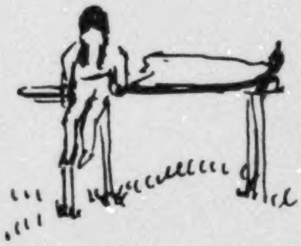


The boys were scared and didn't want to keep them. The oldest boy said, "The man is dead and has no use for them. Go ahead and keep them." The older boy was about to climb down when he saw the dead man's Sun Dance whistle around his neck.

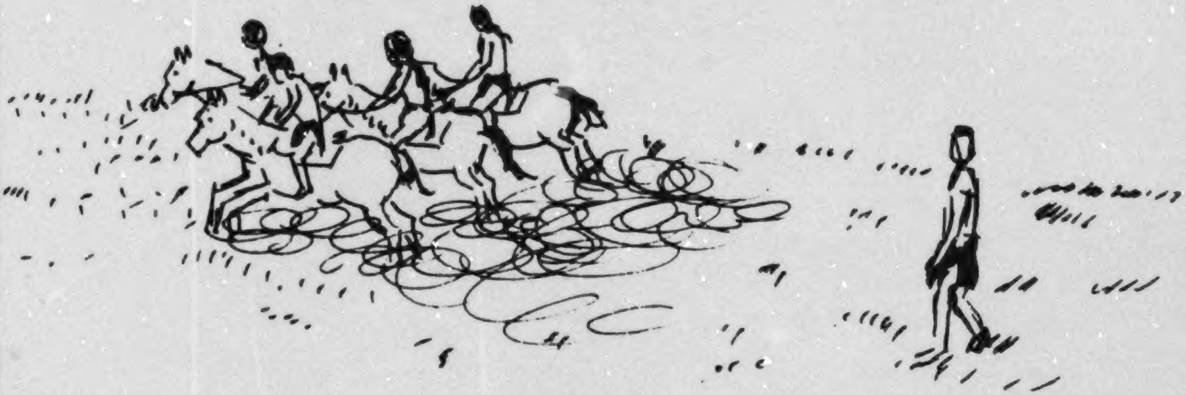
The younger boys were scared and anxious to leave. They were already on their horses and called to the older boy to hurry up.

The older boy climbed down, got on his horse and they all started back to the celebration.





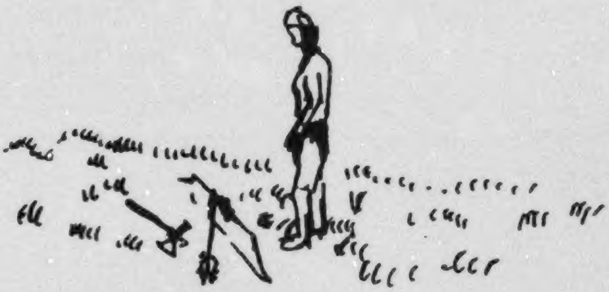
They had ridden a short distance when one of the boys felt very nervous and uneasy. He felt like someone was watching them. He nervously looked back toward the burial ground and was terrified at what he saw. The dead man was climbing down off the scaffold! He shouted to the others, "Look! Look!" When the other boys looked they too saw the dead man. Shaking and scared, they wanted to get away as fast as they could. The dead man was heading straight for them.



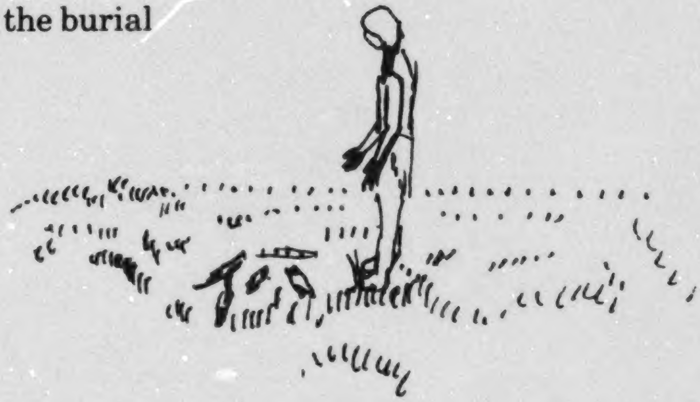
The boys made their horses run faster but it didn't help. No matter how fast they went, the dead man was getting closer. They couldn't get away. They ran their horses hard but it was no use. The dead man was gaining.

One of the boys yelled, "He wants his things. Give them back!" The boys began throwing the belongings to the ground.

When the dead man reached the spot where his things were, he stopped and looked at them. He started after them again even faster. He was getting closer and closer. The older boy realized he still had the Sun Dance whistle around his neck. He threw it down so hard it broke into many pieces.

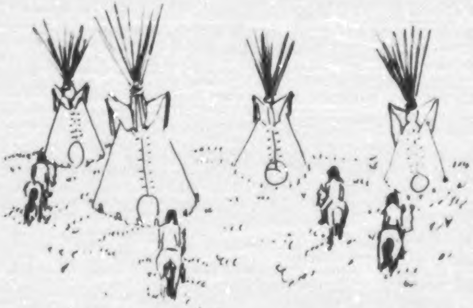


When the dead man got to the spot where the oldest boy threw his whistle, he stopped and picked up all the pieces. He stood for a moment staring at all the pieces. Then he turned and slowly walked back toward the burial ground.

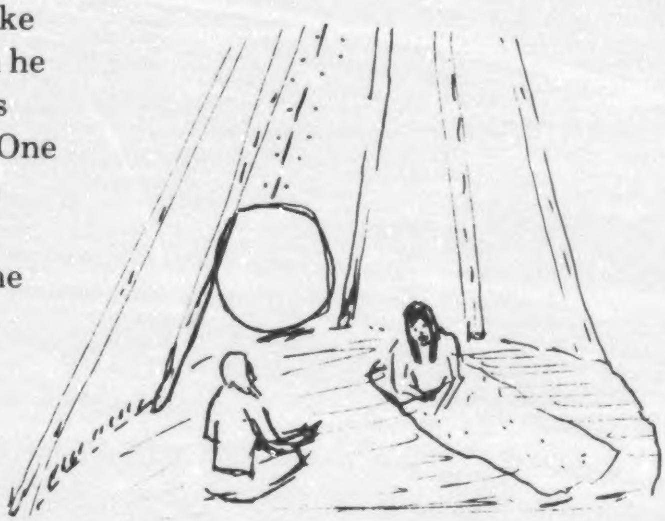


The boys and their horses were exhausted. Their hearts were still pounding but they felt safe and continued back to the celebration at a slower pace.

It had been a long and frightening day. Since it was getting late they decided to go straight home. When the boys arrived home, they went their separate ways to their own tepees and went to bed.



During the night the oldest boy woke up. He heard strange sounds. It sounded like people crying and praying. He was so tired he fell back to sleep. He didn't wake up again until morning. When he awoke he knew something was wrong. His parents told him, "One of your friends died during the night." He wondered if it had something to do with taking the things from the dead man.



The following night he heard the sounds again. People were crying and praying. In the morning his parents told him, "Another of your friends has died during the night." The boy was very scared now that two of his friends were dead.

On the third night it happened again. Sounds of people crying and praying in the night and news in the morning that another friend had died. The boy was scared because he knew he would be next. He knew the dead man's spirit was getting even with them for taking his things.

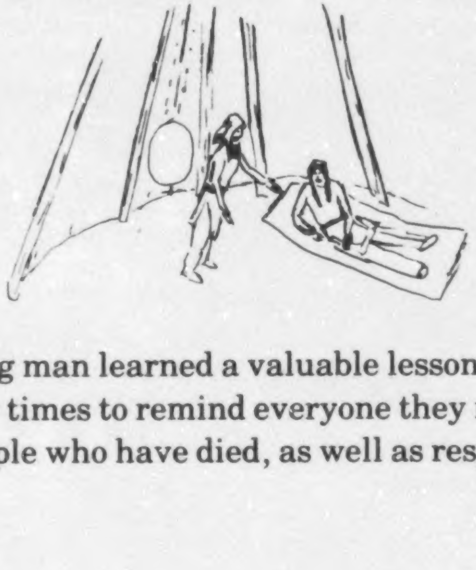
Tonight would be his night to die. As the boy got ready for bed he prepared for his own death. He put on his good buckskin clothes and his best moccasins. He didn't think anything or anyone could help him now.

He thought of painting his face red to keep away the bad spirits but it seemed too late for even that. He didn't want to die and decided to use the red paint anyway. It was worth a try. As he was putting the paint on, he had many thoughts. He felt he was to blame for his friends' deaths. How wrong he had been to take things that didn't belong to him. He was sad and sorry for what he had done.

When the sun rose next morning the boy's father shook him to wake him up. When the boy woke his father said, "Why are you wearing your good buckskin clothes and your best moccasins?" The boy was surprised to be alive but he was very glad. He told his father about he and his three friends leaving the celebration to visit the burial ground.

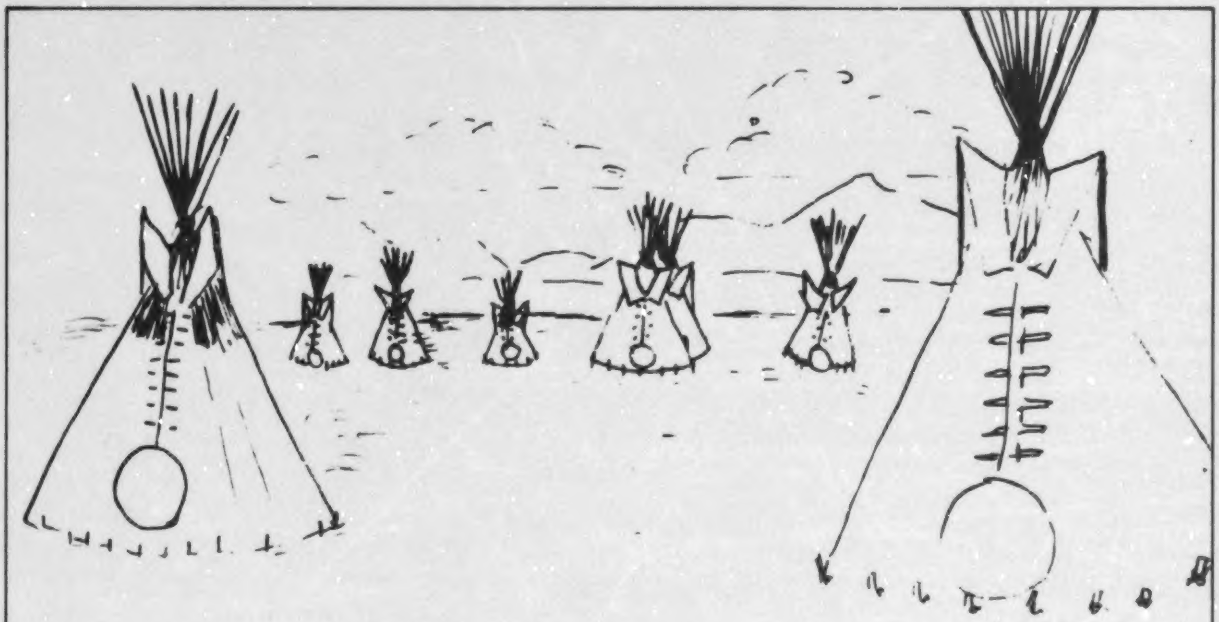
"I tricked my friends into going with me. When we got there we took many of the dead man's belongings," he said. He told his father how the dead man had chased them. It didn't matter how fast they made their horses run, the dead man continued to follow them. The boy described how his friends had thrown the dead man's belongings on the ground but he still followed them. The boy said, "I finally realized the Sun Dance whistle I had taken from him was still around my neck. I threw it to the ground and the dead man finally stopped chasing us."

The boy's father told him the reason he didn't die was because he painted his face red. "The dead man's spirit had come for you but when he saw the red paint he knew you were sorry and had learned about feelings and respect for others. The dead man let you live so you could tell the story to others," said the boy's father.



The young man learned a valuable lesson. This story has been told many times to remind everyone they must always respect the people who have died, as well as respect their possessions.

A Young Warrior



Long ago there was a large encampment of Assiniboine Indians. In those days when a boy wanted to marry a girl, he had to give her parents gifts of horses and other items such as bear, buffalo robes and buckskins. This was an Assiniboine warrior's way of proposing to the girl he loved.

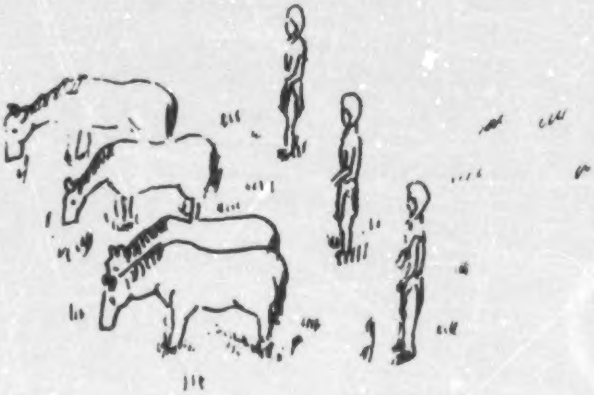
In those days parents never let their daughters marry until they were fully mature (that being about 18 or 19 years old). They watched their daughters very closely, never letting them chase after boys.

With the young men it was the same. Elders would teach them and always watch over them. Young men were lectured, told stories and learned to hunt.

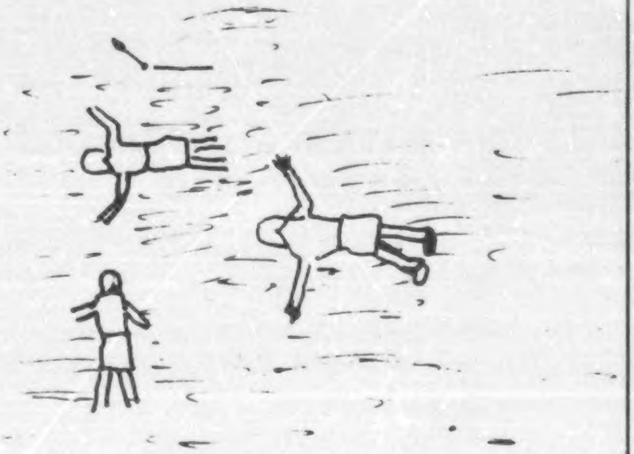
Parents never scared children by telling them about ghosts or such things because when they grew up, they would be brave men with courage to fight the enemy. They were taught to face the enemy and fight, even if they were alone.

In those days Indian tribes were often enemies who fought and stole horses from each other.

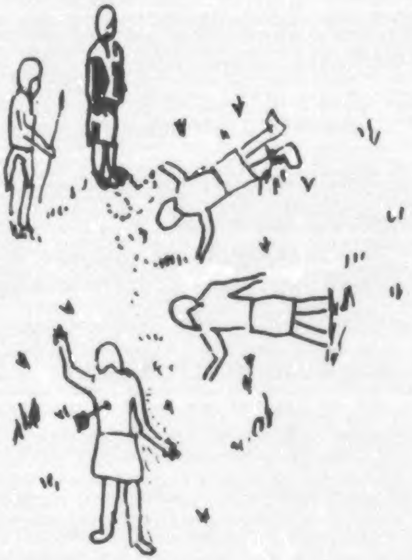
Assiniboine boys around the ages of 10-14 years old had the job of feeding the horses and taking them to water every day.



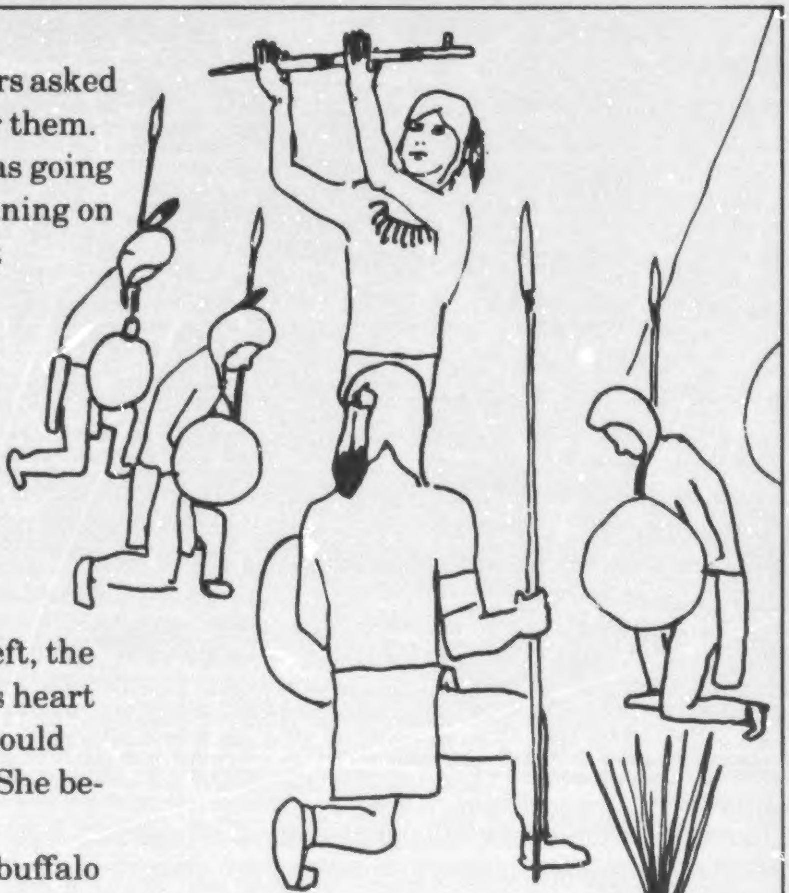
One day early in the morning, the enemy made a sneak attack on the young boys who were tending the horses. The boys were killed and the horses were stolen.



There were other boys tending horses over the hill from where the attack took place. When these boys returned to where the others were, they found them all dead and the horses stolen and began preparations for a war party.

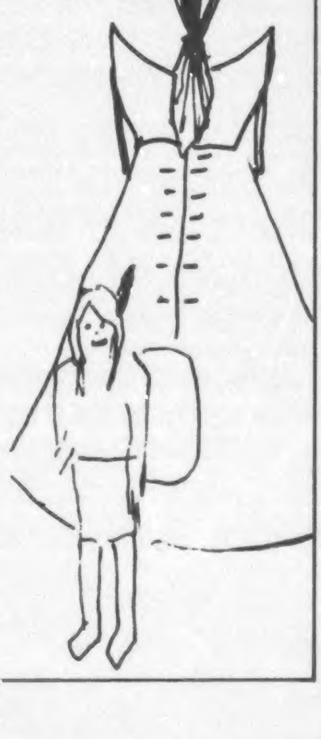


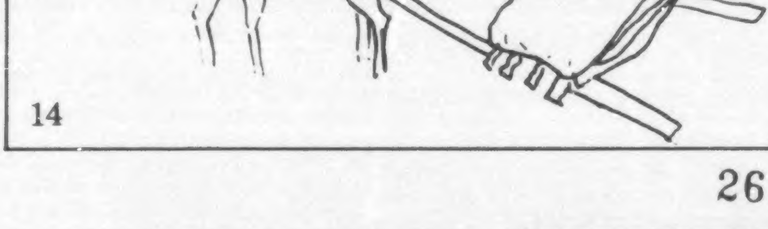
All the young warriors asked a medicine man to pray for them. One young warrior who was going on this war party was planning on marrying the chief's oldest daughter.



When the warriors left, the chief's oldest daughter was heart broken. She thought she would never see her lover again. She became so sick she died.

She was wrapped in buffalo robes and buried in a tepee. A man stood outside the tepee to guard the body against any flesh-eating animals. The entire camp packed and moved away.





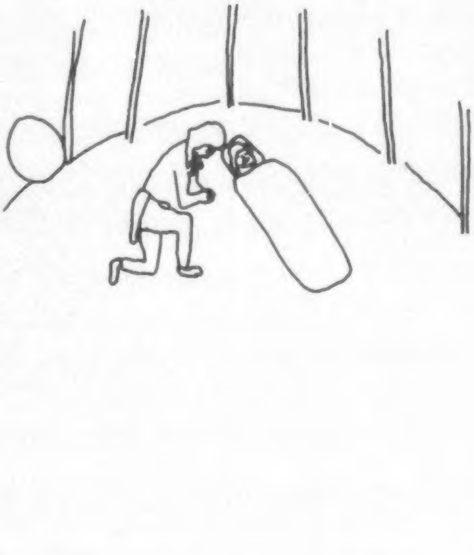
That same day, the young warrior returned, bringing with him the horses that had been recovered, plus more he had stolen from the enemy. The entire camp was nowhere in sight. He saw one tepee with a man standing guard by it. He went up to the man and asked where everyone had gone. The man told him, "Everyone left after they buried the chief's oldest daughter. That is why I am standing guard here. I am to stand here for four days."

According to the Assiniboine Indians when a person died, the person's spirit stayed around for four days. A feast is held on the fourth day. A medicine man prays and talks to the spirit, telling it that it can no longer remain with the living. He tells it to return to the spirit world and not to look back. It is to keep going until it arrives there.

The young man told the man guarding the body, "You go on and catch up with the rest of the camp. This is the girl I was supposed to marry. The least I can do is stay and guard her."

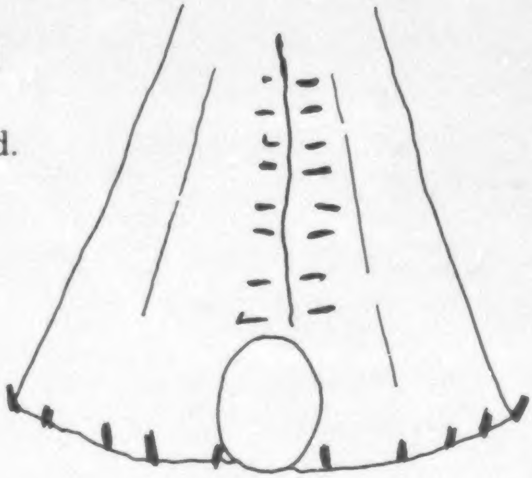
The man left. After he was gone the young warrior went into the tepee and sat down beside the dead girl's body. He started crying and asked, "Why did you have to leave me?" He thought he heard something and looked over at the girl. To his surprise the girl sat up. He said, "Oh! You came back!"

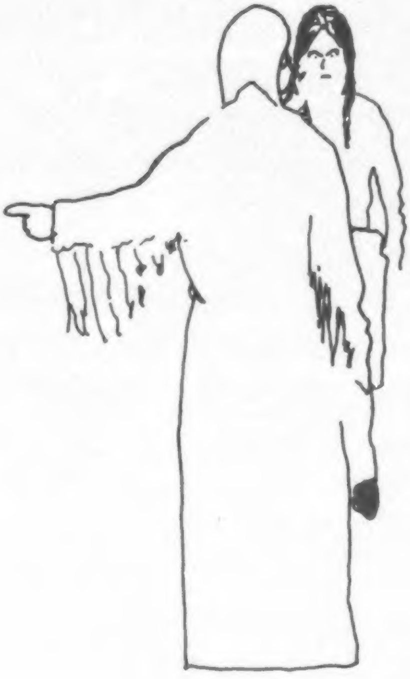
The young warrior was so glad to see her sit up and talk, he grabbed her and held her.



They lived together in the tepee for four days. On the fourth day the girl said to the warrior, "Well, I must be going now. You better go northward and join our people. Their encampment is four days walking distance from here." She then said, "When you get there tell my father what happened. Tell him you are to marry my sister who is the oldest of his daughters now."

They came out of the tepee and the girl kissed the young warrior goodbye and left. She went southward.





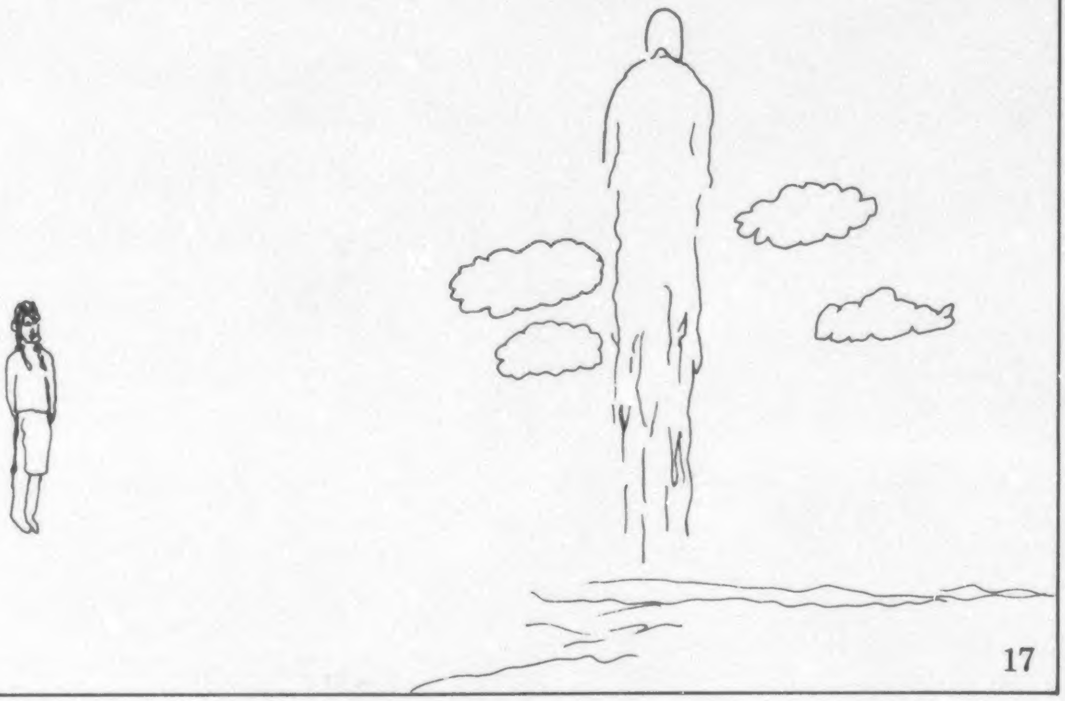
As she was going she started to rise slowly and finally disappeared into the sky.

Because the young warrior gave all his horses to the man who was guarding the tepee, he had to walk. It took him four days to get to the encampment, just as he was told.

He found his parents were very glad to see him. His parents asked where the other warriors were. The young man told them, "They are coming back with the horses, plus more stolen from the enemy." He also told them what happened. "She told me that I am to marry her sister, now the oldest daughter."

When he found the chief, he told him, "Your daughter and I lived together for four days. On the fourth day she returned to the spirit world, telling me that I am to marry her sister. Then she was gone."

The chief told this to his daughter, and she married the young warrior and they lived a long and happy life.



JOSEPH CLANCY

GERALDINE CLANCY

JEROME FOURSTAR

MADONNA FOURSTAR

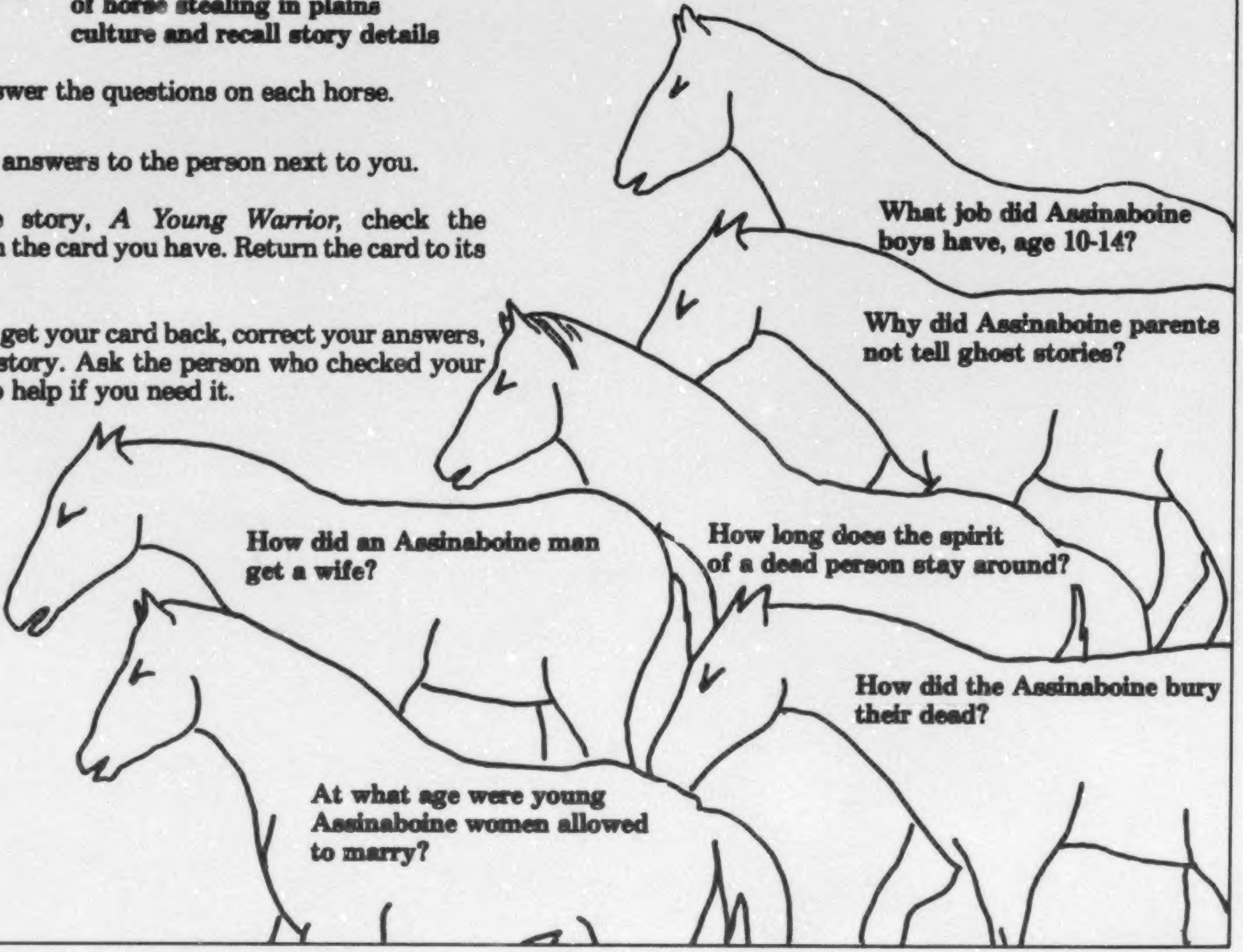
BEST COPY AVAILABLE

Horse Stealing

AIM To understand the significance of horse stealing in plains culture and recall story details

Answer the questions on each horse.

- Pass your answers to the person next to you.
- Using the story, *A Young Warrior,* check the answers on the card you have. Return the card to its owner.
- When you get your card back, correct your answers, using the story. Ask the person who checked your answers to help if you need it.



What job did Assinaboine boys have, age 10-14?

Why did Assinaboine parents not tell ghost stories?

How did an Assinaboine man get a wife?

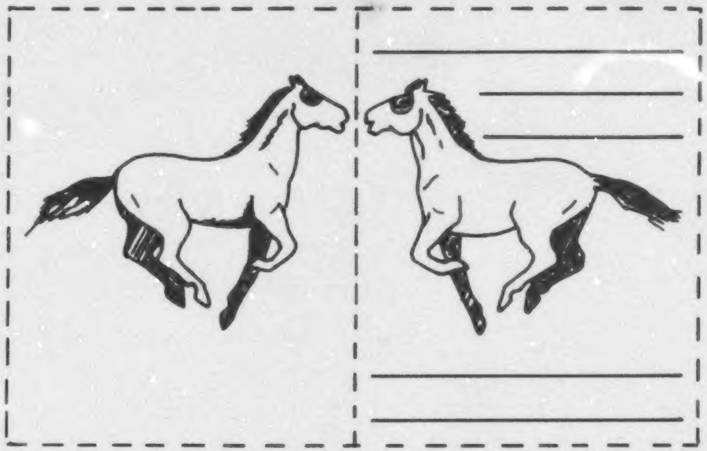
How long does the spirit of a dead person stay around?

How did the Assinaboine bury their dead?

At what age were young Assinaboine women allowed to marry?

HORSE STEALING ON THE PLAINS

Horse stealing on the plains was considered a very honorable activity for young men to do. Horses were stolen from enemy tribes. The horse gave tribes a more stable economy and allowed hunters to travel further distances, usually in search of buffalo. They also enabled hunters to carry home more meat. Tepees were made larger because the horses could drag more weight than the burdens that had been carried by the dogs. As a result, horses became an important trade item. A man's favorite horse was often staked in front of his tepee. It was a very brave man that would dare to enter an enemy camp to steal the best horses. Plains people were among the finest horsemen in the world.



Cut the horse card out, duplicate and fold on the dotted line so the horses show. Glue the insides together.

- On each card paint or color one horse. On the other horse, write a question from any story of *The Indian Reading Series*. Then write the answers.
- When all the cards are done, put them together to make a deck.

HORSE STEALING GAME

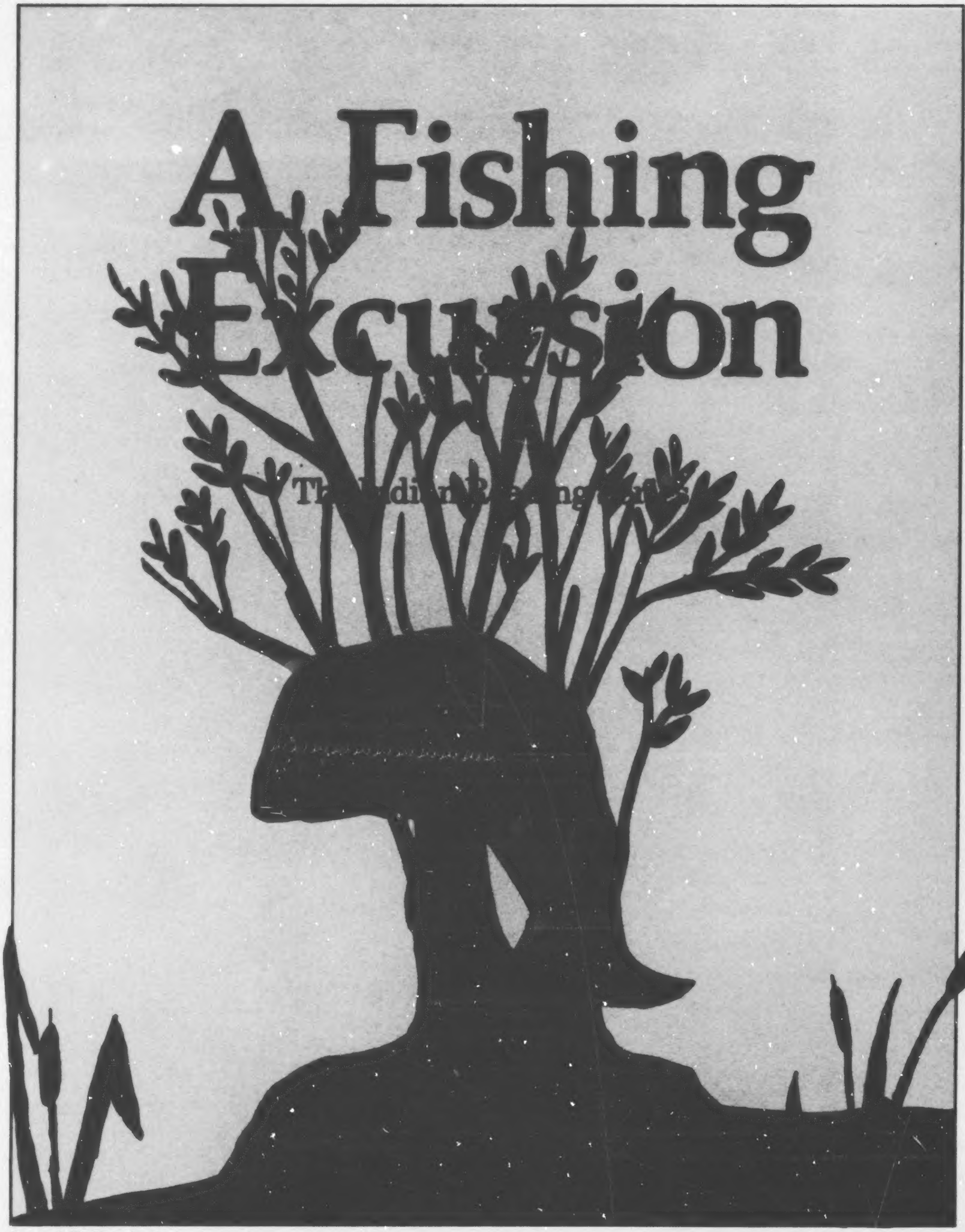
Pass out equal number of cards to all players. (2-5)

The purpose of the game is to steal horses from other players. To do this, take turns picking a card from any other player. They will read the question and if you answer correctly, you can keep the horse in a pile on the table. If the answer is wrong, the card holder gets to keep the card in his/her pile.

When all the questions have been answered correctly, the game is over. Whoever has the most horses, wins.

A Fishing Excursion

The Indian Reading Series



Level V Book 8

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

A Fishing Excursion
Level V Book 8

Developed by the Muckleshoot Curriculum Committee

Charlotte Williams, Coordinator

Written by Charlotte Williams

Illustrated by Arlene Sevdy

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Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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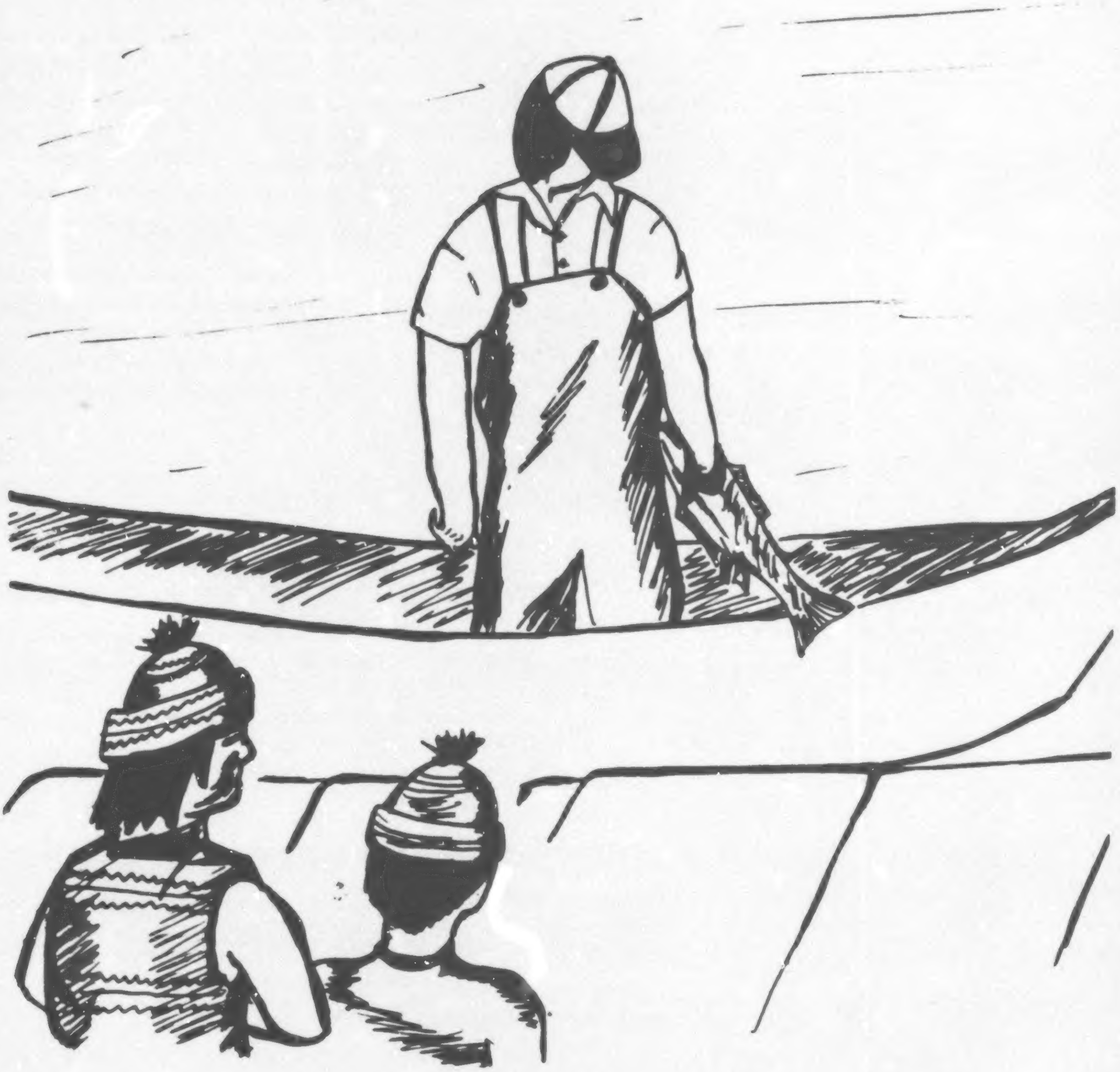
Printed and bound in the United States of America

A Fishing Excursion

The young boys, Beulups (Baa loops) and Cha-Za-Hub (Cha' tsa hub), were sitting by the river watching their father. Father always brought the boys to the river with him because he wanted them to learn to be fishermen. The boys also wanted to be the best fishermen and be able to provide lots of fish for their families to eat.

Their favorite way to eat fish was dried. They also enjoyed fish when it was boiled, fried, baked or roasted over the open fire. They loved fish any way it was fixed.

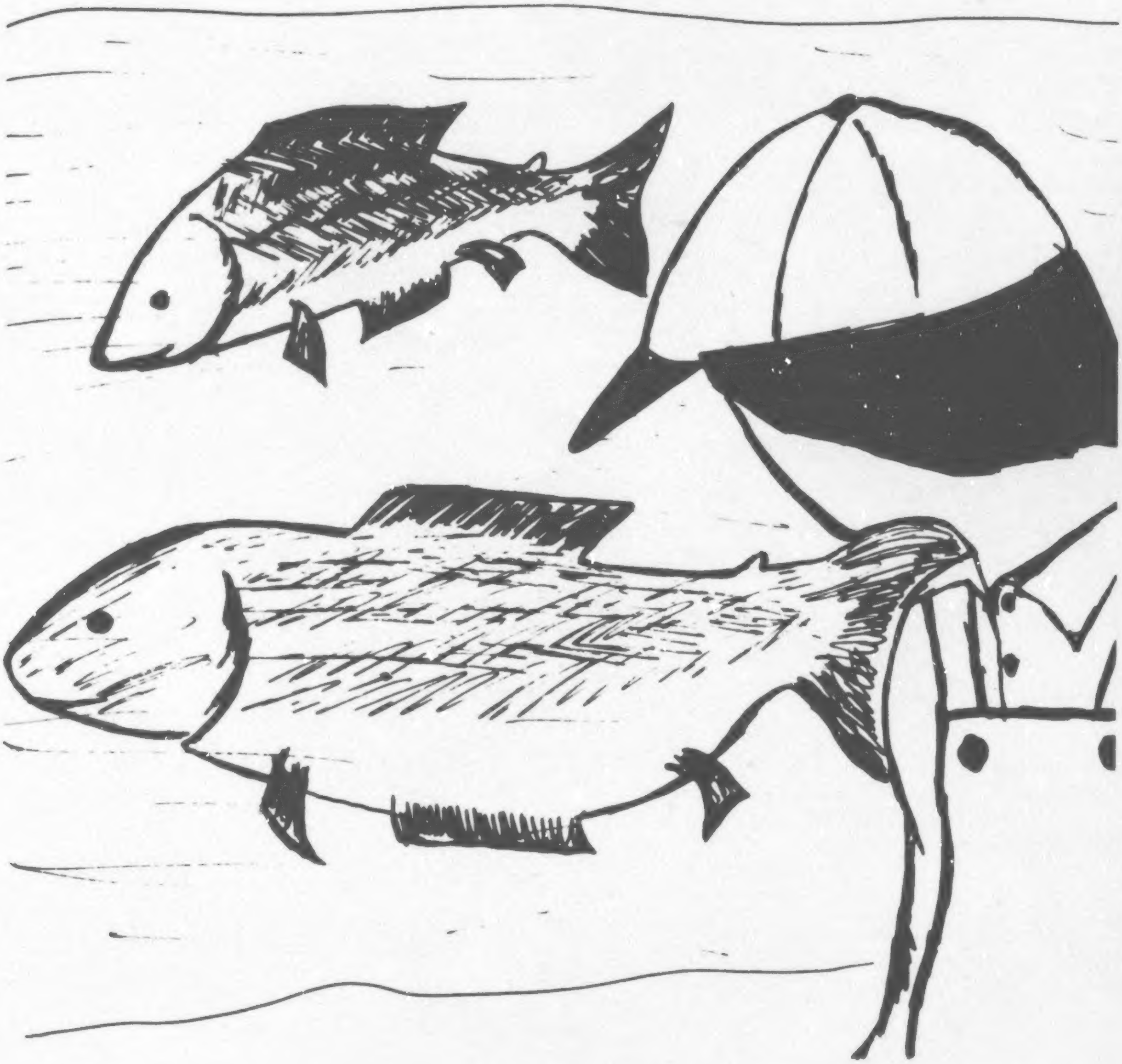
One day, while they were fishing with Father, they wondered how he knew the different names for the fish. They also wondered how their mom knew how to prepare the different kinds of fish. Today they decided to ask Father how the different kinds of salmon got their names.



They noticed Father approaching. By the way he walked, they knew he was ready to go home. The boys ran to meet him and Beulups asked him if he would tell them a story, one he heard when he was a boy. "Okay, son," said Father, "I love to retell the stories I used to hear."

"Long ago, both the Steelhead and the Spring Salmon used to run in the river called the Stuck or White River. The Steelhead and Spring Salmon got into a fight. They fought over who should have the river to himself. Spring Salmon said, 'This river should belong to me because I am the best looking of all the fish.'

"Steelhead replied, 'I suppose this river is good for salmon like you with your big head and big belly.'



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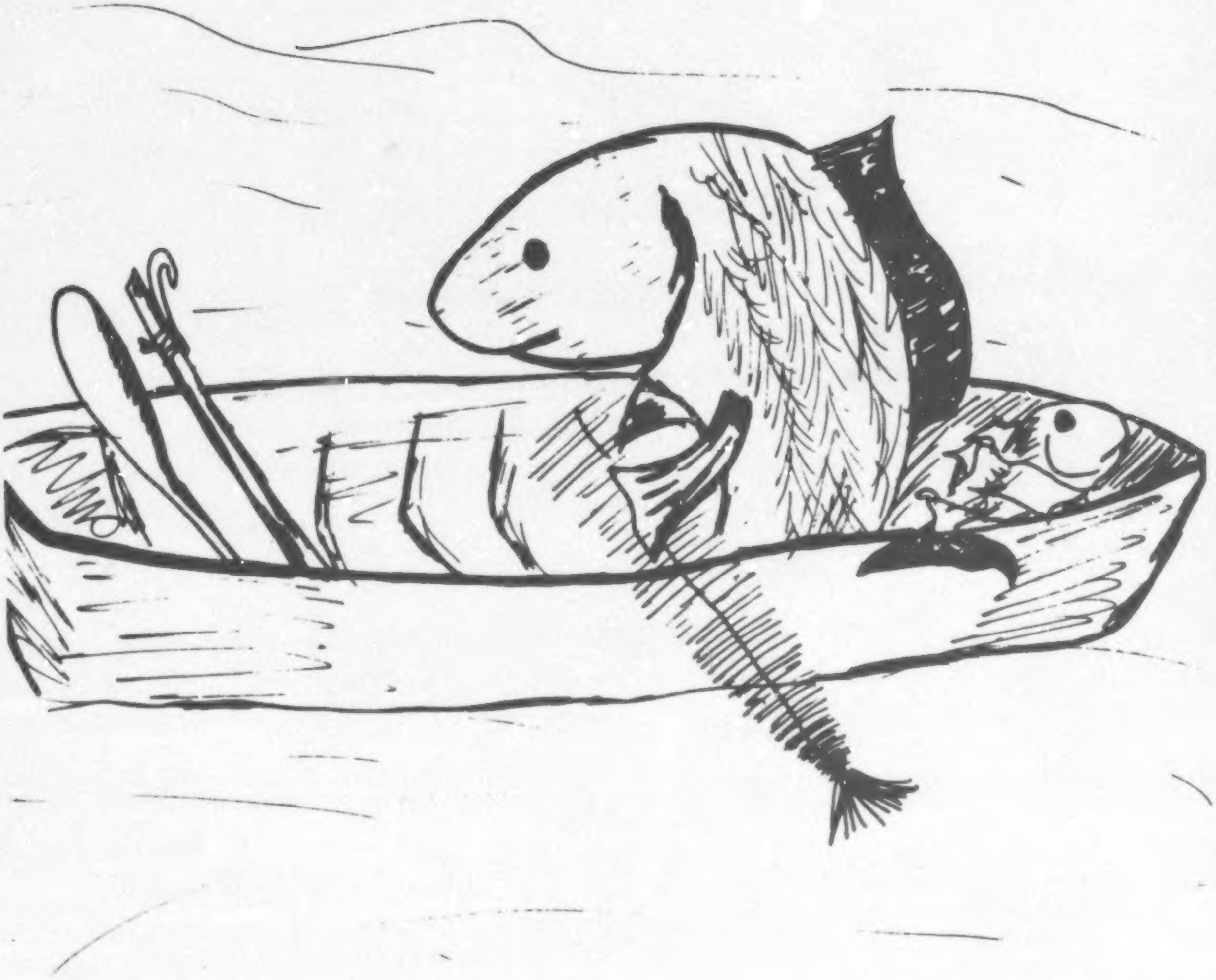
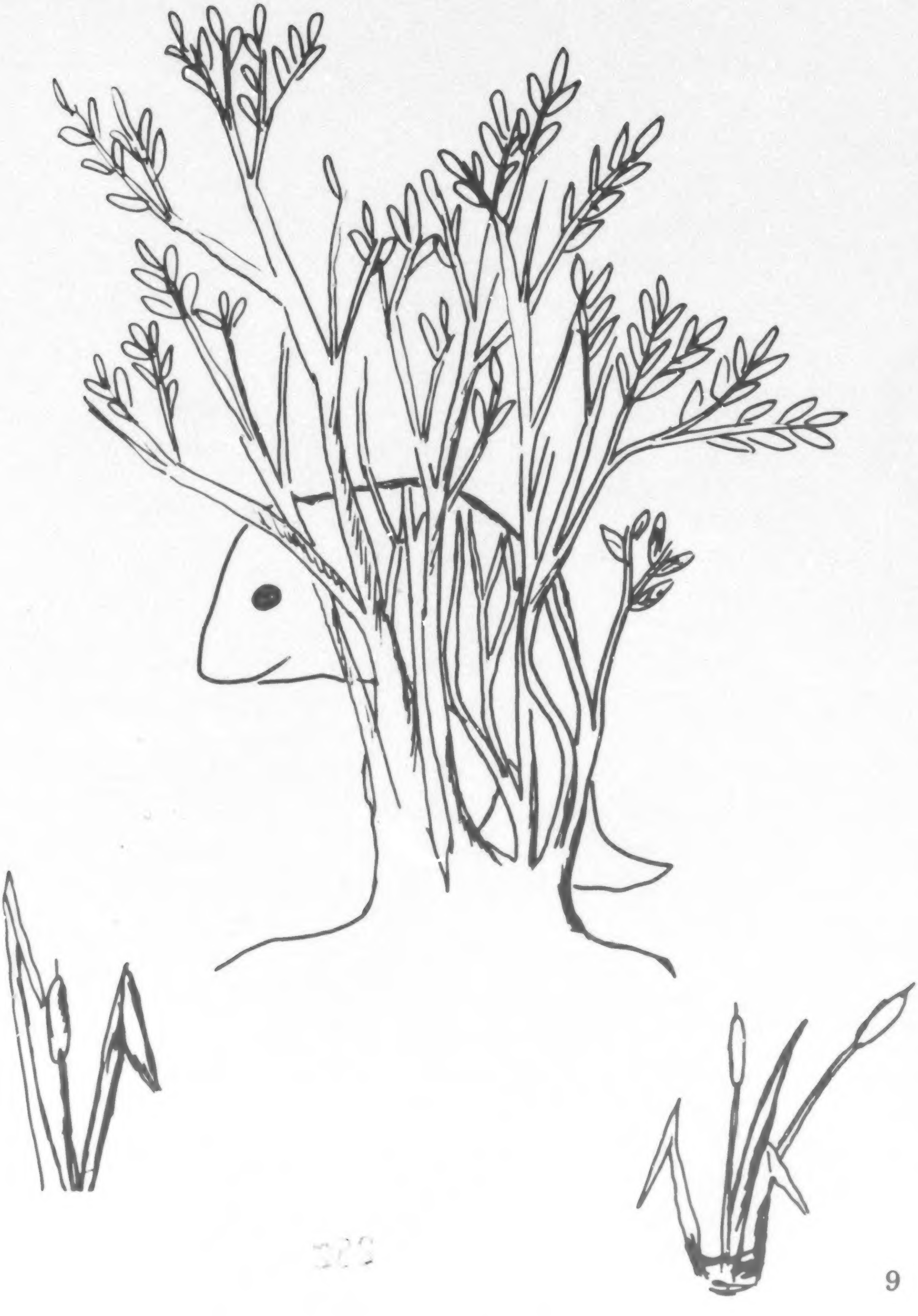
"Spring Salmon grew angry. He said to his companions, 'Let's attack Steelhead!' Spring Salmon attacked Steelhead and took his canoe, paddle, pole and even his clothes. Steelhead was left with nothing; even his bones were taken!



"Steelhead Salmon became embarrassed and hid behind the nearest Yew tree. He made for himself bones of Yew wood. He also made clothes. Yew is a very hard wood, this is why Steelhead's skin is so tough. From the same wood he made a canoe, pole and paddles and started back to the Puget Sound.

"Before going, he said to Spring Salmon, 'You may toss your head all you please, as you make your way upriver. Remember, you are handsomely arrayed in the clothes you have taken from me but you still have your big head.'



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"It's a good thing Spring Salmon and Steelhead did not get into a fight with the Humpback Salmon. If Humpback Salmon is angered, he brings sickness when he comes up the river. People become sick with smallpox or something.

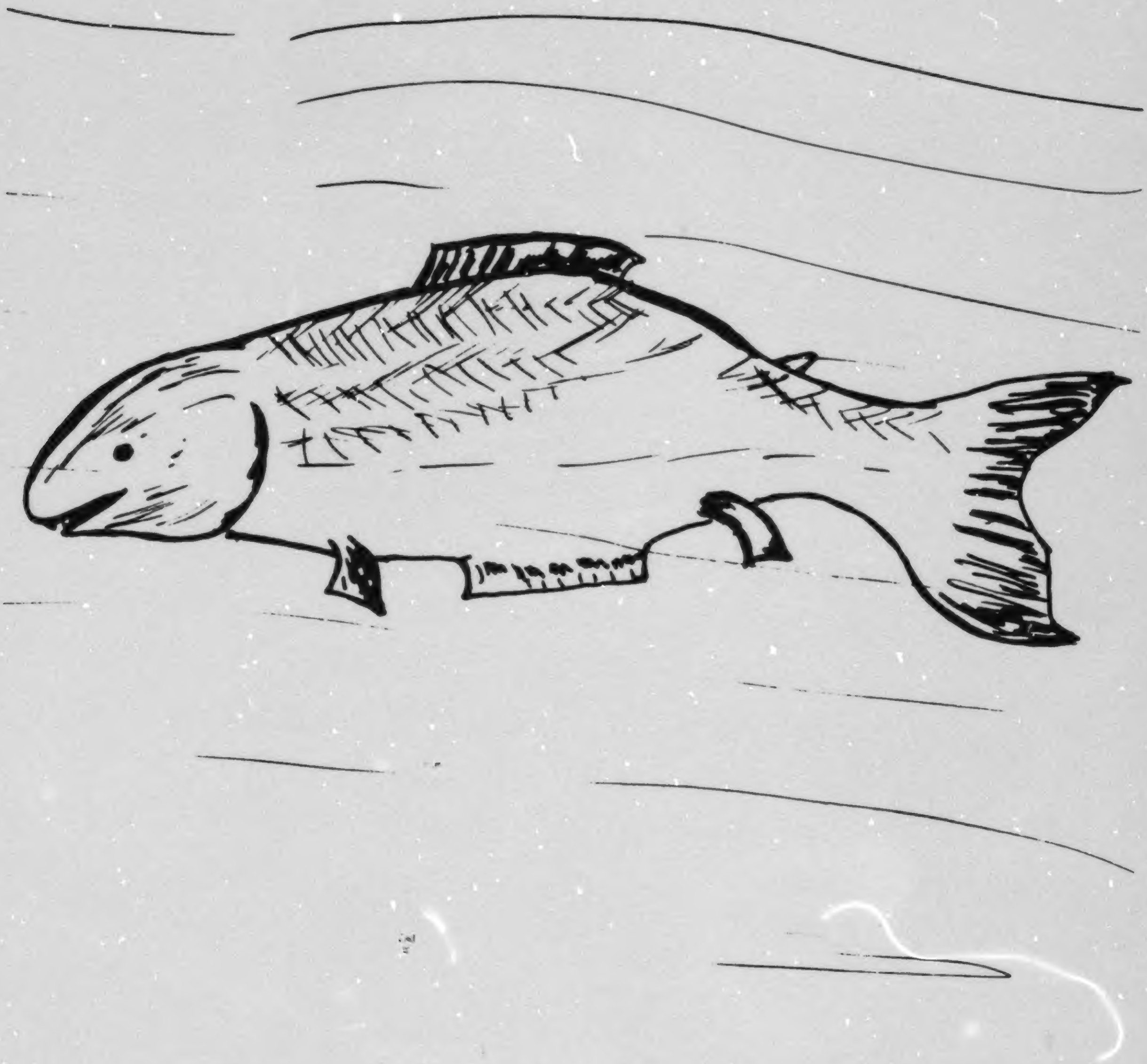
"However, when Humpback first came upriver he was afraid of Indians. He did not wish to be made fun of by anyone. In coming up the river he wished no one would catch him and throw him on the bank carelessly. Humpback Salmon came up the river singing loudly. He wanted everyone to hear him. He sang,

> I don't want people to make sport of me. The Muckleshoot young people are going to laugh at me because I have a humpback, coming up the river.

"Humpback Salmon went up the river to die. He liked that, lying along the bank dying slowly. His soul always went home to the ocean and returned every spawning season. His soul went downriver singing.

> Good-by people. It will be another year before I come up the river again. Good-by people.

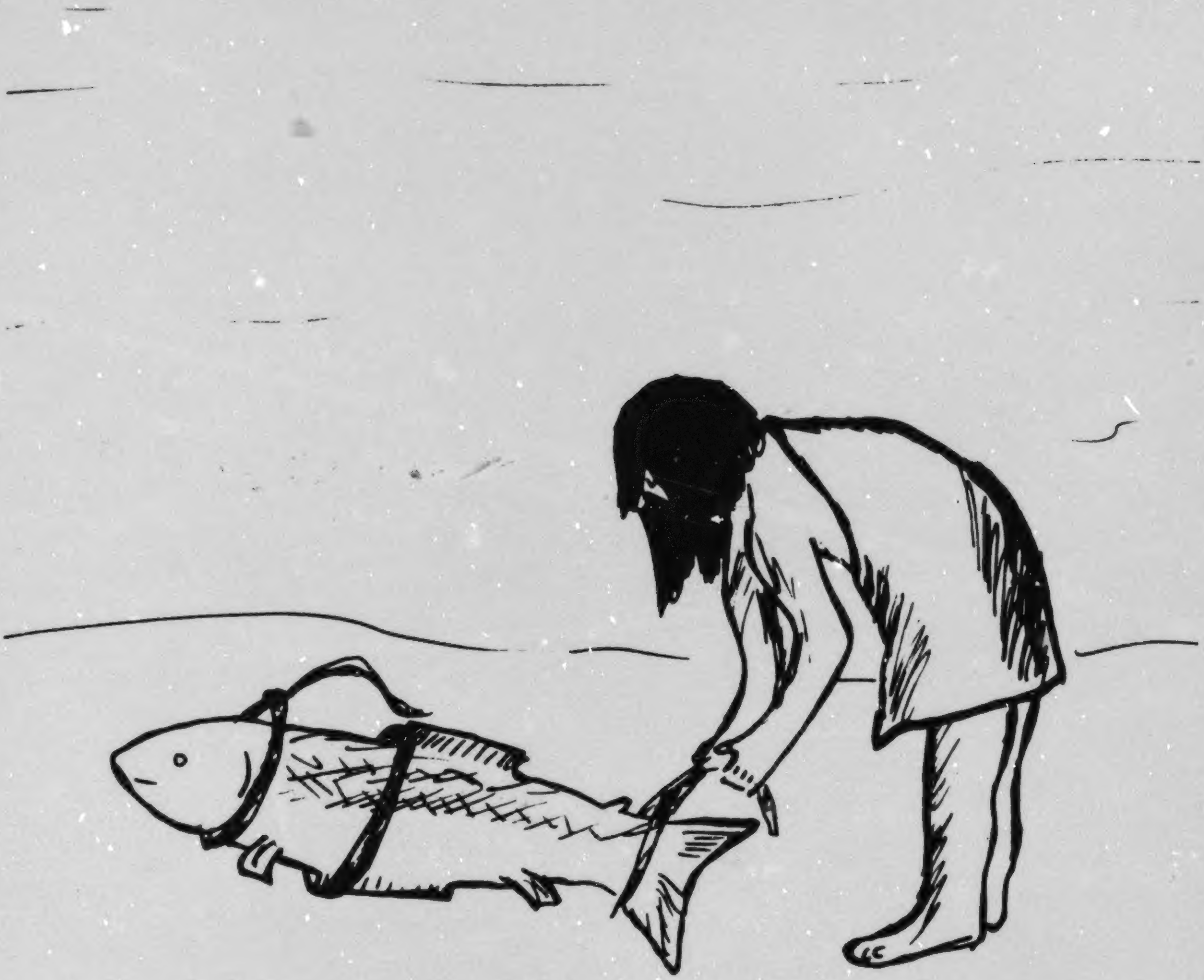
"He still sings this song to the Muckleshoot people as he leaves the river which is located along nine miles of their reservation."



The boys loved the story Father told them. Although it was getting dark and Mother was making dinner, Beulups wanted to hear one more story. He asked his father, "What is the story about Salmon never dying?"

"Once there was a boy who asked the same question. Let me tell you what he did," said Father.

"He decided to make an experiment and see whether the salmon really lived again. The name of the salmon which he experimented with was King Salmon.



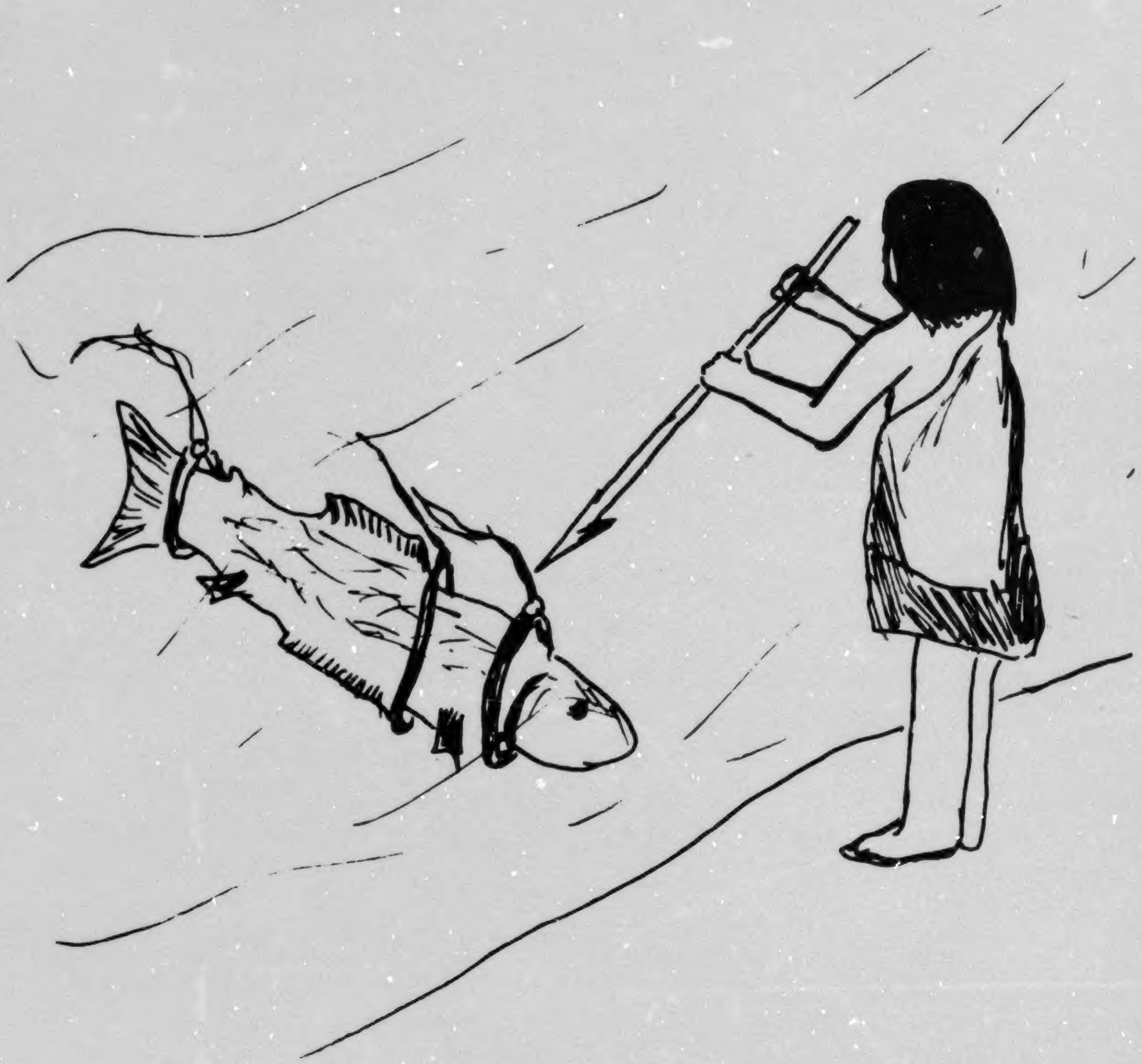
"One day, when King Salmon was running strong, the boy speared a salmon and cast it on shore. The boy had some cord woven from cedar bark. He fastened this around the salmon's gills, before the middle fins and the tail.

"The salmon died. Soon the salmon decayed on the bank and passed from sight.

"The following season, the King Salmon run filled the river from bank to bank. The boy and all the people of the village gathered on the bank to watch them.

"All at once a King Salmon, bound with three cords of cedar bark around its body, came to the surface and approached the shore. As he had done before, the boy speared the salmon and cast it upon the shore.

"Immediately, the boy fainted and fell to the ground. The people called the village doctor. With the assistance of his spirit helper, the doctor told the people that King Salmon had taken the boy's soul and carried it to the ocean to replace King Salmon's soul.

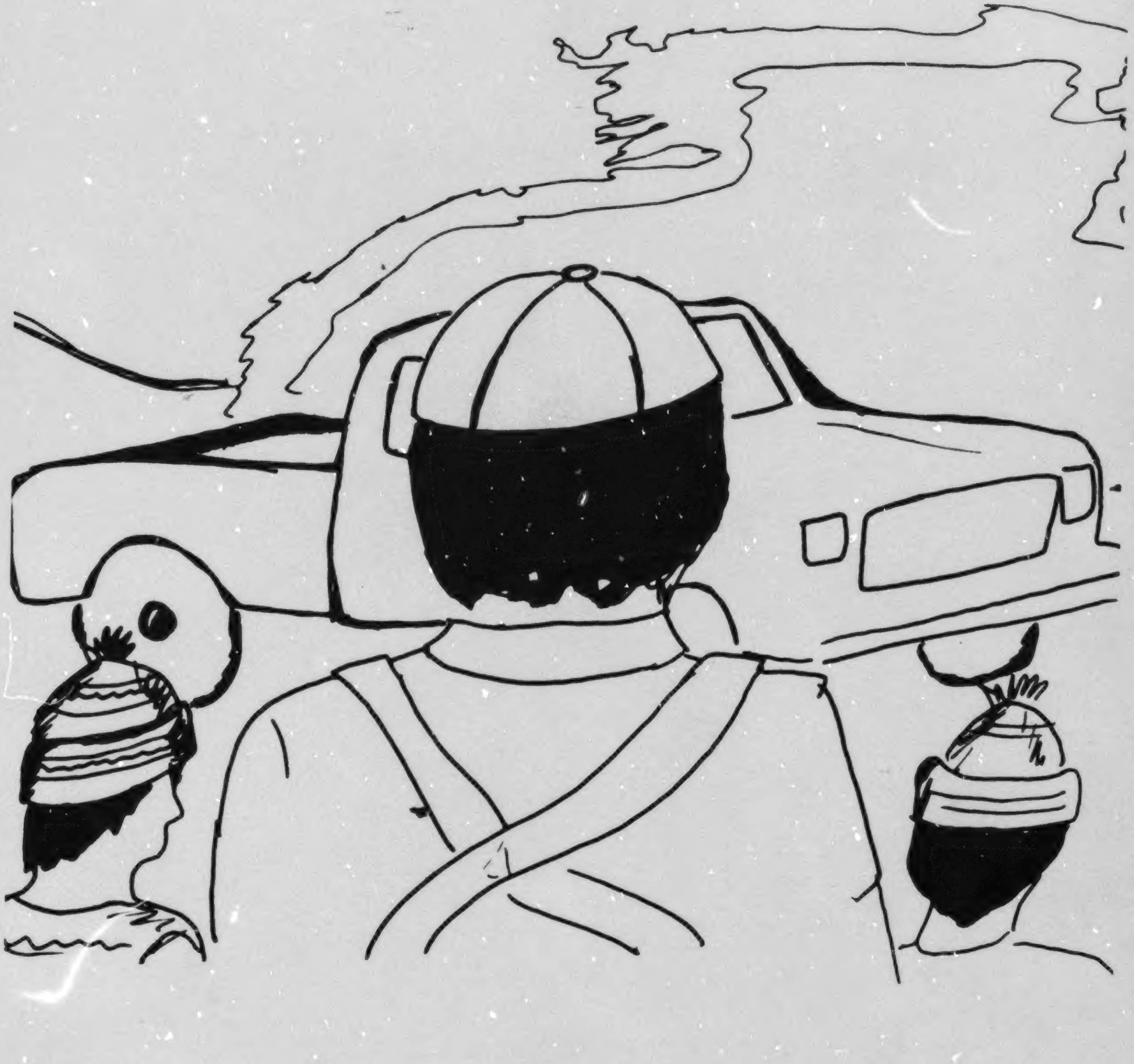


"This is why the bow and arrow are hung up and not used during the time of the King Salmon run. If these weapons are carried around, a stray arrow might strike and injure the King Salmon."

"Wow! Dad, I sure like those stories." said Beulups.

"Yes, Dad," said Cha-Za-Hub, "can we hear them again soon?"

"Sure, sons. We had better go home now. It has been dark for some time and your mother must be wondering where we are."



A Fishing Excursion

AIM **To learn to recognize different types of salmon, both male and female, and describe their life cycle**

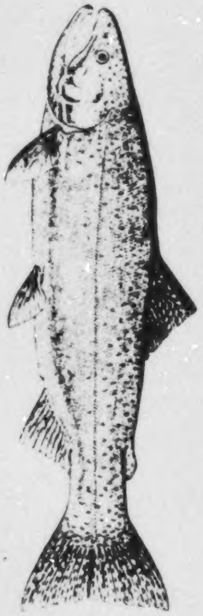
Salmon and other migratory fish come by the millions through the cold, clear mountain streams of the Northwest coast. These salmon return to the original spawning grounds they were born in to lay their eggs in the streams. Sometimes these salmon will travel over a thousand miles up the Columbia River and its tributaries to lay their eggs and then die. Shortly afterwards, after a few months when the newborn salmon reach the smolt age, they begin to travel down the waterways to the sea where they will grow to maturity. When fully mature the salmon make a run for the freshwater streams again.

The male salmon develops a hooked jaw along this journey and both male and female go through color changes. A complex life cycle is completed and begins again.

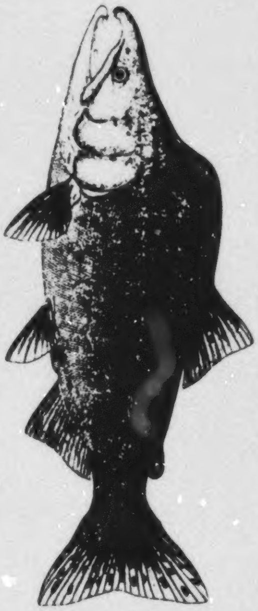
Salmon and steelhead are constantly being threatened by the hands of humans. Agriculture uses water and produces flows in the streams that are often dirty, warm, and contaminated with chemical poisons harmful to fish and fish food. Logging destroys watersheds and spawning areas. Cities and industries pollute the rivers with waste. Dams and irrigation channels upset the patterns of water flow, change its temperatures and present barriers to fish that are impossible to jump or go around. Add to this list that commercial fishermen sometimes overharvest. The balance of nature is very sensitive.

Study the fish closely on the back of this card until you can recognize each one.

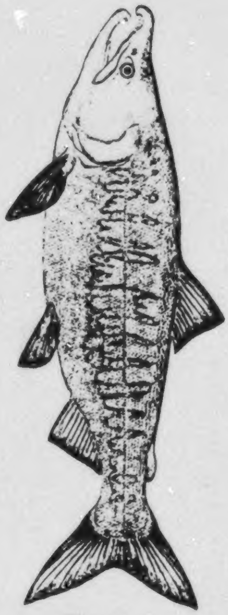
- Cut the fish out and lay them face down in the stream (on the table).
- To start the game, each player should catch two fish. If the fish are a matching pair (a male and female of the same variety), then keep those two fish. If not, throw one back in the stream face down.
- Then take turns drawing one fish each turn until you have a pair you can keep. After each time you make a pair, draw two cards as on the first turn. Whoever has the most pairs when the stream is empty wins.



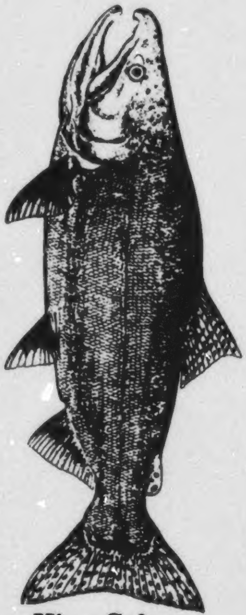
Steelhead
(Male)



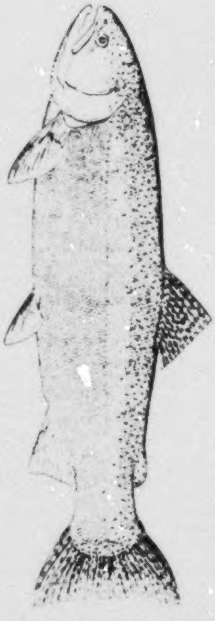
**Pink Salmon
or Humpback**
(Male)



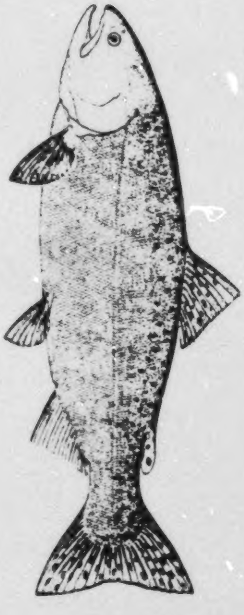
**Chum or
Dog Salmon**
(Male)



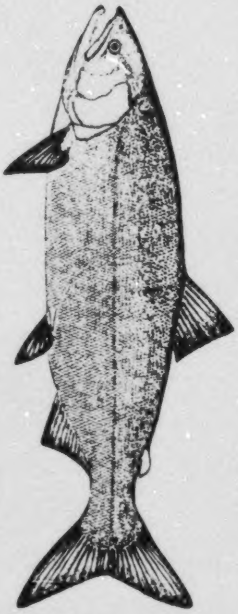
**King Salmon
or Chinook**
(Male)



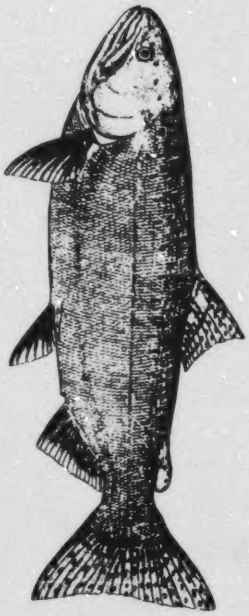
Steelhead
(Female)



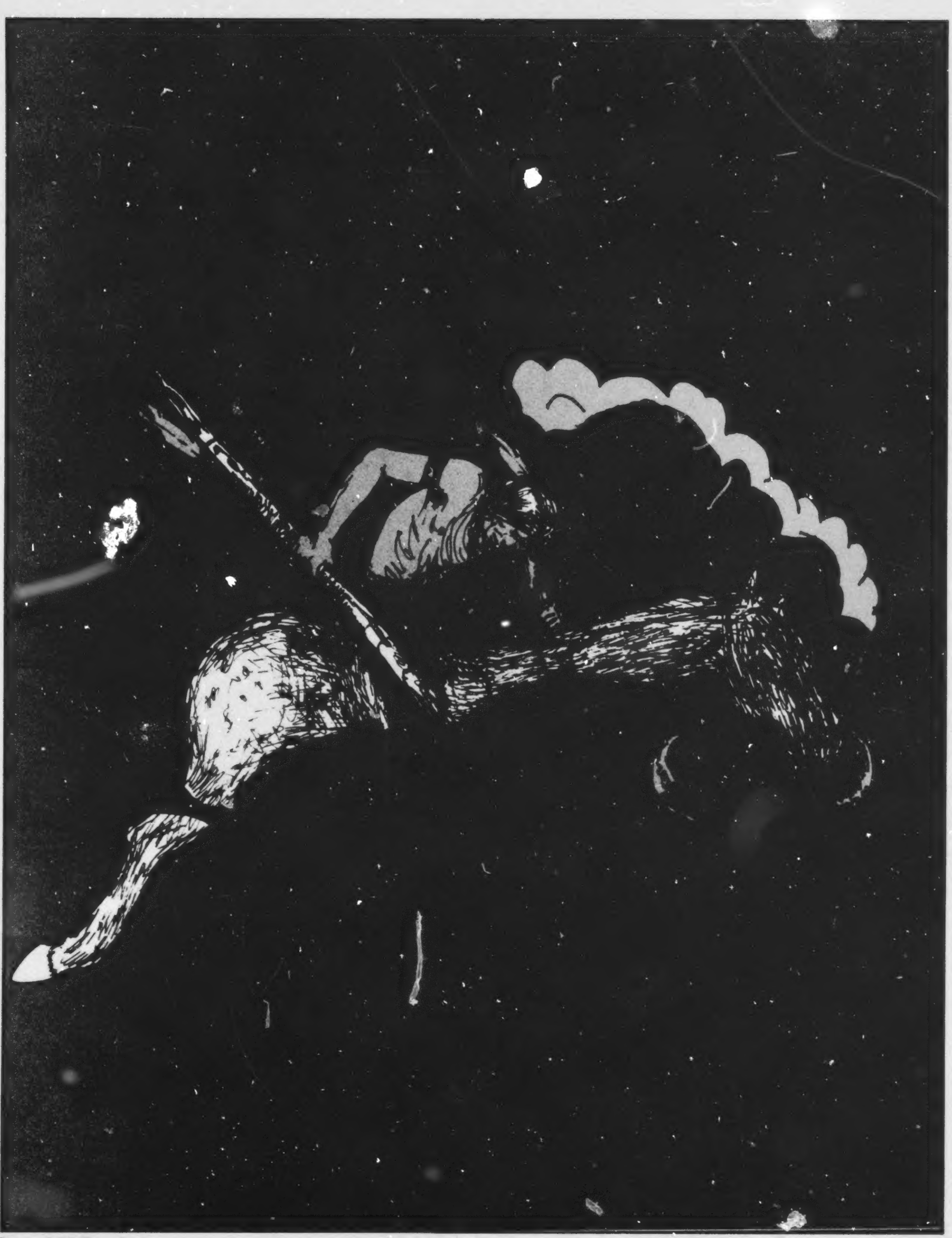
Pink Salmon
(Female)



**Chum or
Dog Salmon**
(Female)



**King Salmon
or Chinook**
(Female)



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THE INDIAN READING SERIES
Stories and Legends of the Northwest

The Buffalo of the Flathead

Level V Book 9

Developed by the Salish (Flathead) Cultural Committee
of the Confederated Salish/Kootenai Tribes

Clarence Woodcock, *Coordinator*
Tony Incashola
Dolly Linsebigler
Pete Finley
Stories told by:
Pete Beaverhead
Eneas Pierre
Louise Vanderburg
Agnes Vanderburg
Illustrated by Dwight Billedeaux

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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The Pablo-Allard Herd . . . . Page 56

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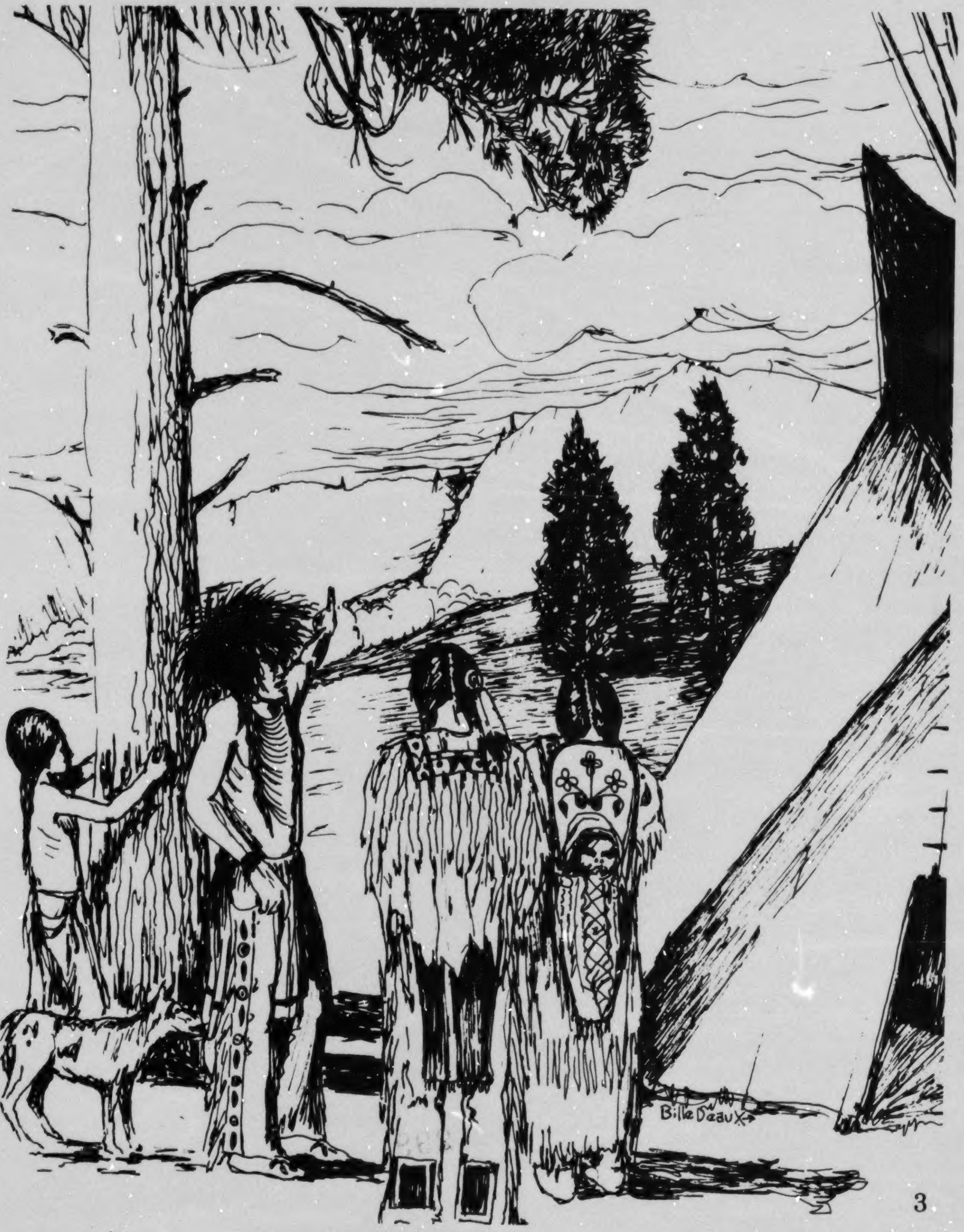
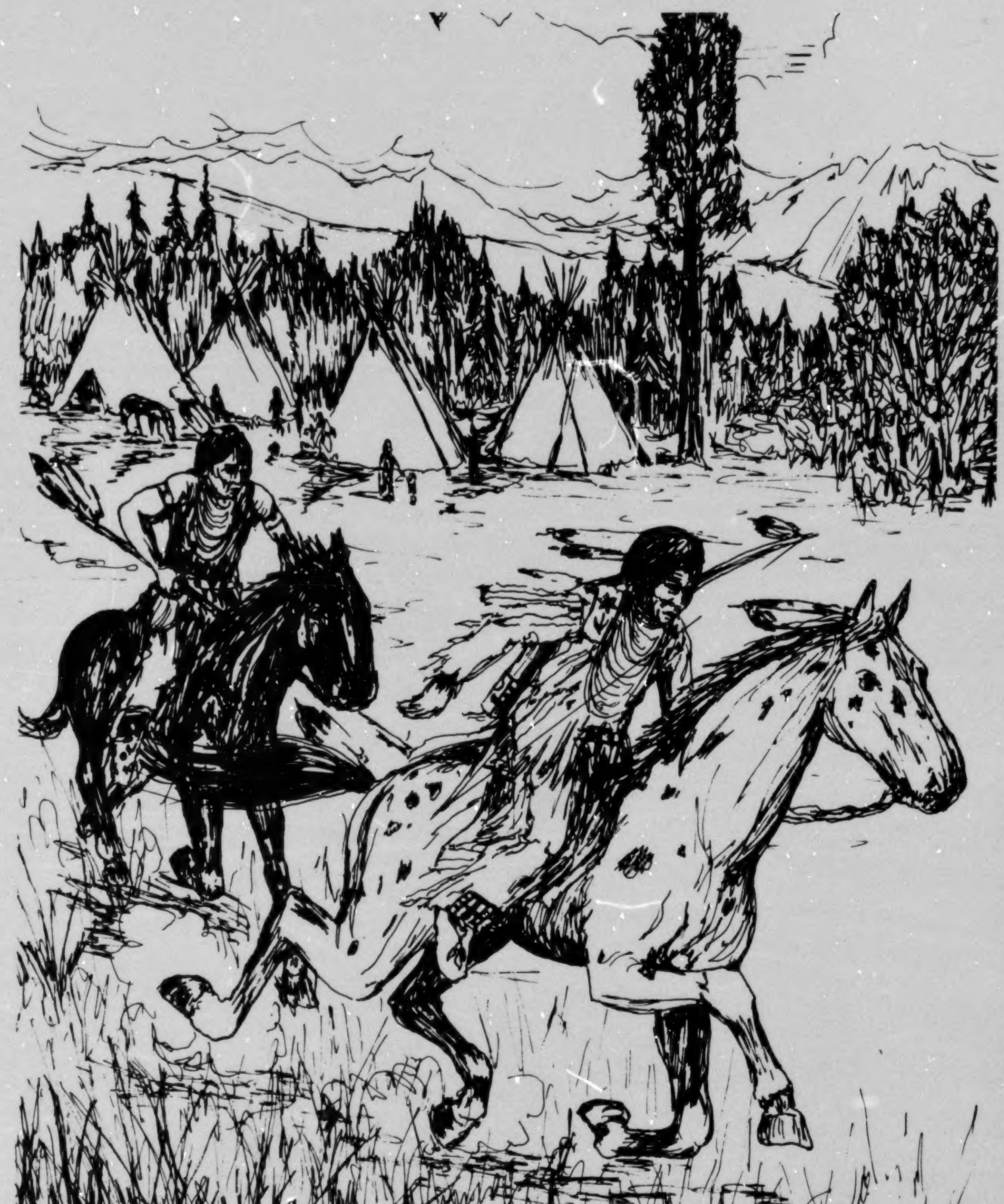
When the Buffalo Were First Seen Passing Through the Bitterroot

by Eneas Pierre

It was a long long time ago when my father's grandparents saw a cloud of dust. They thought it might be another tribe on a war party coming toward them.


Bille Deaux

Two scouts were sent out to see what it was. When they returned they said, "No, they're animals. There are lots of them. We don't know how many thousands there are."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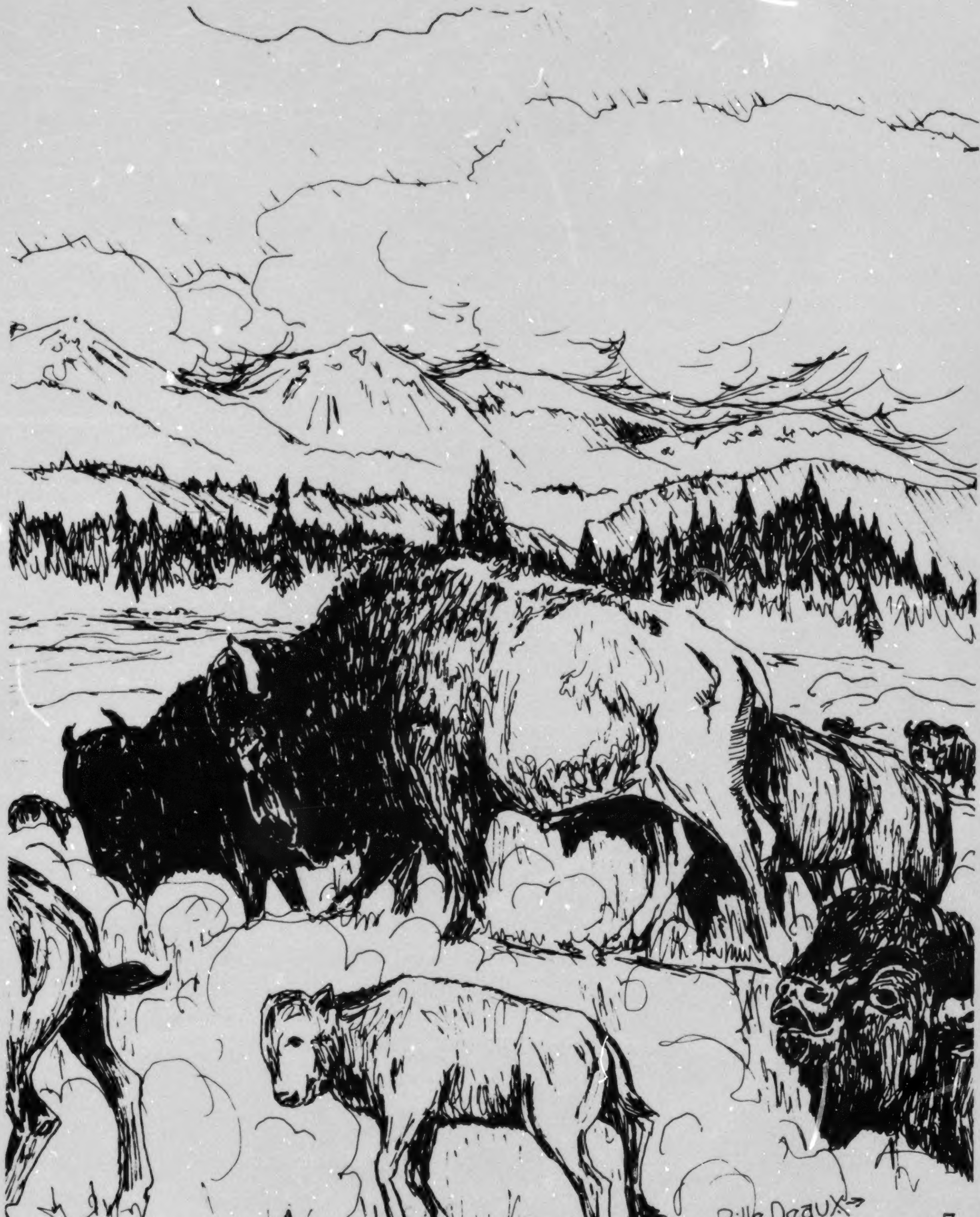
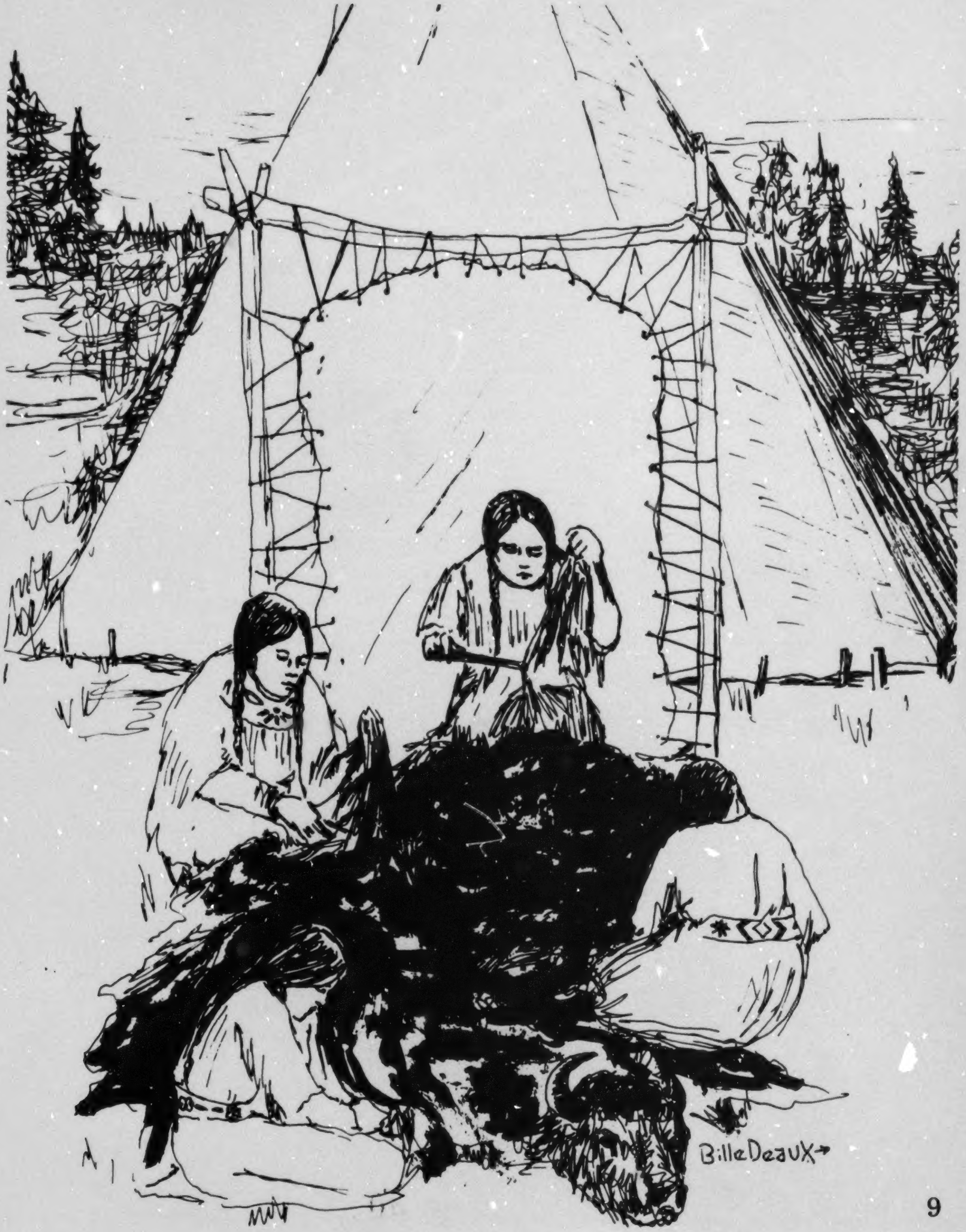
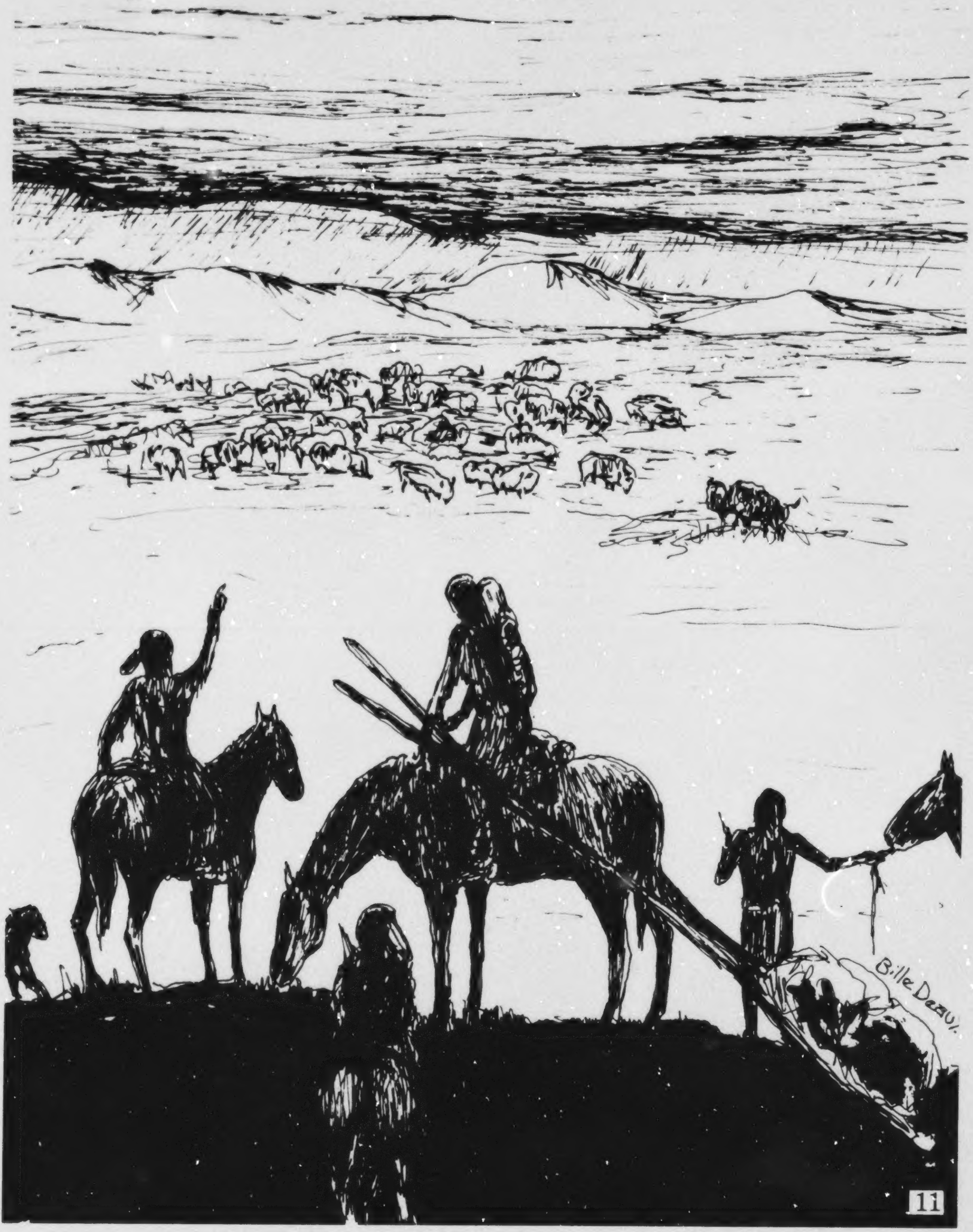
The buffalo came and went through where Missoula is now. They went down the Bitterroot Valley then east over Skalkaho Pass.


Bille Deaux

People killed some of the buffalo. They found them to be good to eat.


BilleDeaux

They hunted buffalo every year after that. It was like they were chasing after the buffalo. They would kill all they needed until their parfleches were filled. The women would let the men know when they had enough. After that they would move back from the plains where they hunted buffalo.


Bille Deau.
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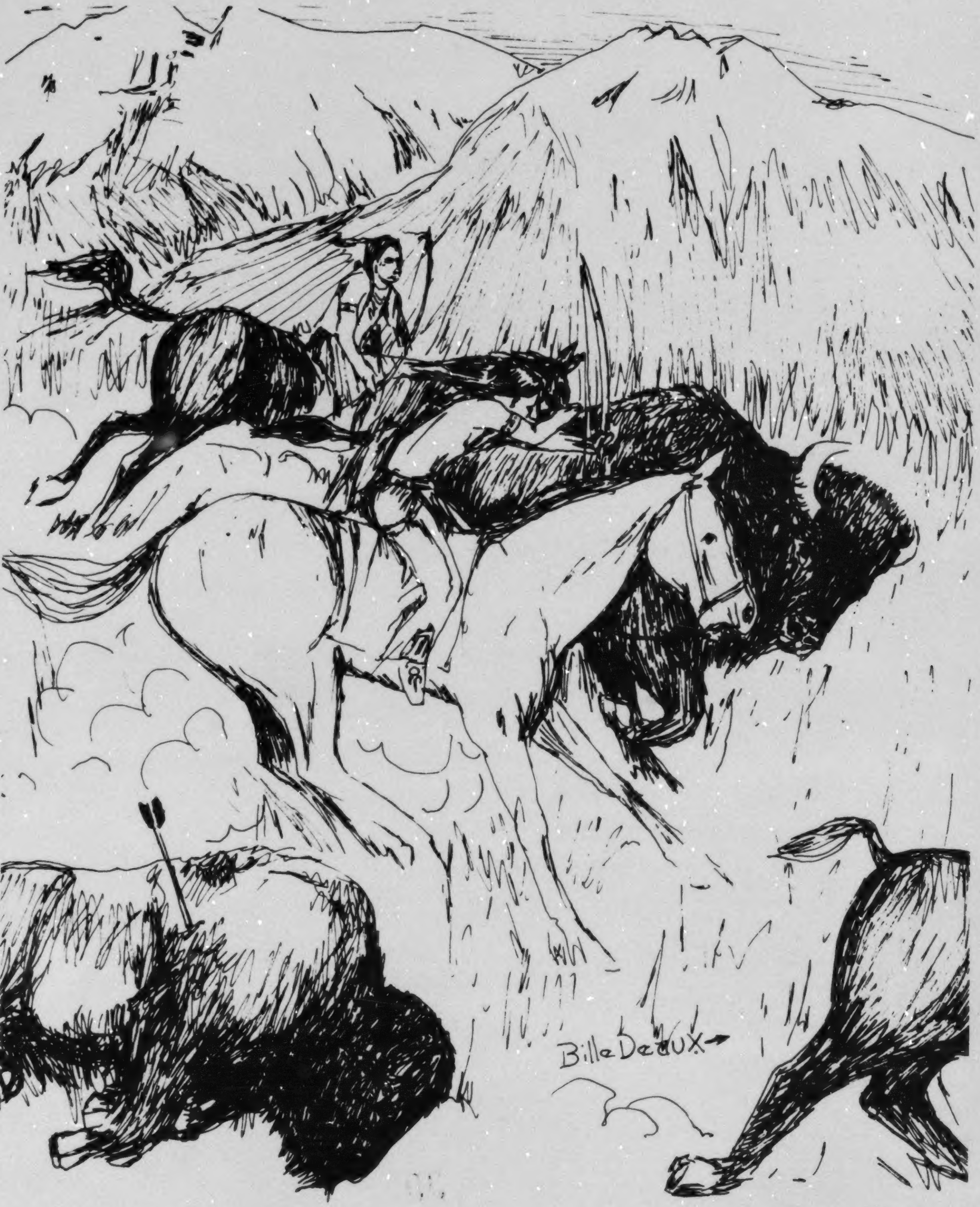
Medicine Man Helps Buffalo Hunters

by Eneas Pierre

On hunting trips scouts were sent out to look for buffalo. During one hunting trip the scouts got tired and disappointed. They had seen hardly any signs of buffalo. They had only seen six bulls.

The chiefs chose their best shooters and sent them to kill these six buffalo. They told them to pile the meat in one place after they came back so they could divide the meat. That way each camp would receive a share of the meat.


BilleDeaux

Buffalo were scarce. There were only the six that the scouts had killed. The scouts kept looking each day. Every day each man would go a different direction but the buffalo were hard to find.

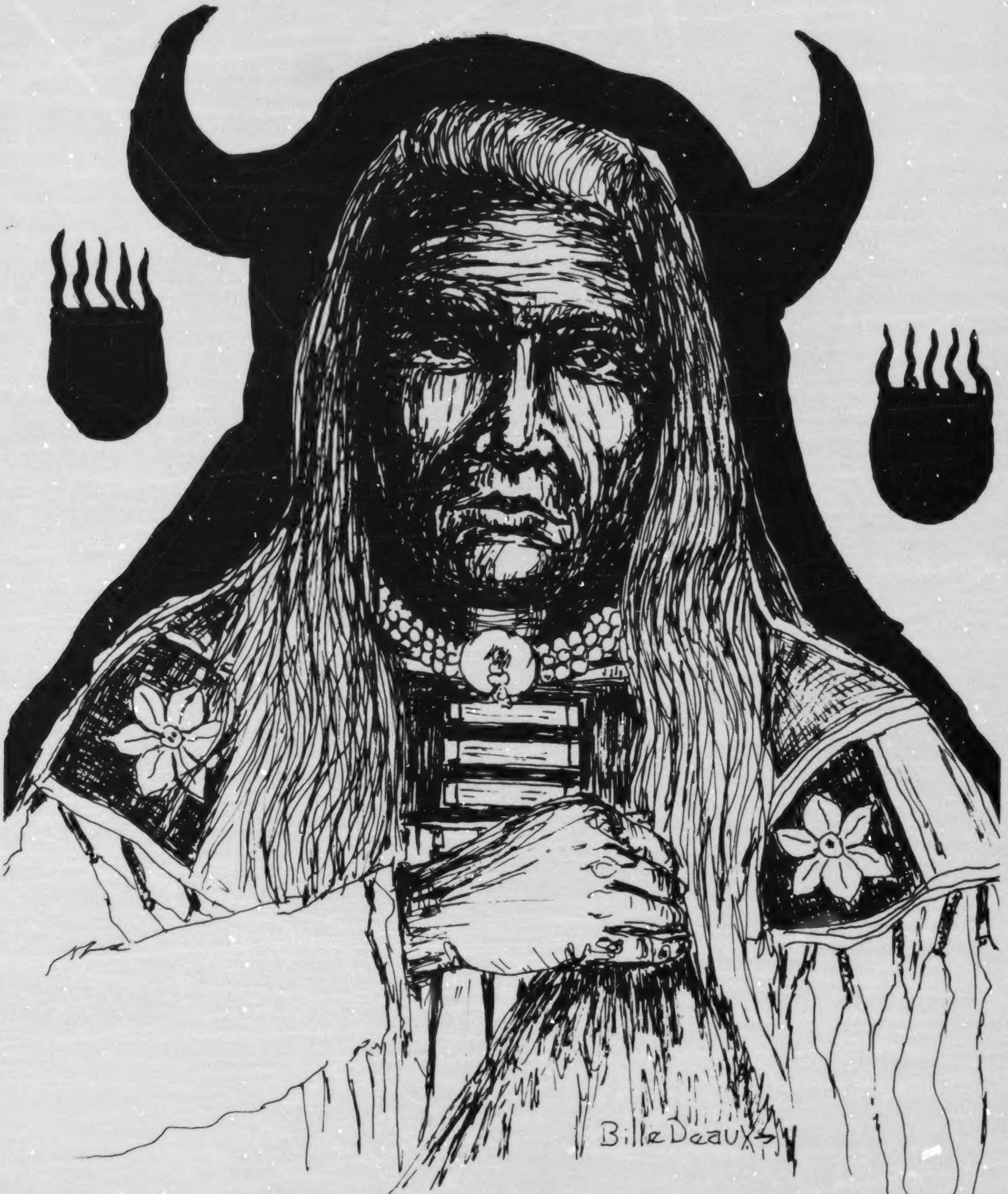
Finally, the chiefs gathered in one camp. They said, "We should ask Grizzly Bear Tracks to help out. We are hungry."

One of the chiefs was chosen to go see Grizzly Bear Tracks. He told Grizzly Bear Tracks they had talked about the buffalo and the people were in need of food.

"Yes, we will try it," Grizzly Bear Tracks told him. "We may have some help. We might see some buffalo. This evening you have the chiefs come and see me."

That evening the smartest chiefs, those great leaders against the enemy, went to see Grizzly Bear Tracks.

He told them, "Build a lodge with the door facing toward the rising sun. Put it up tomorrow."


Bille Deaux

In the morning they built the lodge. It was a big lodge.

After two days Grizzly Bear Tracks came to the camp. "This evening we will go in the lodge," Grizzly Bear Tracks told them.

That evening all the people gathered and went into the lodge.

"Are we all here now?" Grizzly Bear Tracks asked.

"Yes," the Chiefs answered.

"We are going to do the jump dance. We are going to imitate the buffalo."

The people had their robes with them. Even the children had baby buffalo robes. The older ones had robes made from the yearlings. The adults all owned large buffalo hide robes.

"Okay, now we will begin," Grizzly Bear Tracks told them. "I will start to sing and when I change to a different song, you all mix together. That is the way buffalo do it. You children get into the middle."

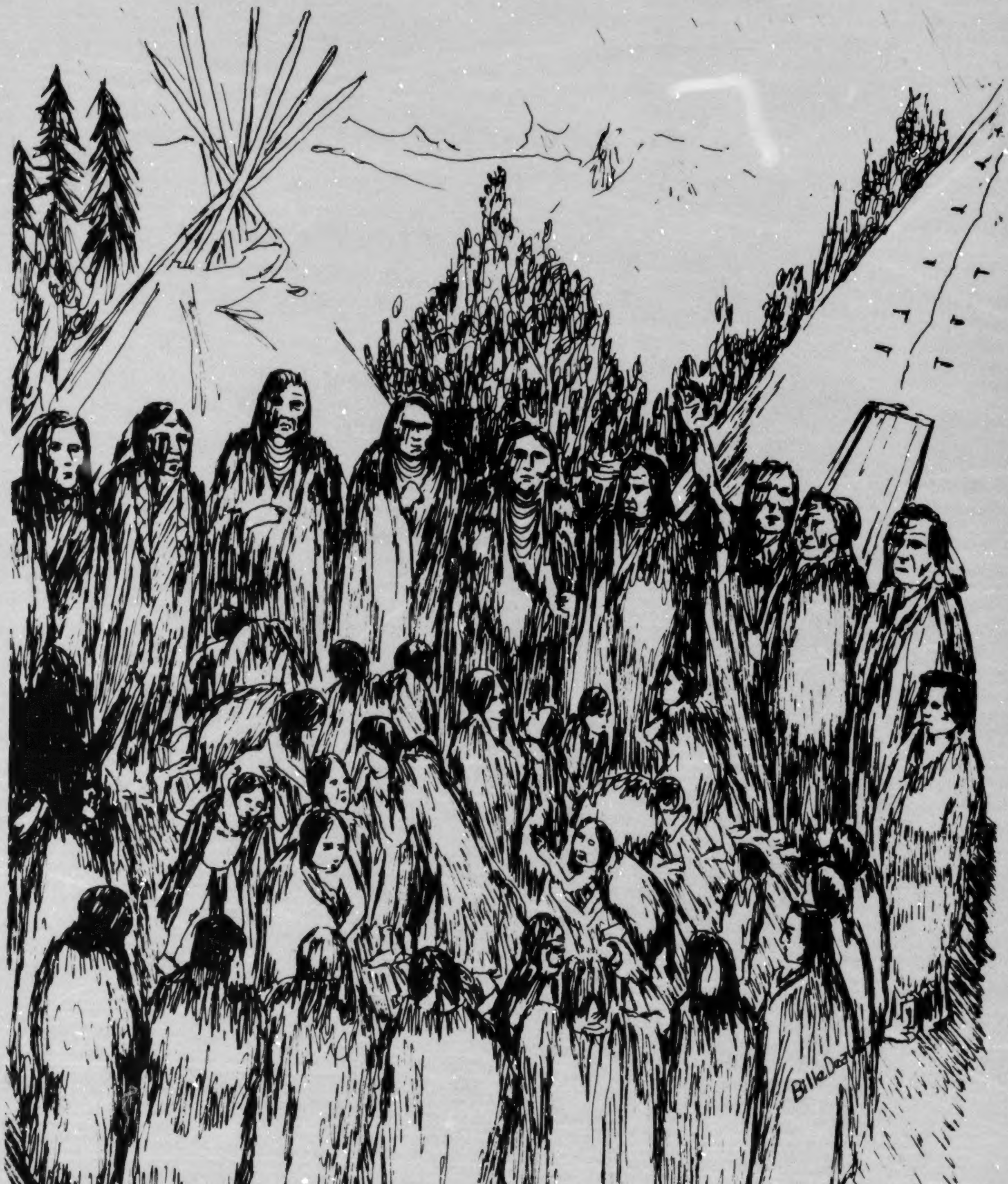
He sang a special song for the buffalo. This was Grizzly Bear Tracks' song for imitating the buffalo.

When dawn approached, the people stopped dancing and went back to their lodges. Grizzly Bear Tracks stayed in the lodge and slept. The next night they would dance again.

Daylight came and Grizzly Bear Tracks remained in the lodge. When it grew dark, people returned to the lodge.

"Okay, we are all here," he said. "We will begin. When I lay down last night, I heard the sound of many buffalo hoofs. It sounded as if we're going to be helped."

The people sang and danced late into the night. The smart chiefs also sang. Late that night Grizzly Bear Tracks said, "In the morning everyone is to be very still. The buffalo are going to be right here among us. You are not going to kill any yet. Wait! You will be told when. There will be many buffalo very close to us."

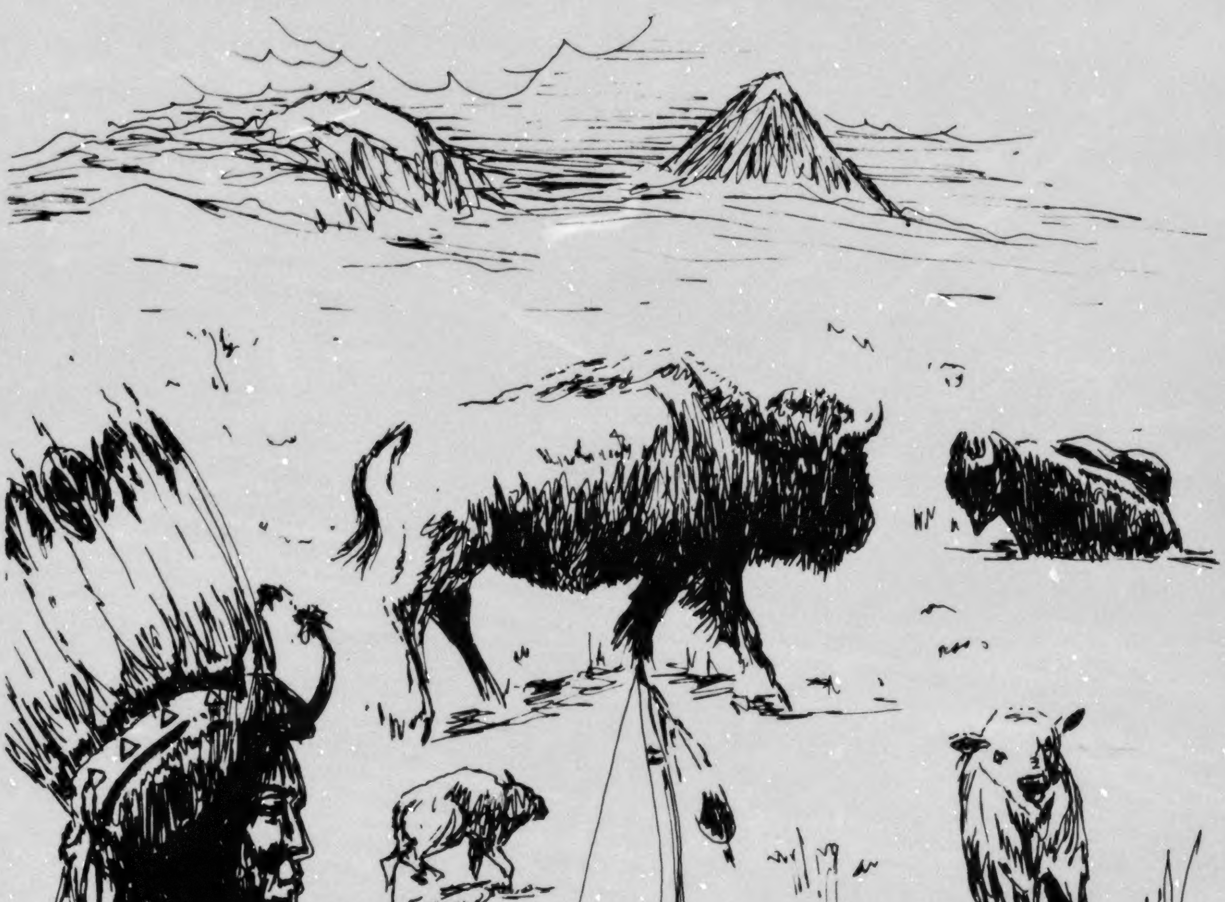


When the morning light came, the scouts saw the buffalo. They reported there were many.

"This evening I will choose those who will be the first to go," said Grizzly Bear Tracks.

That evening six men were chosen. Grizzly Bear Tracks told them to go to the edge of the herd and kill five cows. "Bring them all back and we will fix them for a feast."

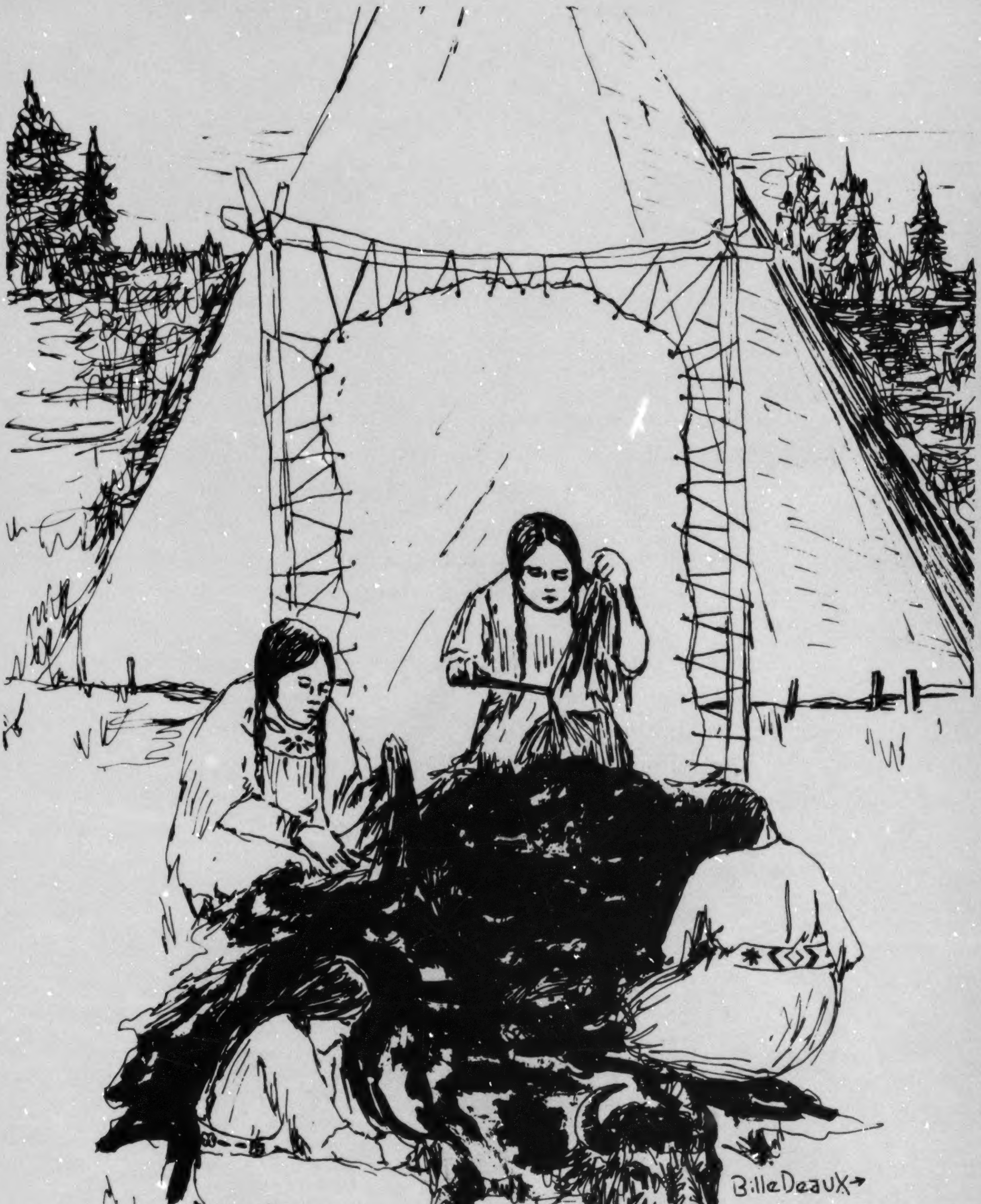
The chosen ones went out on their horses. It was true. There were many buffalo. They killed the five from the edge of the herd as they had been told. They tied the buffalo to their horses and brought them back to camp.


BilleDeaux

The smartest women were picked to cook the buffalo for the feast.

In front of the lodge a place was prepared for the buffalo meat. The meat was unloaded there. Throughout the day, the women were busy preparing and cooking the buffalo.

That evening when everything was ready, the camp crier went out among the camp. Everyone was told to gather at the lodge to eat.

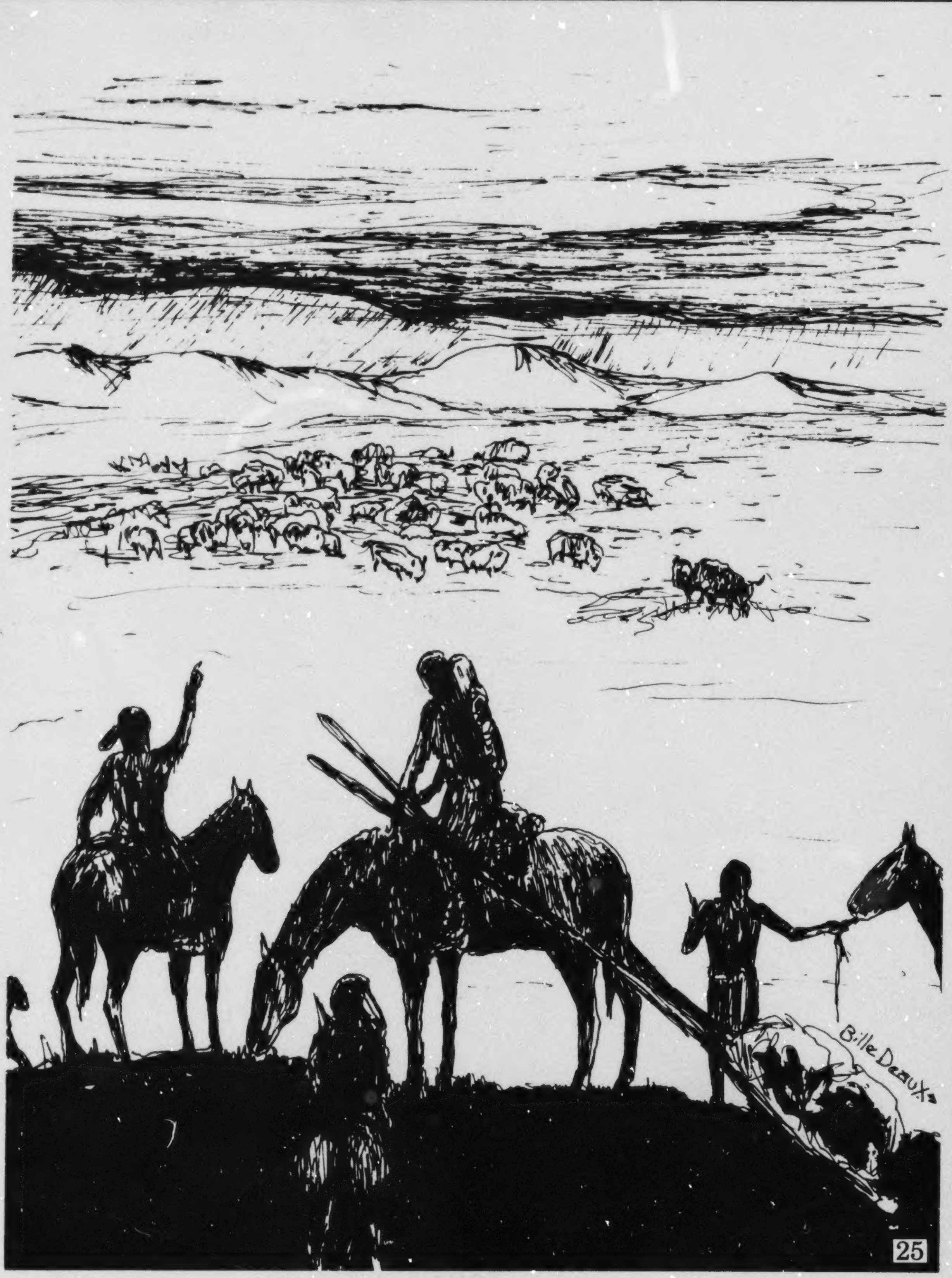

BilleDeaux

When they finished eating, Grizzly Bear Tracks sang again. "When the morning light comes, you can kill the buffalo. All of you can kill what you need," he told them. The people were happy.

The next morning the camp crier told the people to get ready. "Get your buffalo horses and go. We have been saved."

Everyone prepared to go. The wives who knew how to skin out a buffalo were going along. There were several women traveling with the men.

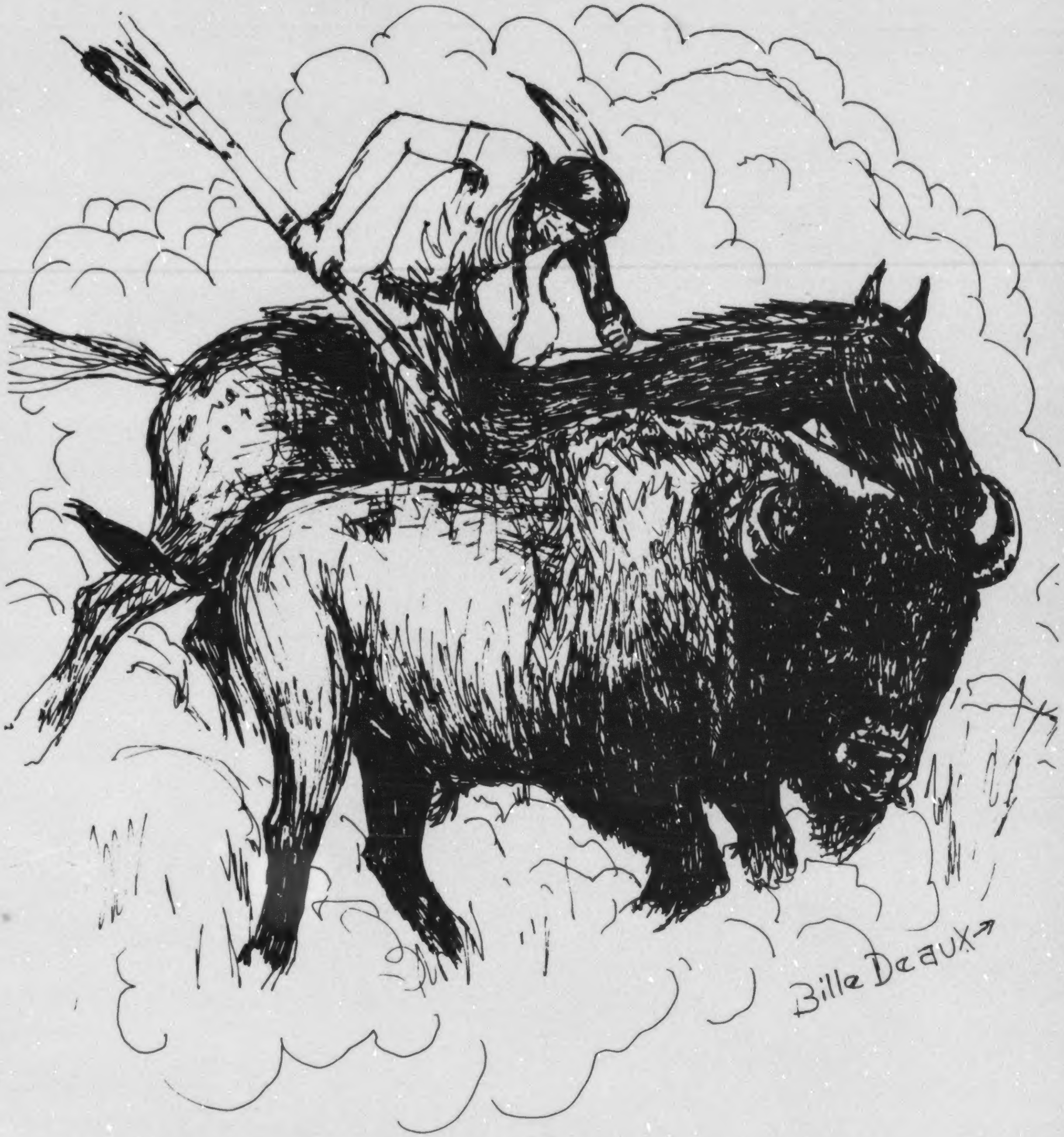
When the people reached the top of the hill and saw the buffalo, the chief leading the hunt told them to get off their horses to pray. They gave thanks before the chief told them to go.


Bille Deaux
25

When they neared the herd, the chief signaled and they charged. Many buffalo were killed. The women began skinning. Hunters who could skin quickly killed two at a time. As soon as they finished them, they killed some more. Those who were not as fast killed only one but kept busy skinning during the rest of the hunt.

The cries of happiness from camp were loud. There was plenty of food. The women got very little sleep during the next few days. They were busy cutting meat to dry preparing for the winter. The women said, "Our parfleches are full. We can't pack anymore."

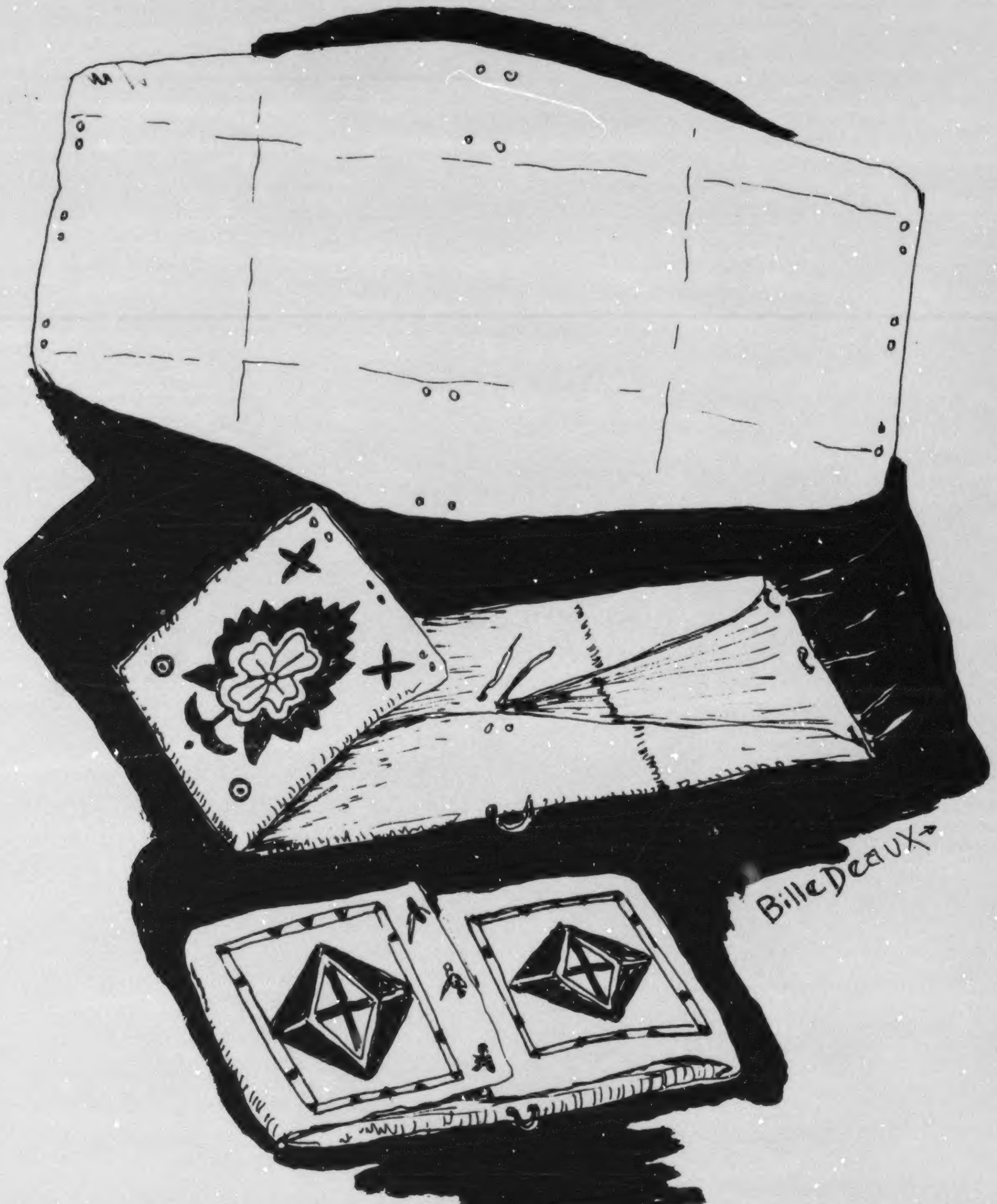
The chief told the camp crier to go out and tell the people, "When the morning light comes, prepare to move camp. We are going home."


Bille Deaux

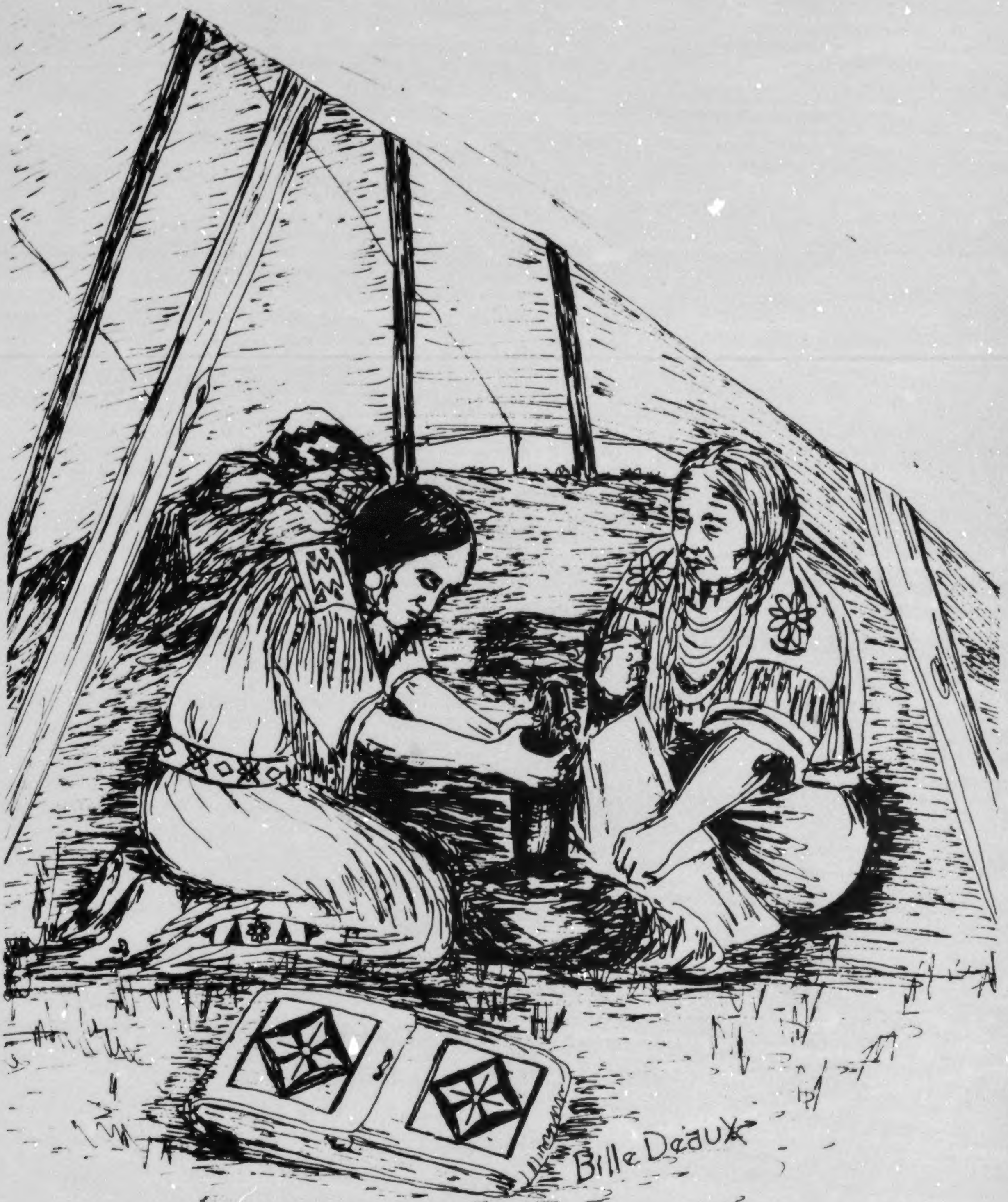
How the Buffalo Was Used

This information is from Pete Beaverhead, Agnes A. Vanderburg and Louise Vanderburg.

The women made rawhide bags from buffalo hides to store food and clothing while they moved around the country. These are called parfleches.


Bille Deaux

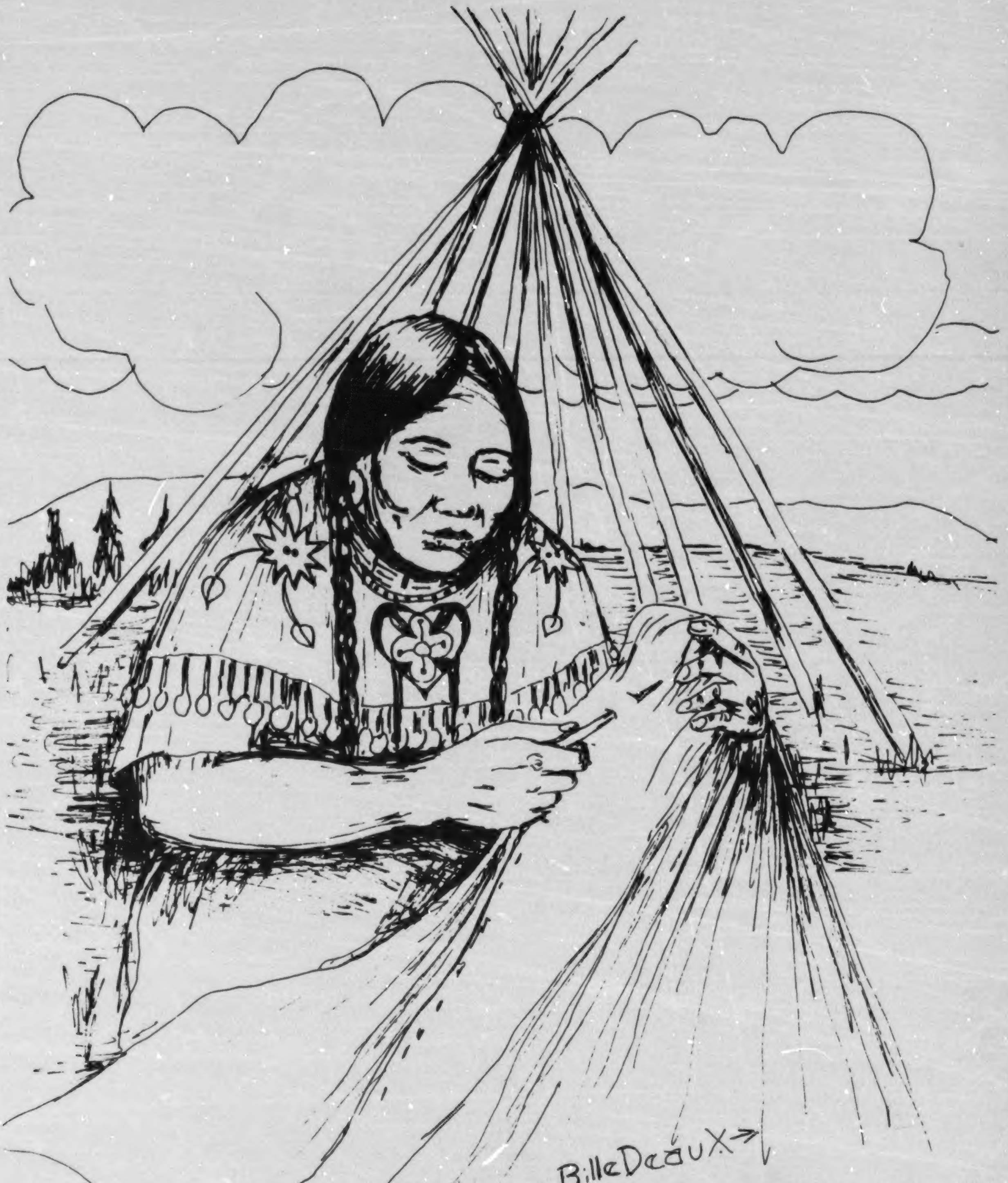
The buffalo meat was dried, ground by pounding, then stored in parfleches. It would be good to eat for many months.


Bille Deaux

Sinew was taken from the hind legs. This is where the longest strips were. Small strips peeled off to use as thread were very strong.

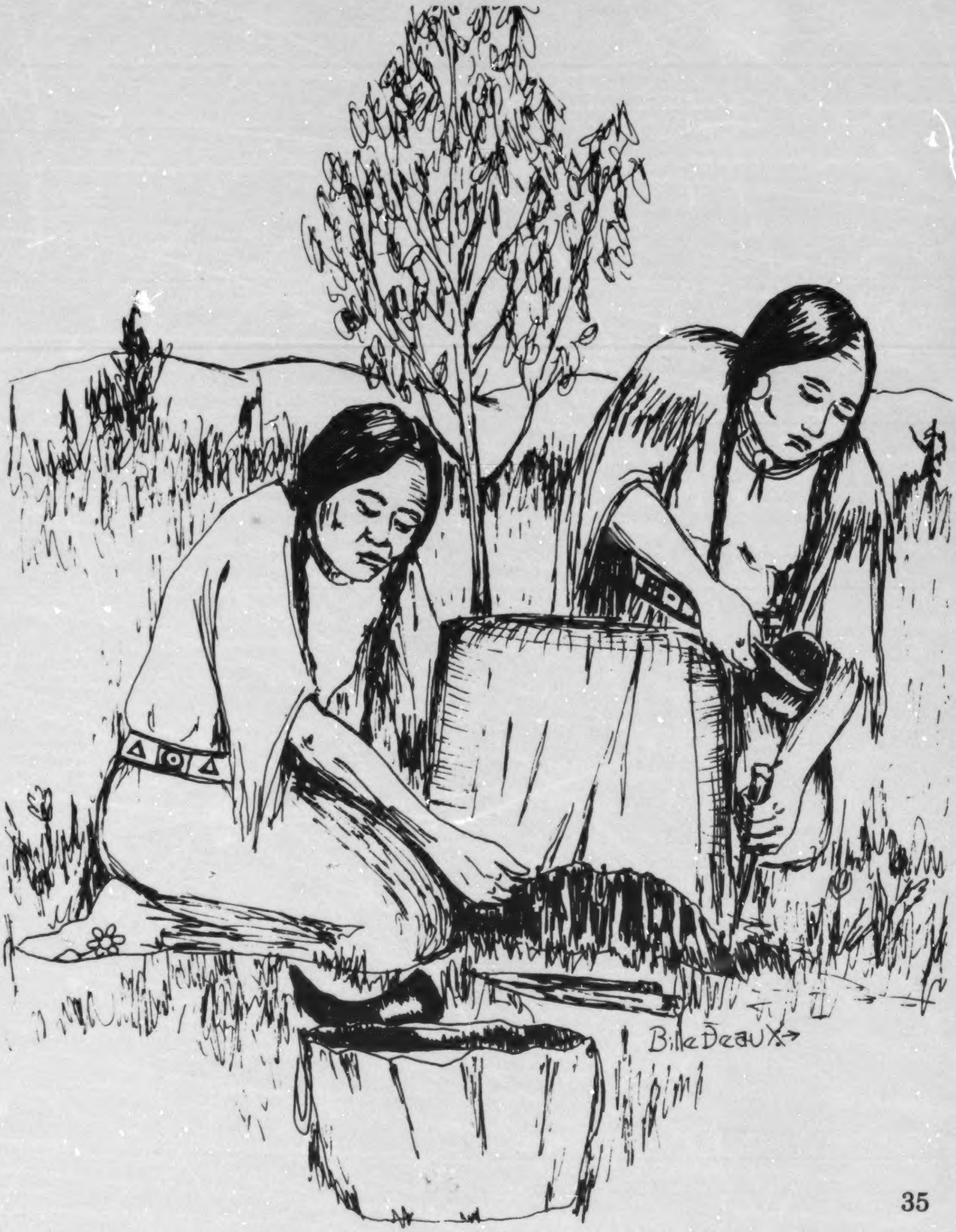
Awls were made from buffalo bones. Awls were used to make holes in the hide. Sinew was then woven through the holes. This was how the women sewed the hides together.

The buffalo hide was used for making tepees. It kept the heat inside and the cold outside.

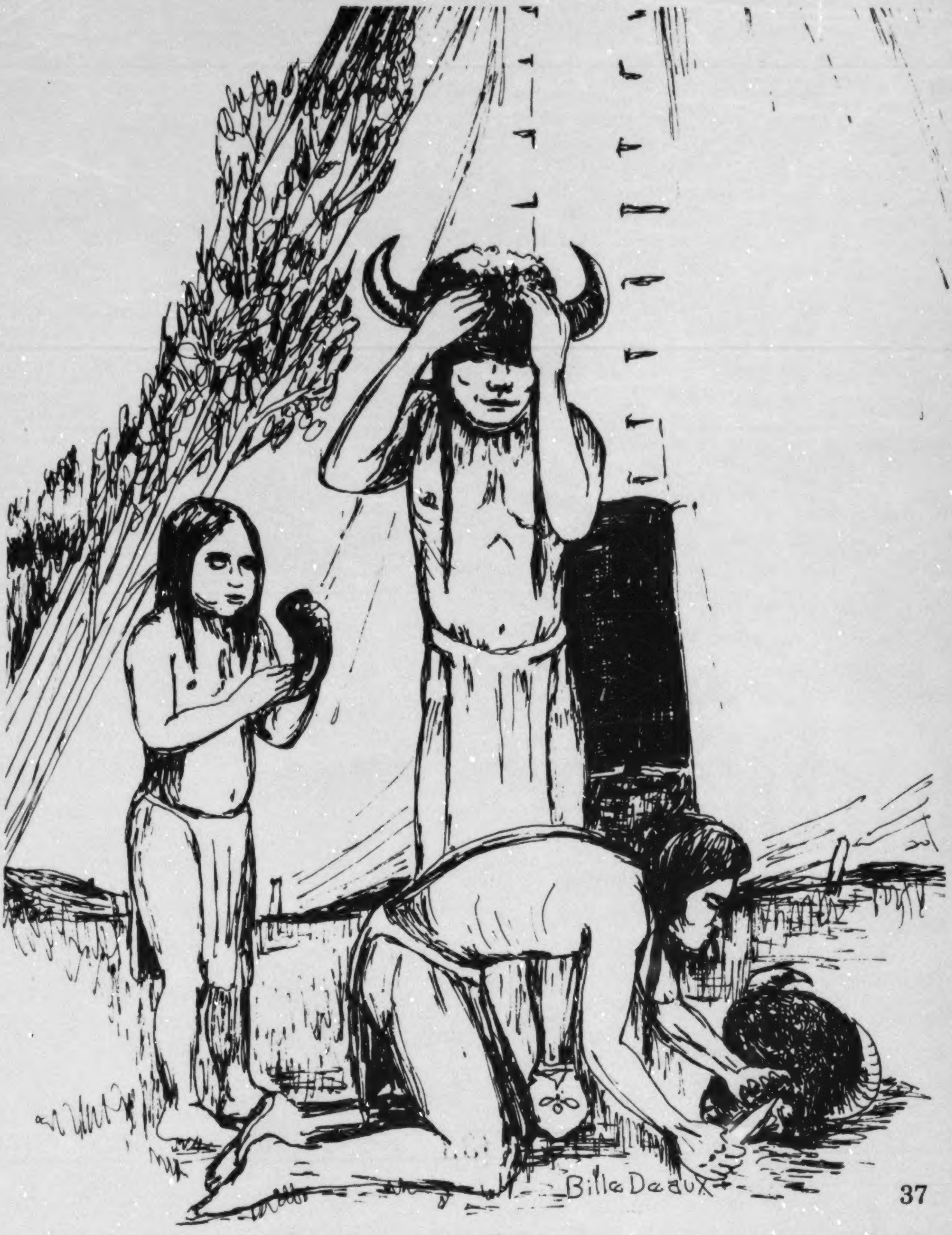


BilleDeaux

Buckets or pots were made by stretching the neck part of the buffalo hide over a stump. It was then allowed to dry until hard. The edges were then trimmed and rawhide strips were tied on for handles.

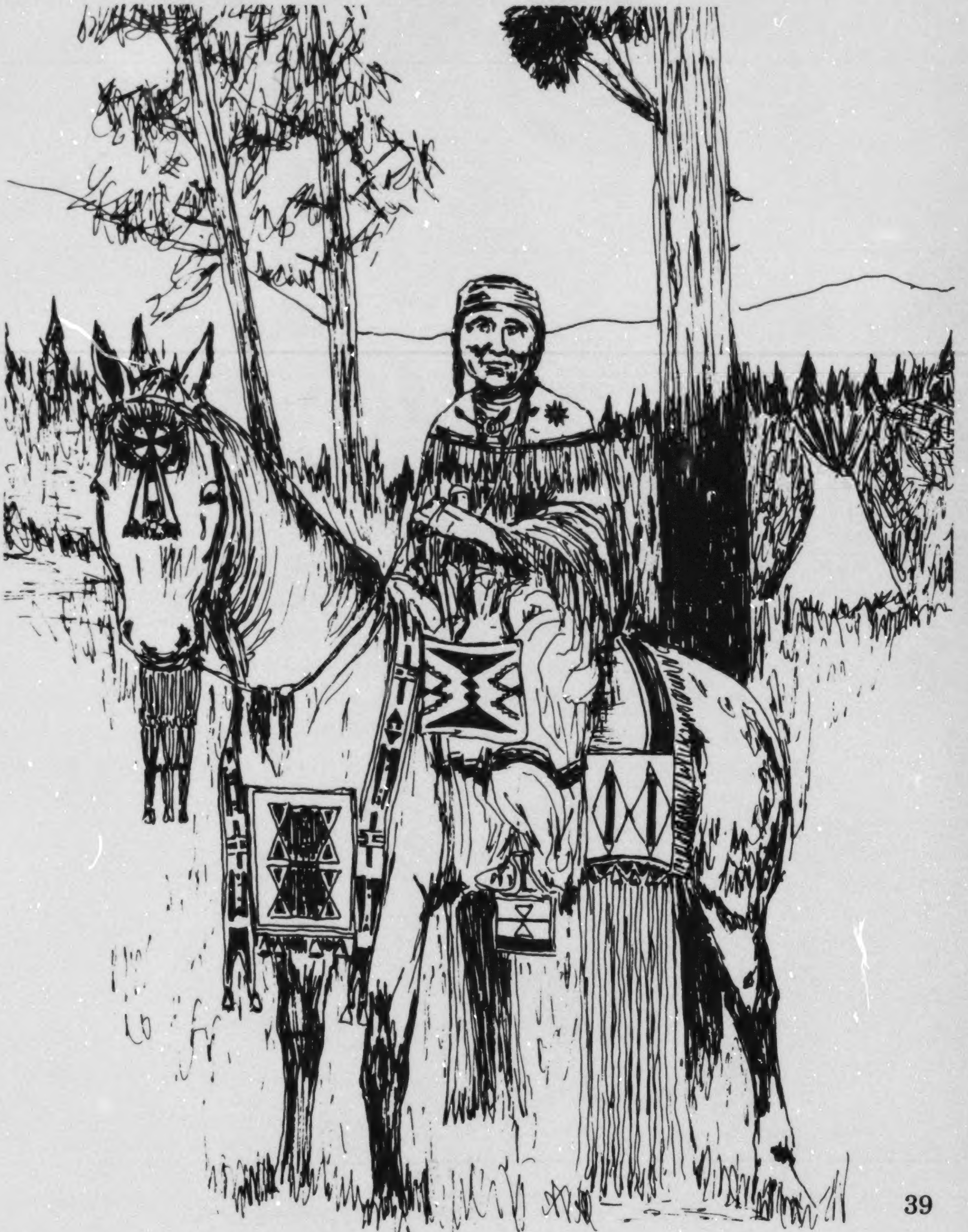

BileDeaux

The young men would skin the scalp of the buffalo just below the horns and along the forehead. They made headresses from these. The horns were cleaned and scraped smooth to use for drinking cups.


Bille Deaux

The neck part of the male buffalo was very thick and strong. This part of the hide was always used to make ropes. It was cut in wide strips, then stretched around trees very tight until it was dry. It was trimmed and pounded with a stone hammer until soft. These made very strong ropes for horse packs and for leading other horses.

Bridles and halters were also made from the neck piece of the hide. The thick mane of the male buffalo was braided and made into halters for the horses.

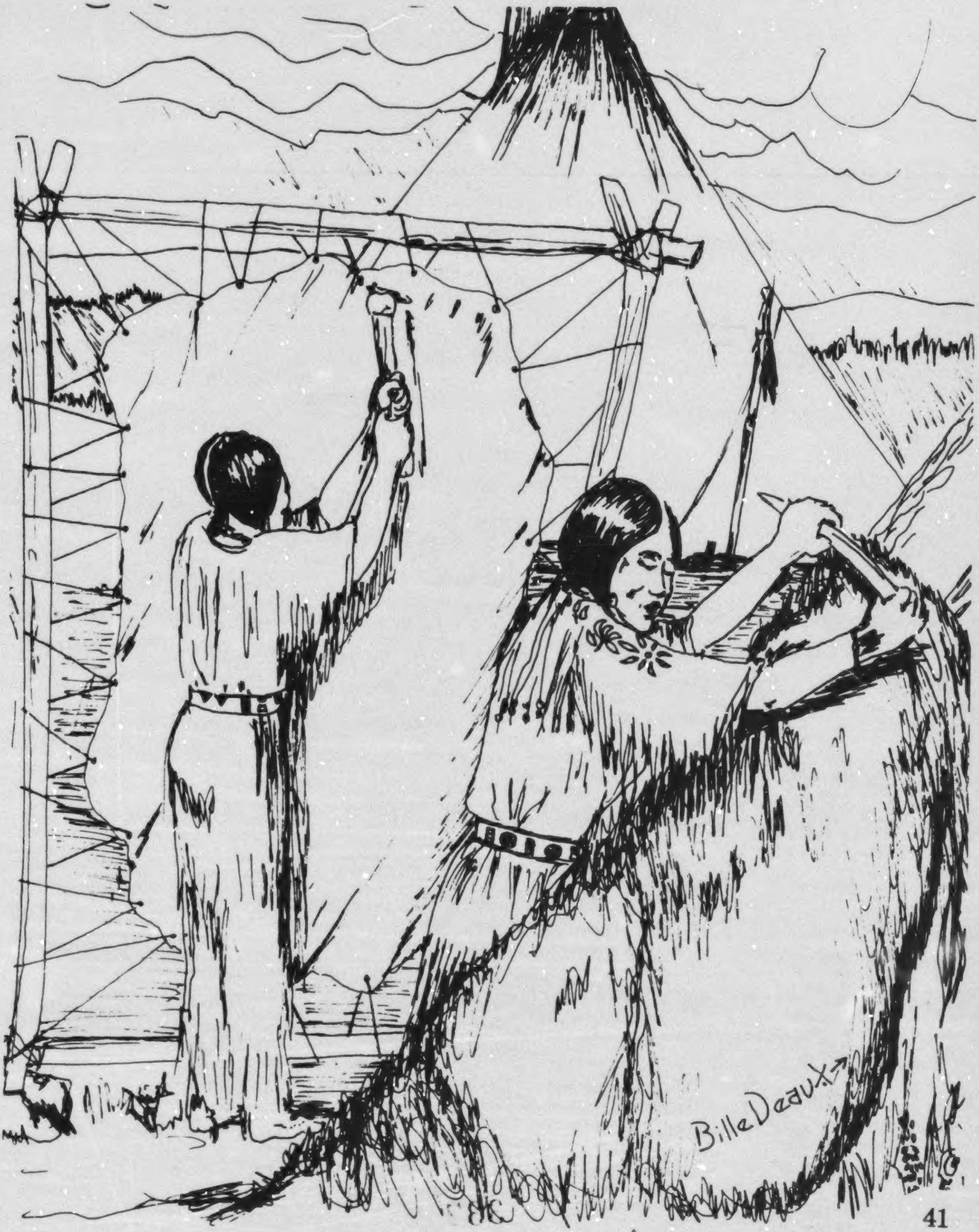


The large ribs were scraped and cleaned, then sharpened into scraping tools used in the hide tanning process.

Buffalo hides were also tanned to make blankets, robes, tepees, dresses, shirts, moccasins and leggings.

The marrow from the lower part of the buffalo leg was used to oil or grease moccasins in the winter. The moccasins would not get wet. This marrow stayed soft and would not harden when cooked.

Brains were boiled and smeared on hides. They were then dried, rolled up and tied. These hides could be stored for years before being tanned.


BilleDeaux

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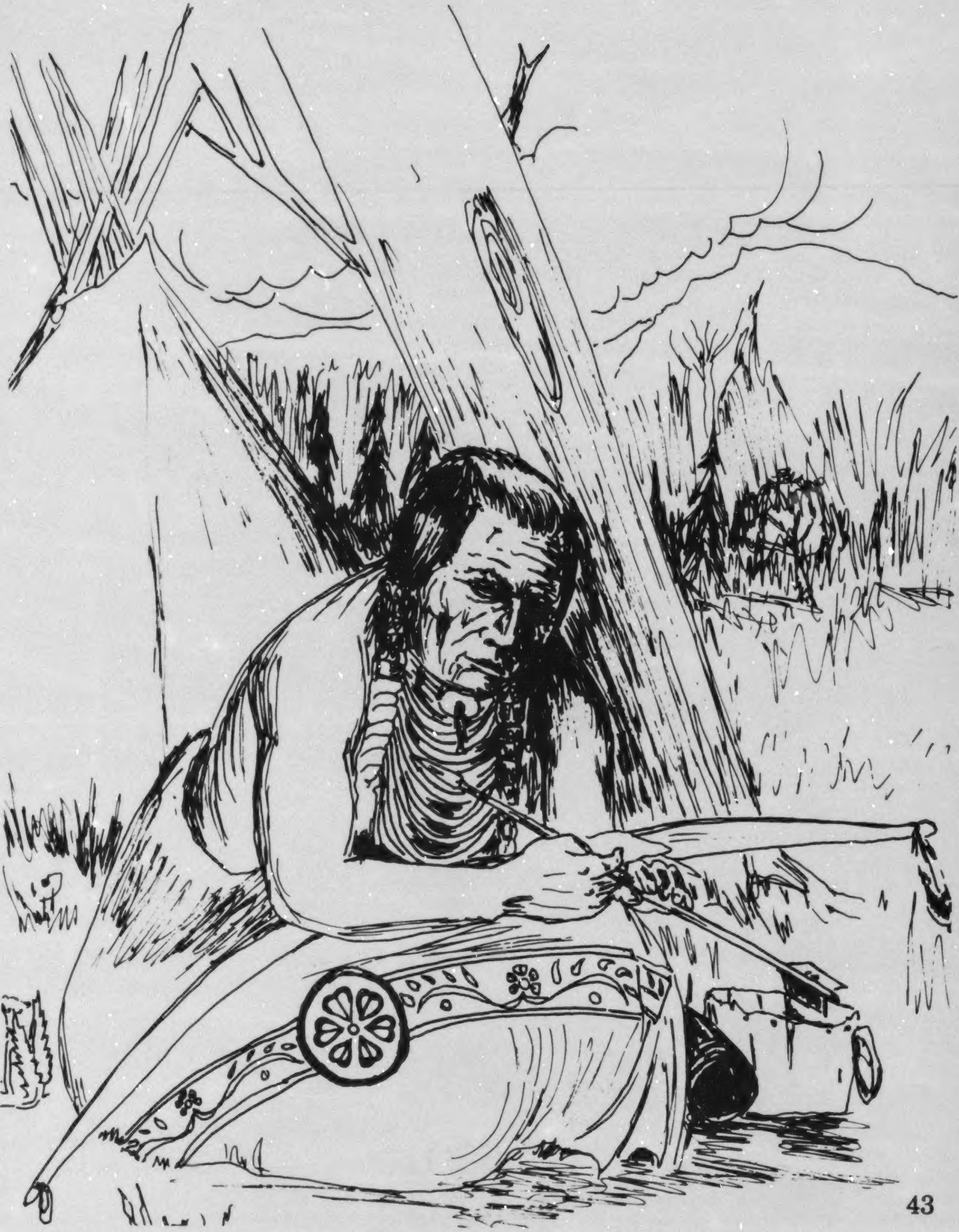
The sinew from the hind quarter of the buffalo was very large and long. This would be boiled until the sinew fell apart and the water became like syrup, forming glue. This glue was rubbed over bows and arrows. This made the bows and arrows very shiny, strong, and slick. Water would not soak through the glue.

The bows and arrows covered with this glue were regarded as the best. They were very hard to break and would not split easily.

Now you can see why it was so important that the early Indians had successful buffalo hunts each year.



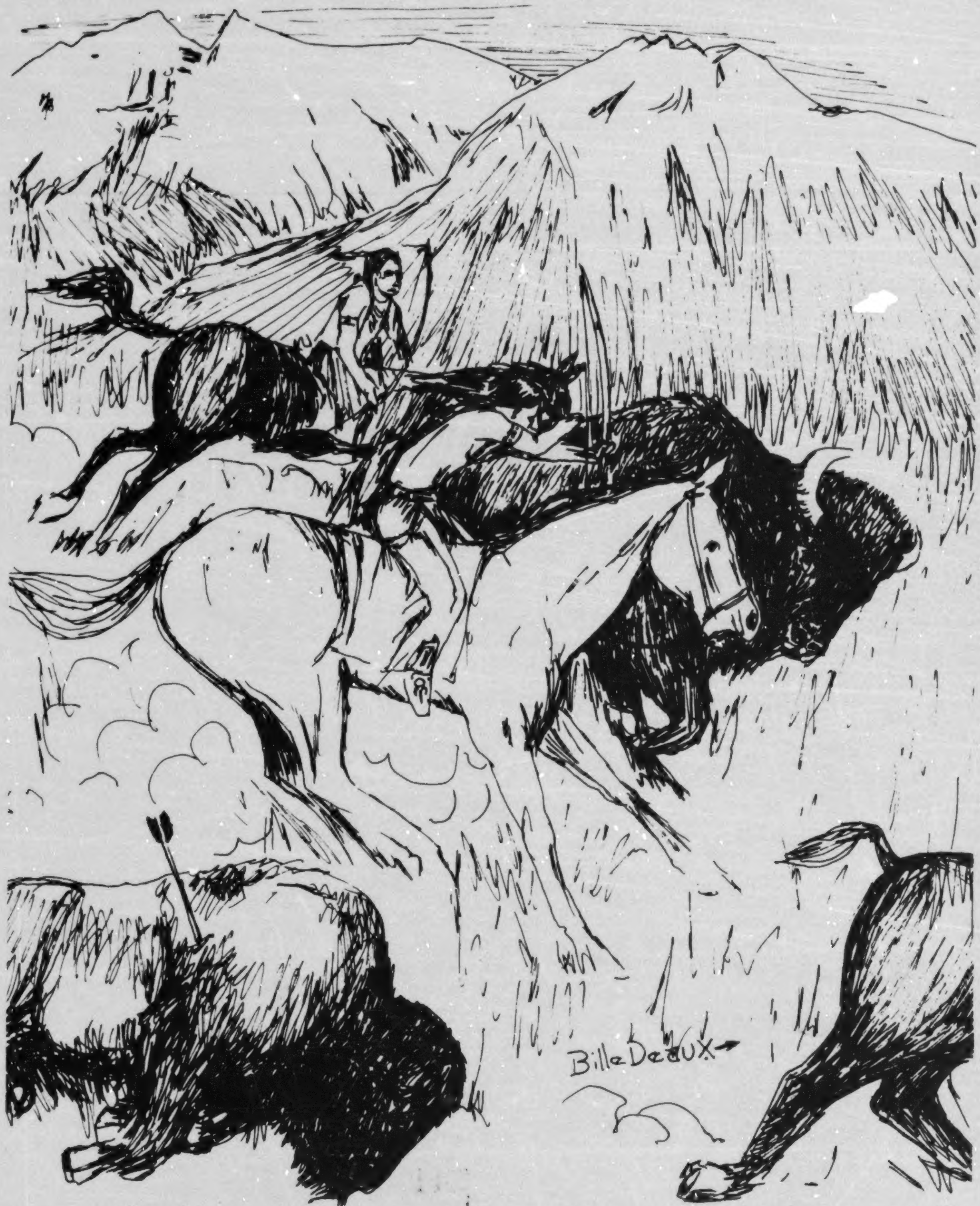
43

Coming of the Buffalo to the Reservation

by Pete Beaverhead

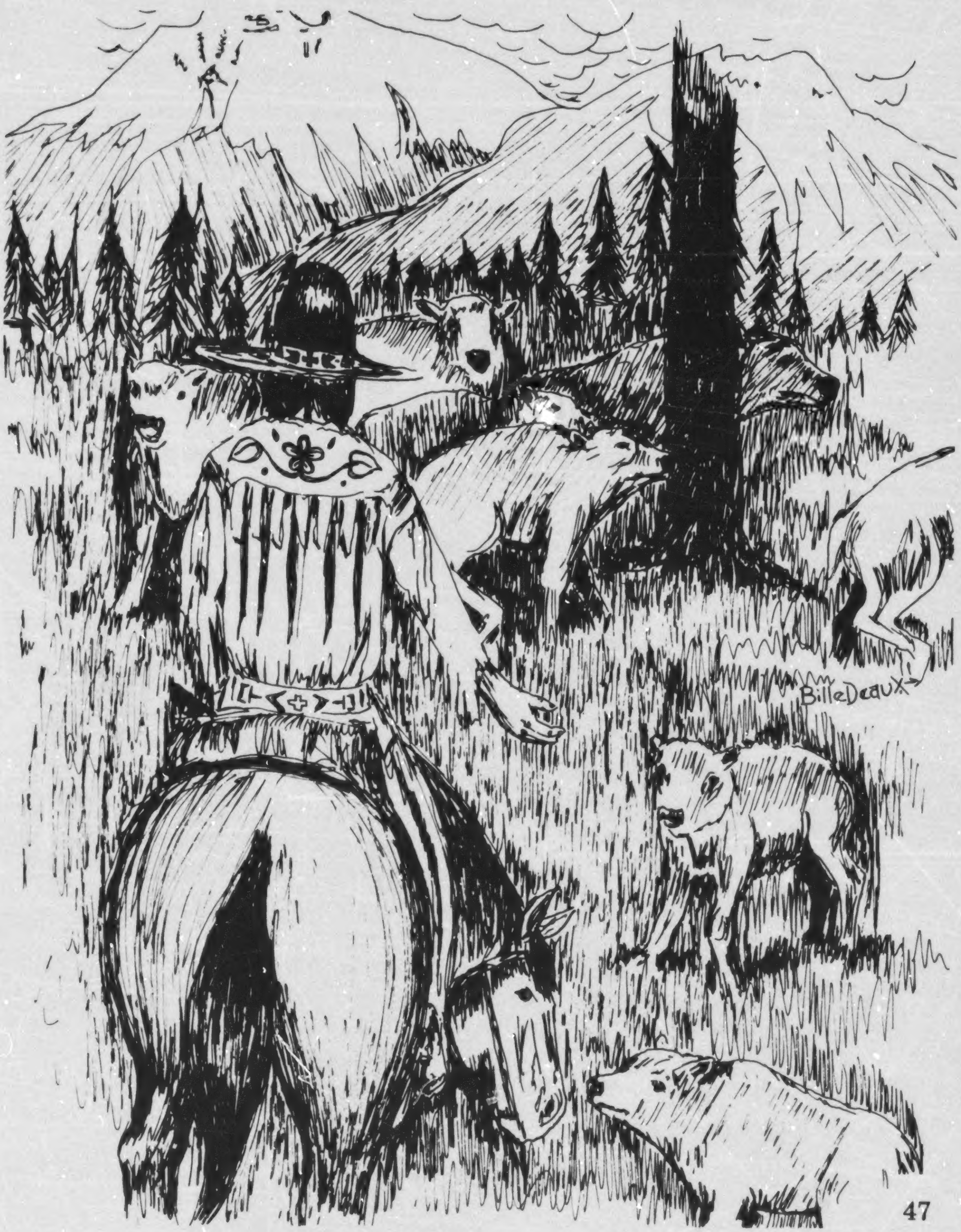
You have read how the Flatheads moved into the plains in the summer looking for buffalo.

Once they were near a place where the town of Shelby, Montana is now located. They found a large herd and set up camp. When the buffalo hunt began, a lot of the calves were orphaned because their mothers were killed.


BilleDeaux

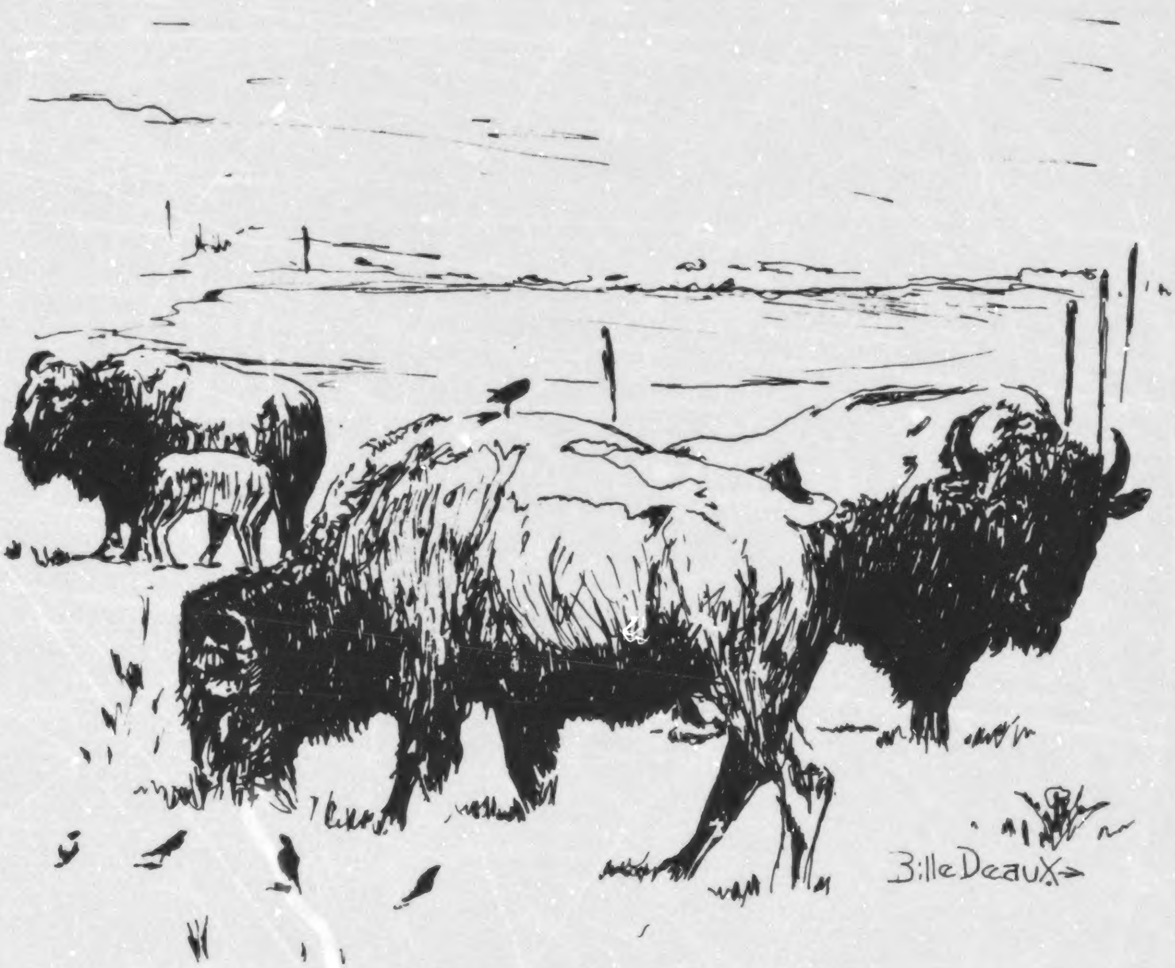
A man named Samwell Hawk gathered a small herd of buffalo calves. When the tribe decided to move home he had the calves gathered together. Samwell and his herd would always be the last one in line as they moved home.

In the evening when camps were put up, Samwell would let his little herd graze and eat. As it got dark he would stake each one to the ground with ropes. Several of the calves died during the trip. By the time they reached Missoula ten calves had survived.


BilleDeaux

He moved them near Moiese where he had a log cabin. He had a pasture by the river for his buffalo.

They were in good shape by then and they grew well. In a year or two they started having calves and the herd began increasing in numbers.


Bille Deaux

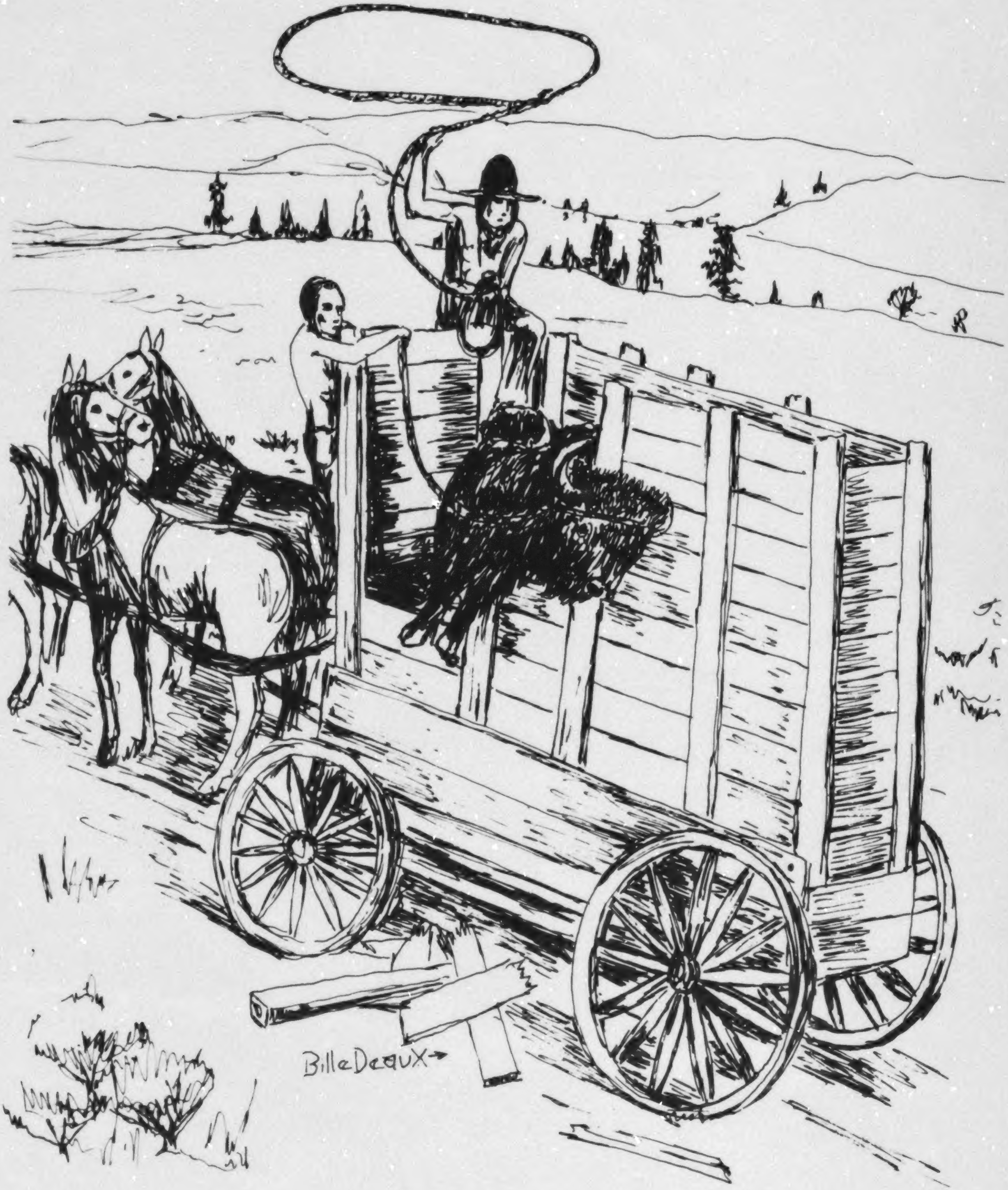
One day Michel Pablo told him, "I want to buy your buffalo from you. Will you sell them to me?"

Samwell said, "Yes, if you pay me well, I'll sell."

So Michel bought Samwell's buffalo and moved them to Pablo. He made a pasture for them and built a high fence. The herd grew larger.

When the grass started growing in the spring, he moved the buffalo in wagons to a pasture along the Flathead River. He built high racks on the wagons and loaded two or three buffalo into a wagon. A lot of wagons were made for this purpose.

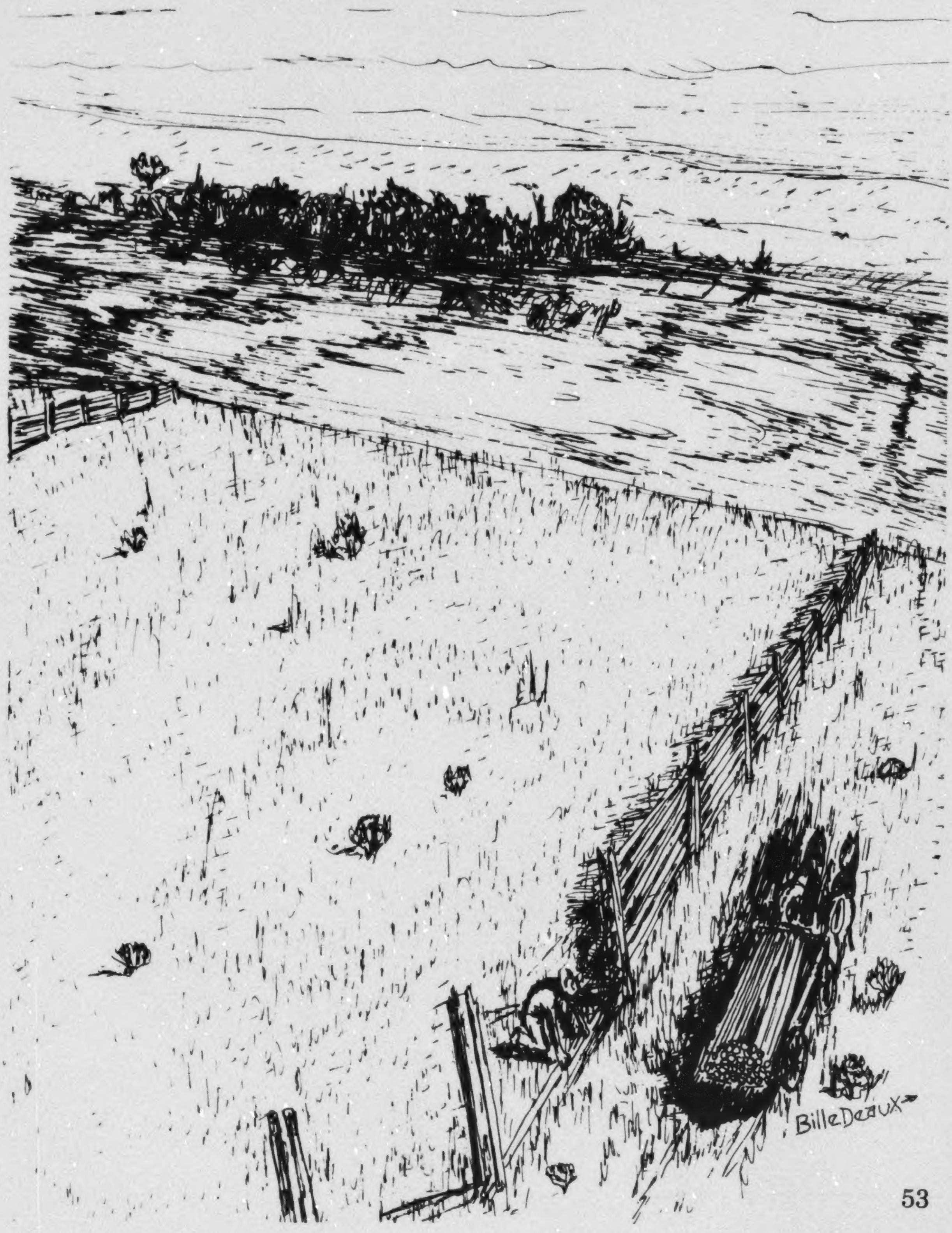
The buffalo stayed there until fall. Then they were hauled back to the winter pasture.



BilleDeaux

The buffalo herd grew so large that they ran out of pasture land. The pasture along the river had been eaten down to the ground. The fence had been built on three sides. The side toward the river was left unfenced so the buffalo could have water.

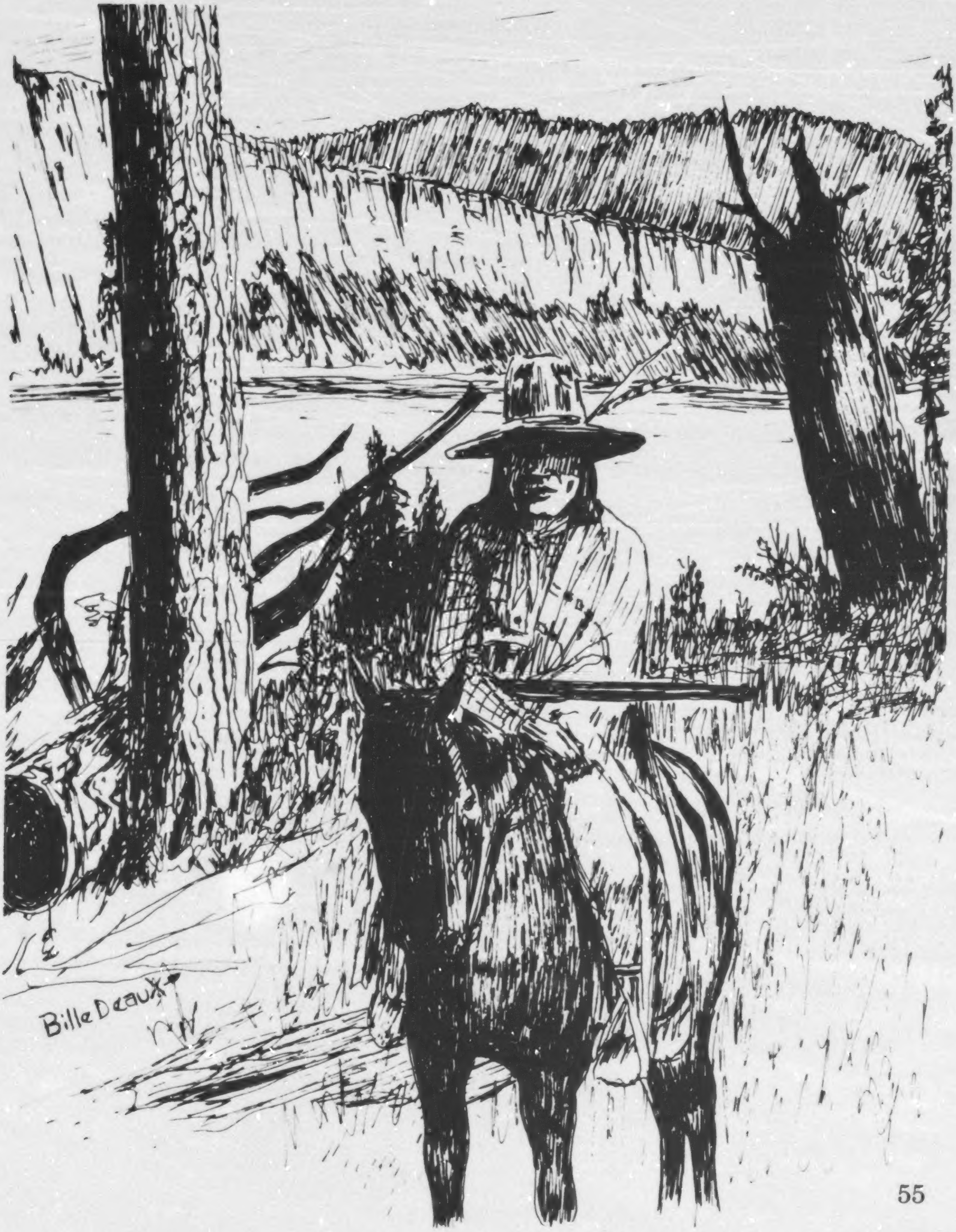
Some of the buffalo crossed the river at times.


BilleDeaux

That fall when Michel Pablo went back with his men to get his buffalo, he couldn't get the ones that had crossed the river. They became wild.

A lot of Indians went across the river to hunt the stray buffalo, but they didn't get all of them. There were two that were seen at times but were never killed.

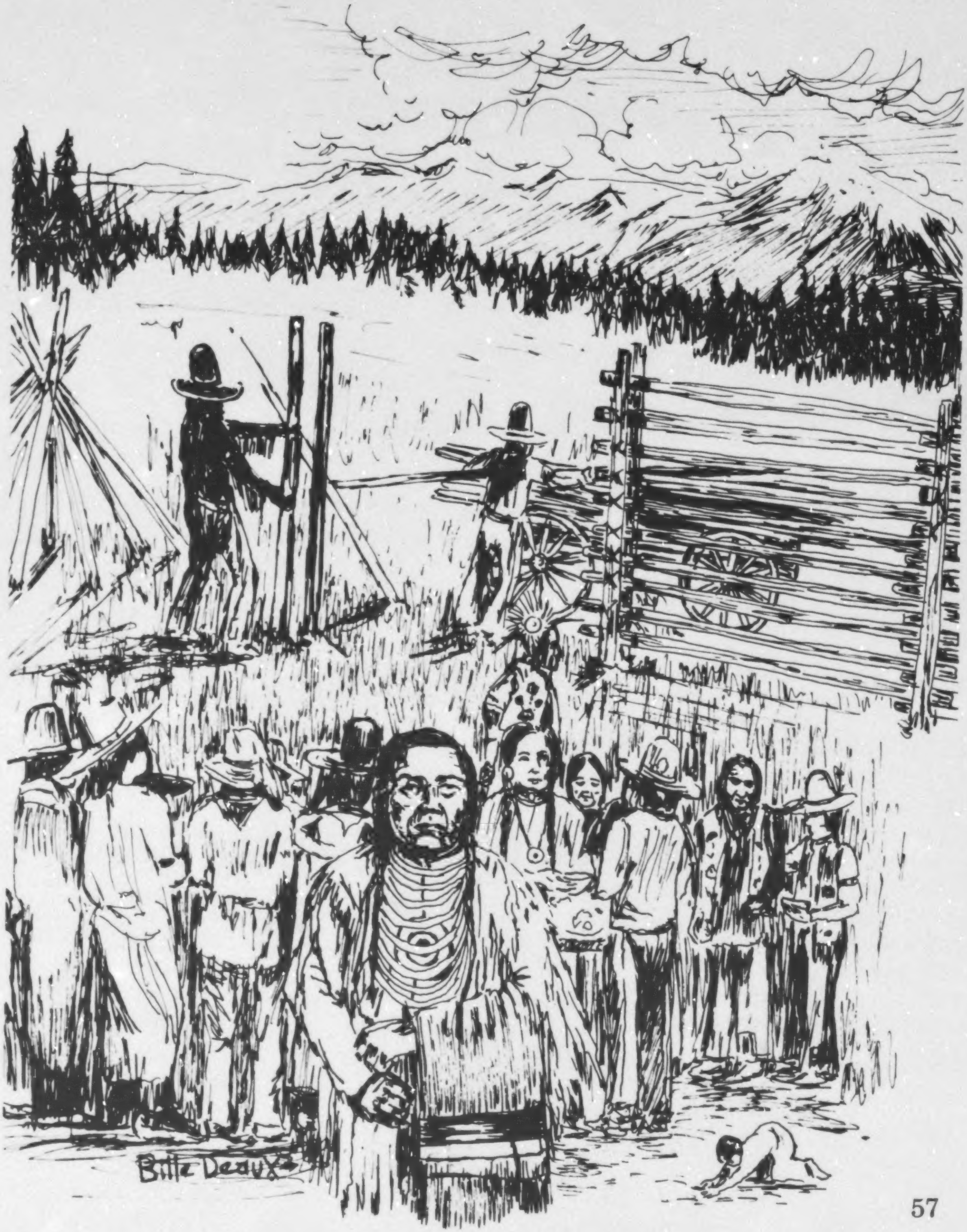
That is how the buffalo got to the Flathead reservation.


Bille Deaux

The Pablo Herd

In 1884 Charles Allard and Michel Pablo purchased ten buffalo from a man named Samwell Hawk.

Later, in 1893, the two men purchased another herd from a man named Jones at Omaha. This purchase consisted of forty-four buffalo, twenty-six of which were purebred buffalo and eighteen of which were hybrids. These additional buffalo brought new blood to the herd and also caused the buffalo to increase in numbers faster. The entire herd was then located on the Allard and Pablo ranch which was beyond Ravalli. There they lived for several years.


Bille Deaux

The eventual division of the herd began with a sale to Sir Donald Smith, known now as Lord Strathcona. Lord Strathcona presented his portion of the herd to the Canadian government, four of which were kept for the City of Winnipeg. The rest of Lord Strathcona's herd was sent to Banff, Canada to be kept in a National Park.

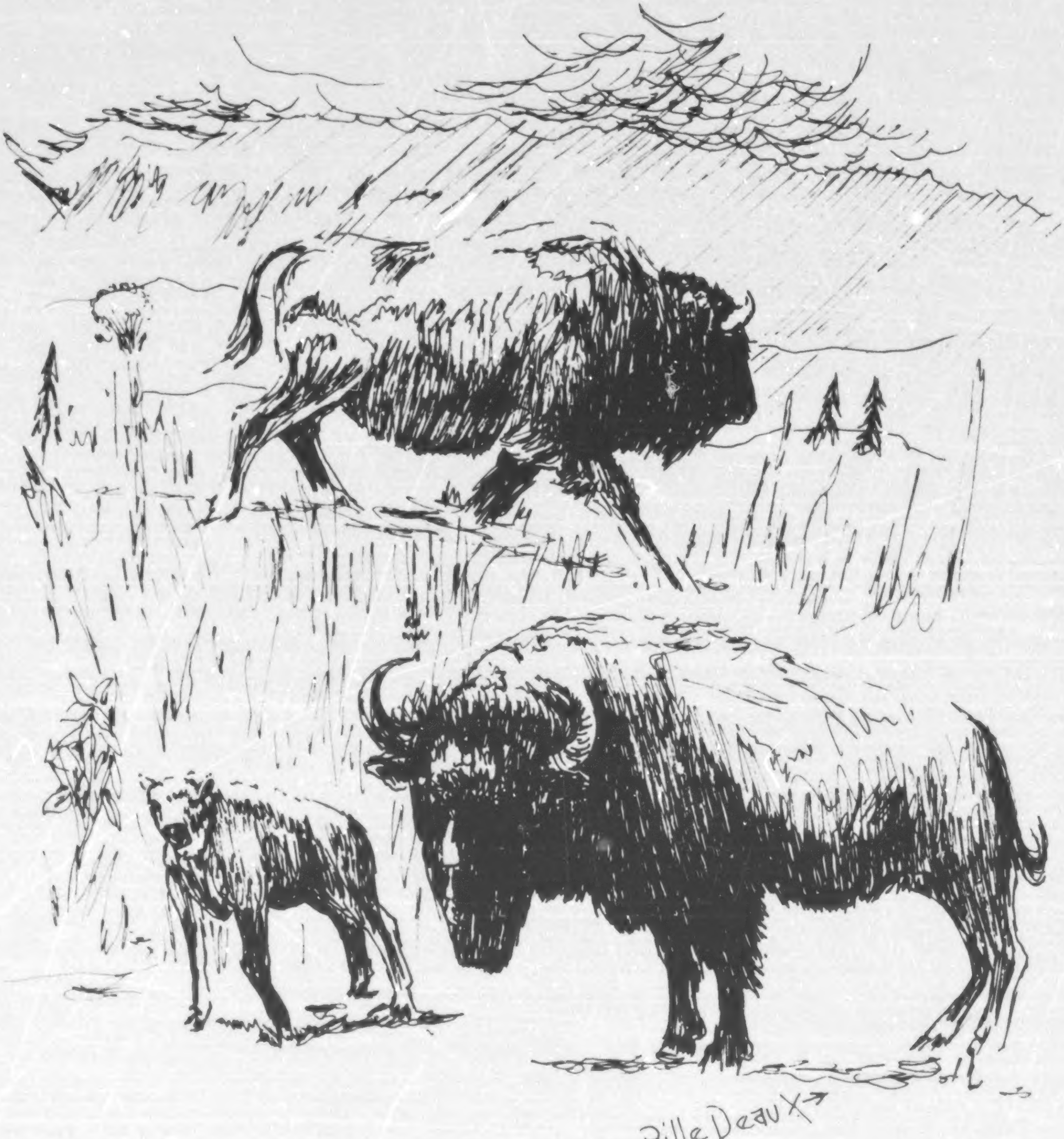
When Charles Allard died in 1896, there were 300 head of buffalo left. Since he and Michel Pablo were partners, Mr. Allard's portion of the herd was equally divided between his widow, their sons and Mr. Pablo. Mrs. Allard later sold her share of the herd (which totaled about sixty head) to Charles Conrad of Kalispell. This sale ended the Pablo-Allard herd.

Bille Deaux

The Bison Range

The idea for a Bison Range refuge originated in 1908 by the American Bison Society. In 1909 under the Dixon Act, Congress allotted 18,540 acres of reservation land to the Bison Society. This land was to be fenced off and used as a refuge for buffalo.

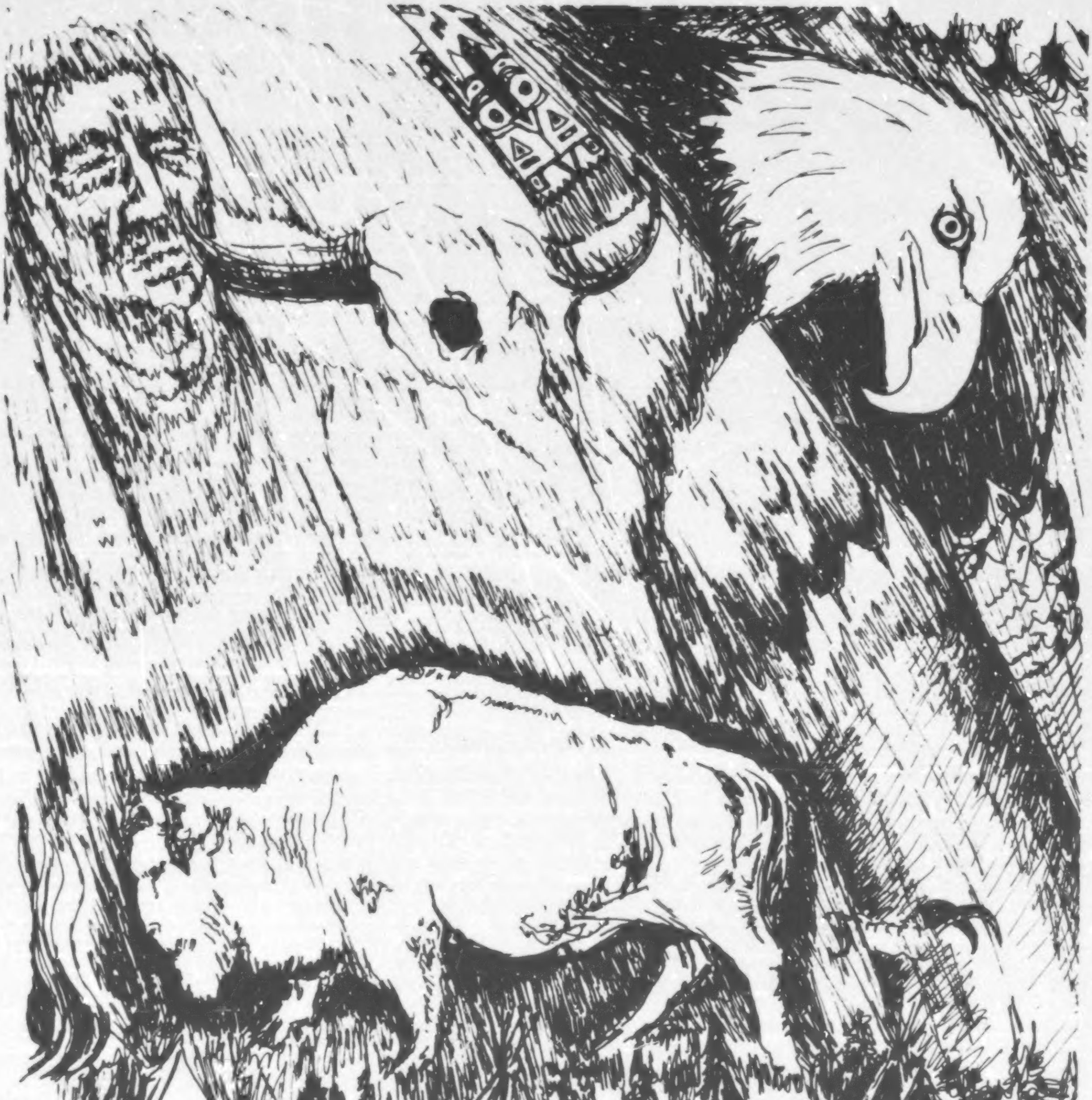
Later funds were given in the sum of $40,000 and the land was officially purchased from the Tribes. Thirty-four buffalo were purchased from the Conrad estate at $275 per head to stock the newly acquired Bison Range.


BilleDeaux

In 1933 a very rare male Albino Buffalo was born. It was the result of a breeding experiment conducted at the park. Another male was born in 1937, the off-spring of the first albino. It soon died.

The adult male survived. He lived and became the famous "Big Medicine" up to his death in 1959.

The opening of the Bison Range as a National Park kept the buffalo alive. This park gives evidence to the traditional way of life of the Flatheads and the buffalo from long before the whiteman was here.


Bille Deaux

Buffalo of the Flatheads

AIM Using the buffalo chart and *Buffalo of the Flatheads*, answer these questions

1. Who was Grizzly Bear Tracks?

____

2. Why did the Flatheads ask Grizzly Bear Tracks for help?

____

____

____

3. How many non-food uses are there for the buffalo?

____

4. What kind of dance did the Flathead perform to bring the buffalo?

____

5. What part of the buffalo is considered to be the best part of the meat?

____

6. What are the rawhide bags made from the buffalo called? What are they used for?

____

____

7. How were buckets and pots made using the buffalo?

____

____

____

8. Who was "Big Medicine"?

____

9. Which part of the buffalo had the most uses?

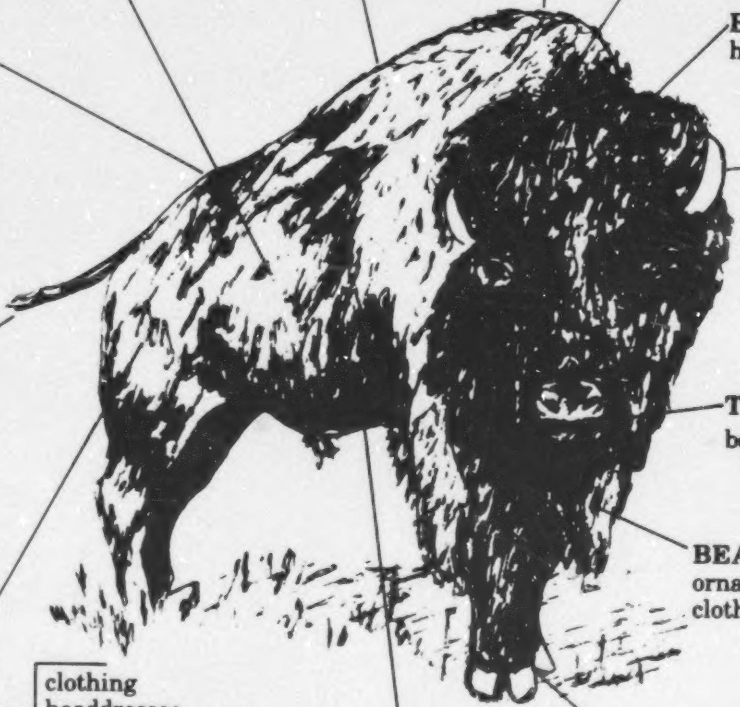
____

10. Which part of the buffalo had the least uses?

____

11. How is rawhide different from the hide?

____



HIDE
- moccasins
- cradles
- winter robes
- shirts
- leggings
- belts
- dresses
- pipe bags
- quivers
- tepee covers
- gun cases
- lance covers
- dolls

HAIR
- headdresses
- saddle pad filler
- pillows
- ropes
- halters

MUSCLES
- sinew (thread & bow strings)
- meat

SKULL
- religious rites – sun dance

BRAINS
- hide preparation

BONES
- knives
- arrowheads
- shovels
- winter sleds
- saddle trees
- war clubs
- scrapers
- awls
- game dice

HORNS
- cups
- spoons
- ladles
- headdress

TAIL
- decorations
- fly brush
- whips

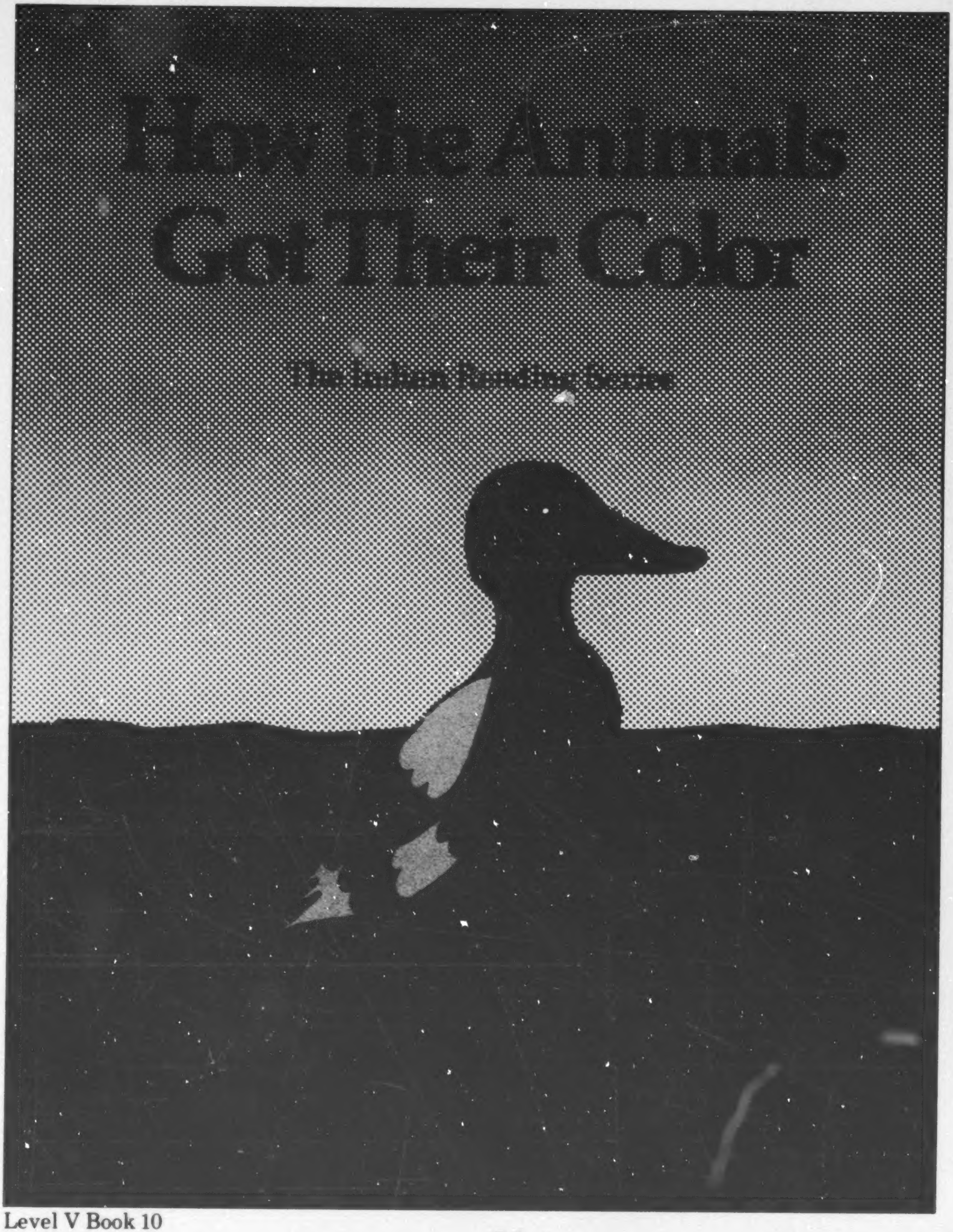
TONGUE
- best part of meat

BEARD
- ornaments for clothing & weapons

RAWHIDE
- containers
  - clothing
  - headdresses
  - food
  - medicine bags
- shields
- buckets
- moccasin soles
- drums
- ropes
- saddles
- stirrups
- knife cases
- quirts
- armbands
- bullet pouches
- belts

STOMACH
- buckets
- cups
- basins
- dishes

HOOFS & FEET
- glue & rattles



How the Animals Got Their Color

The Indian Reading Series

Level V Book 10

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

How the Animals Got Their Color

Level V Book 10

By members of the Klamath, Modoc, and Paiute committee

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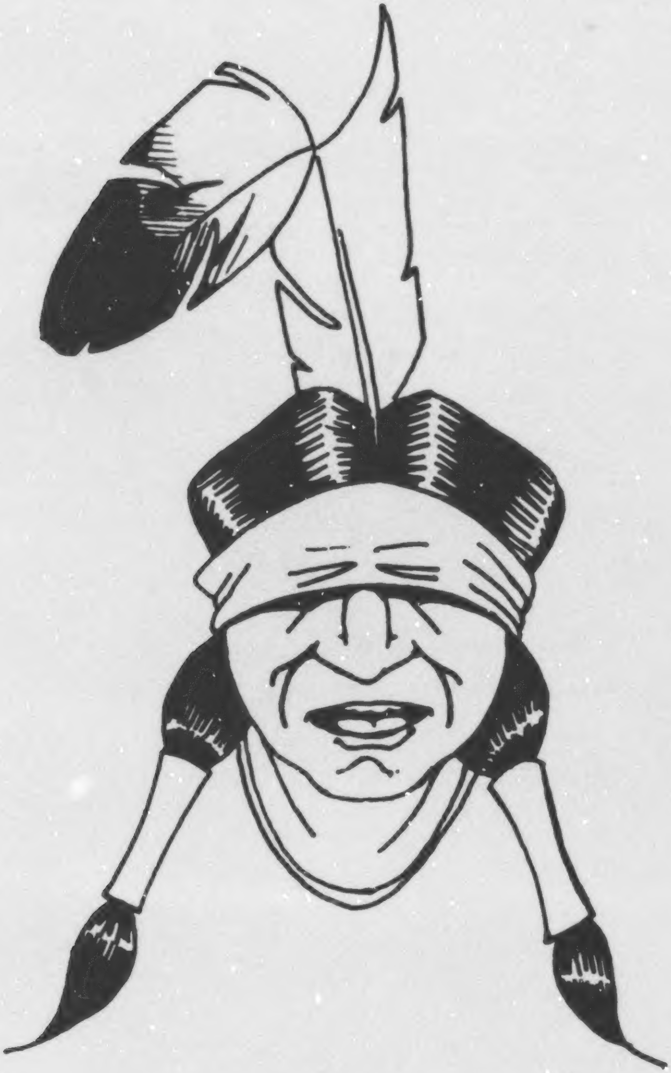
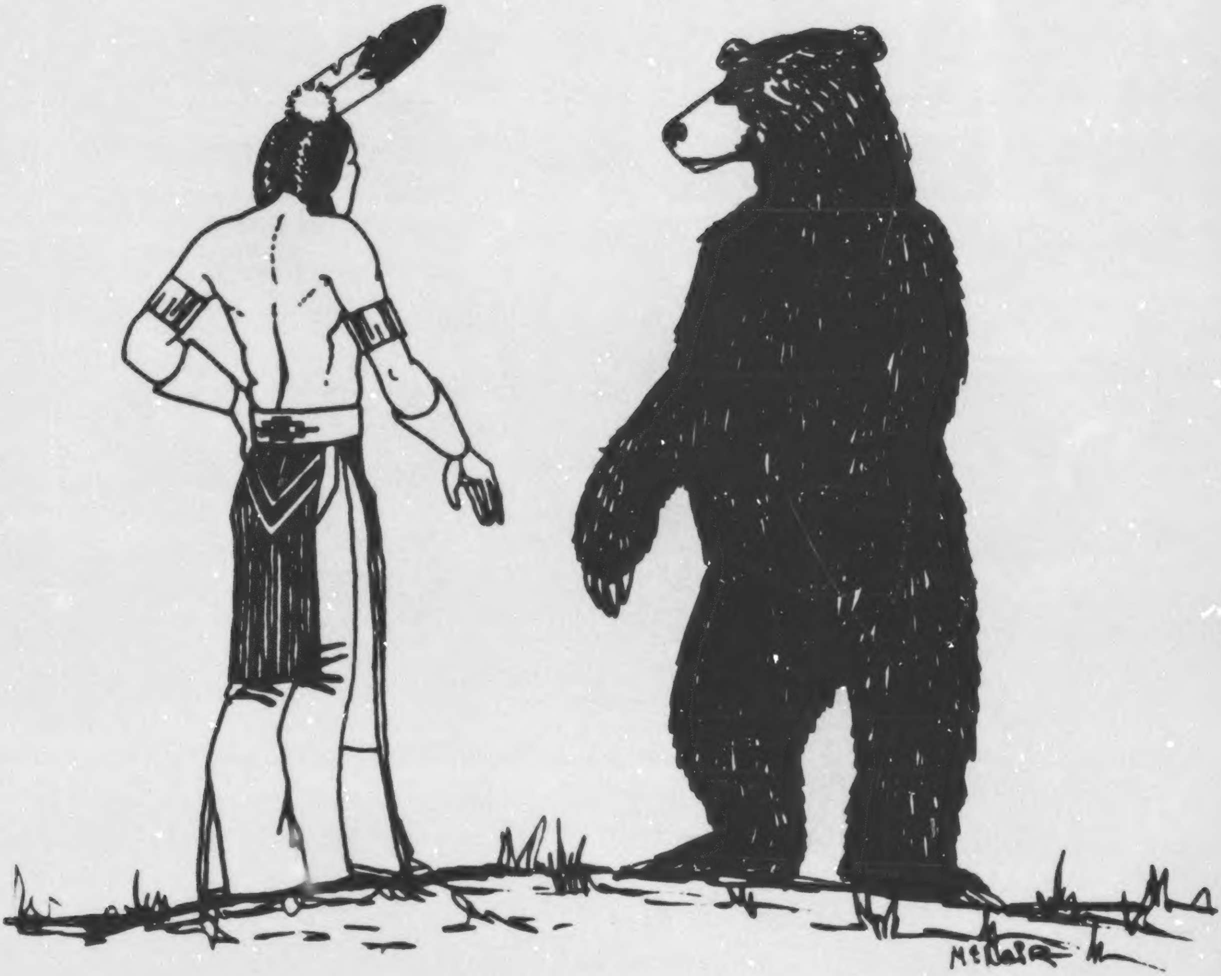
Printed and bound in the United States of America

This story was told long ago by the elders and was passed down through the ages. It uses imaginary people and an imaginary monster to tell how all the animals originally got their colors.

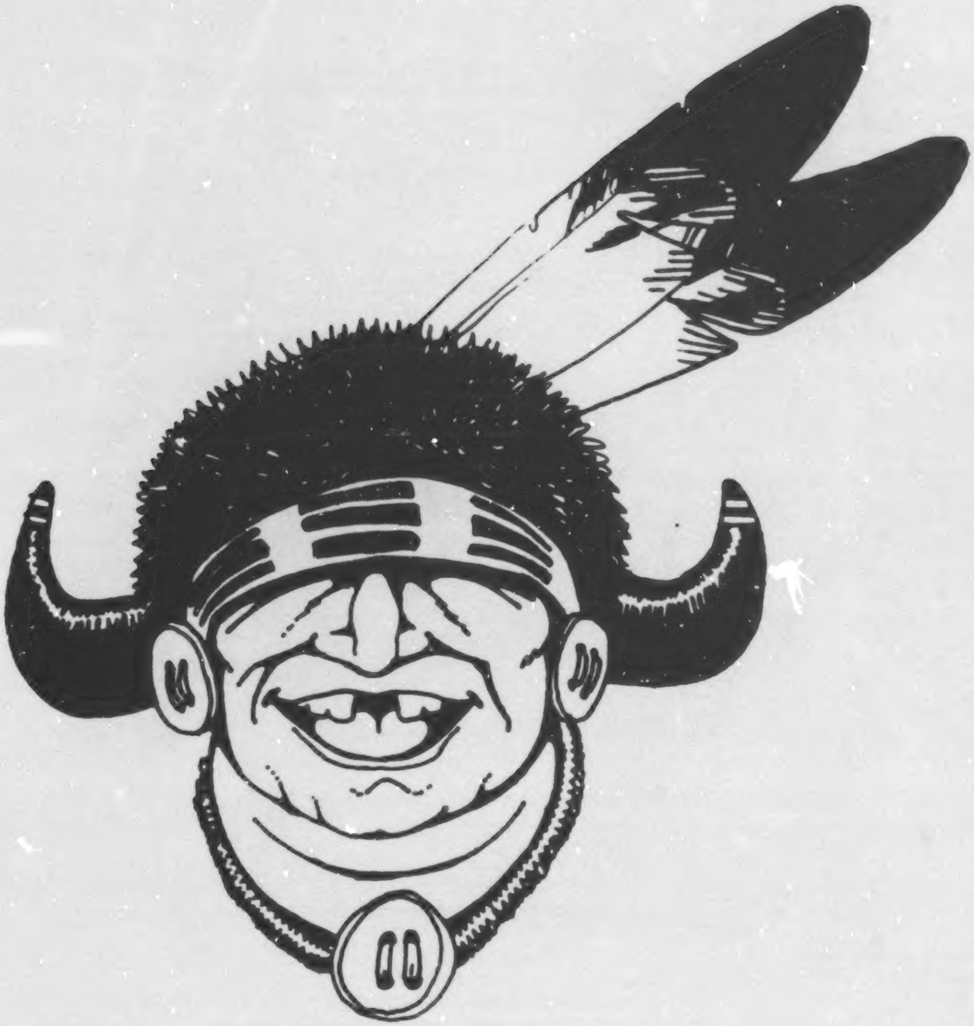


Keep in mind that a long time ago all the animals were one color. They were all a greyish color, like the color of clouds on a stormy day.

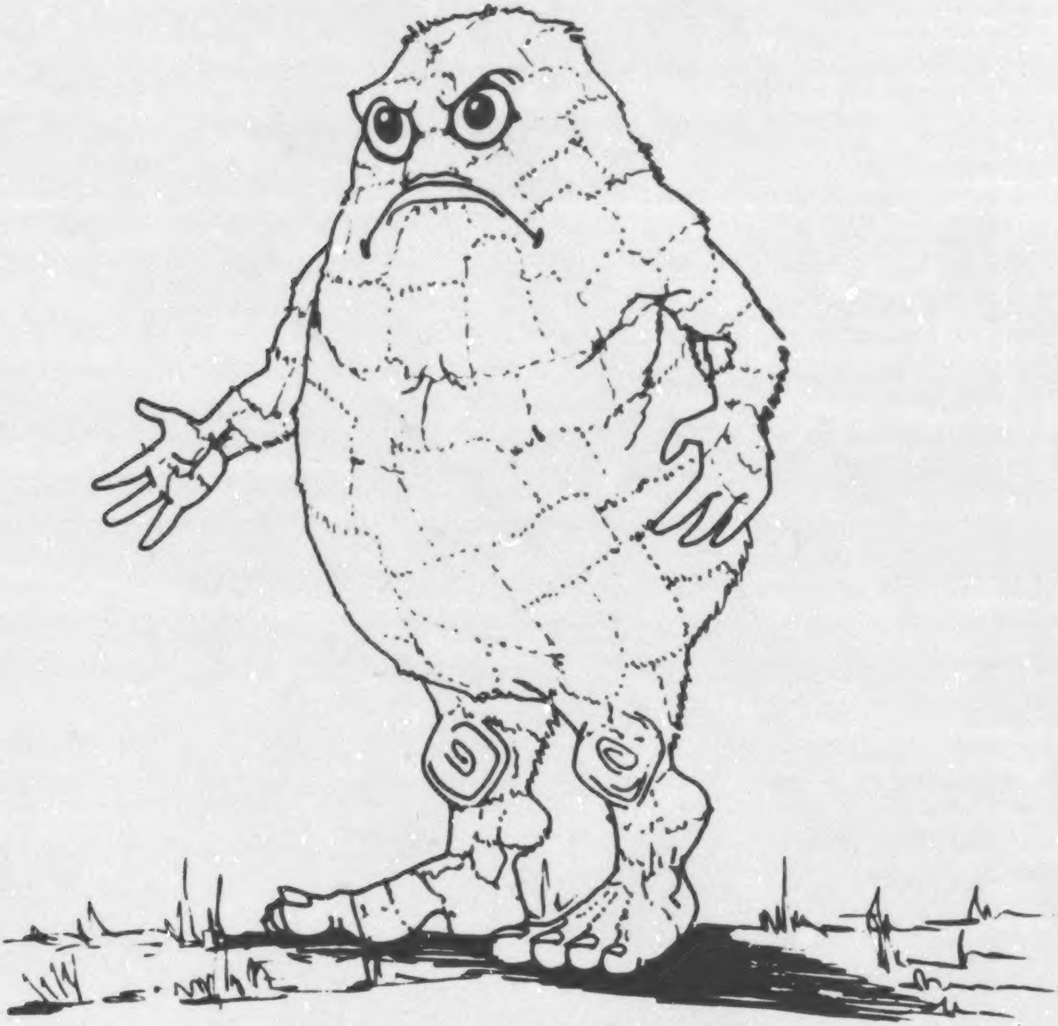
The name of the chief in this story is Jalydiumps (July-Dee-Umps) and the name of the monster is the Ganoks (Ga-Nox).



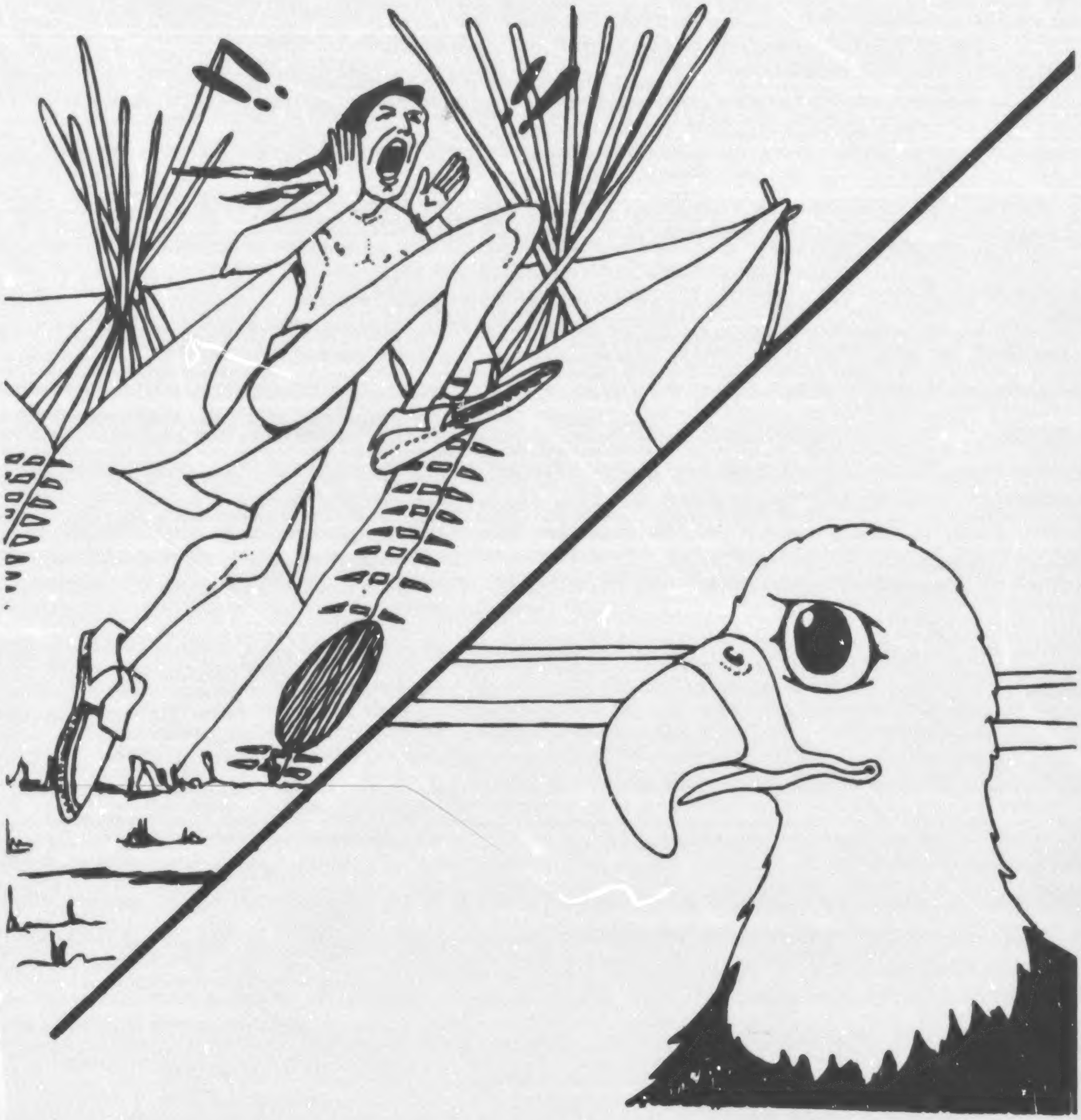
A long time ago all the animals were a greyish color. They lived together with people and they could talk with each other.



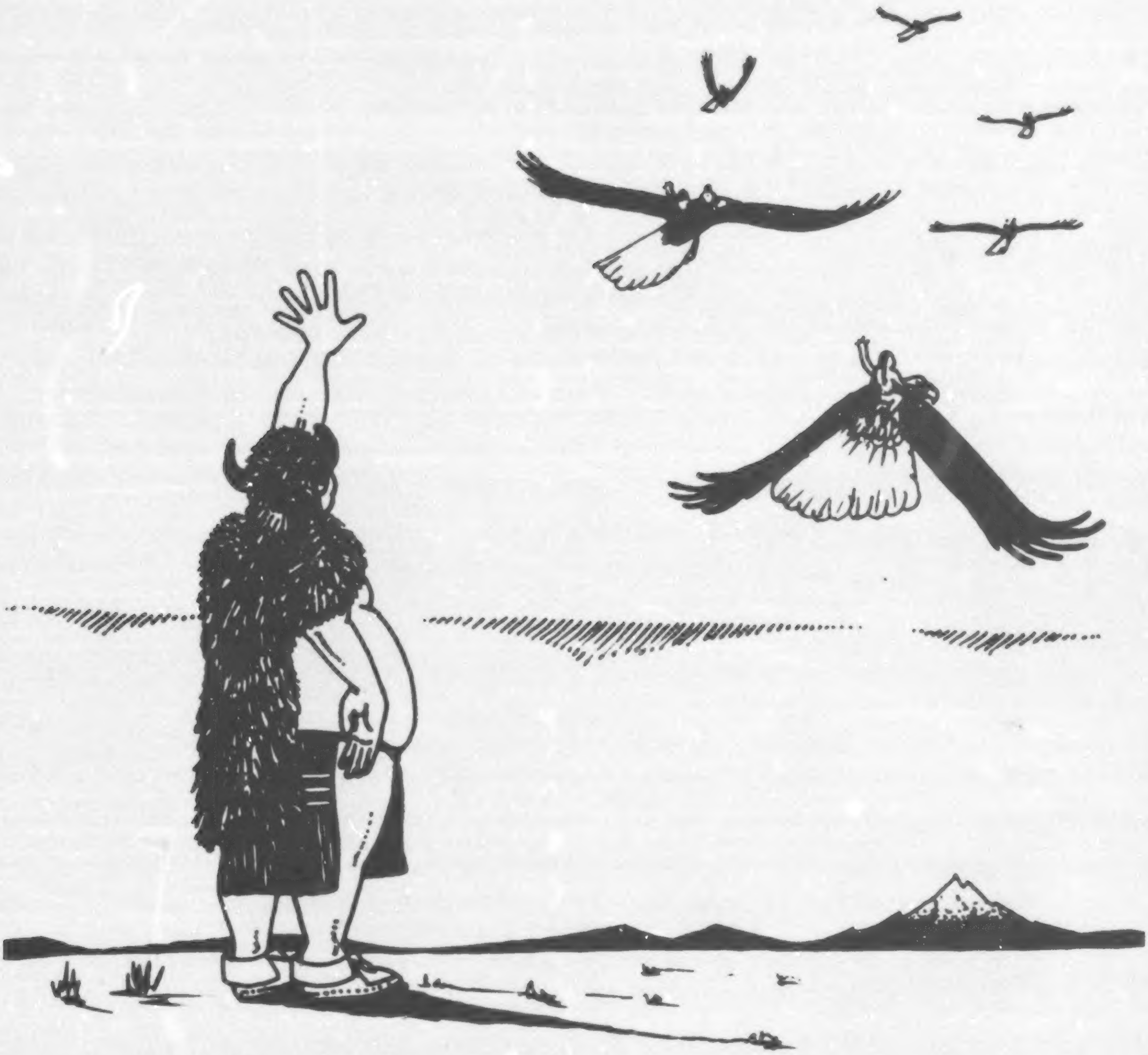
These people and animals all lived in a village that had a chief named Jalydiumps. This chief was a great leader of both people and animals.



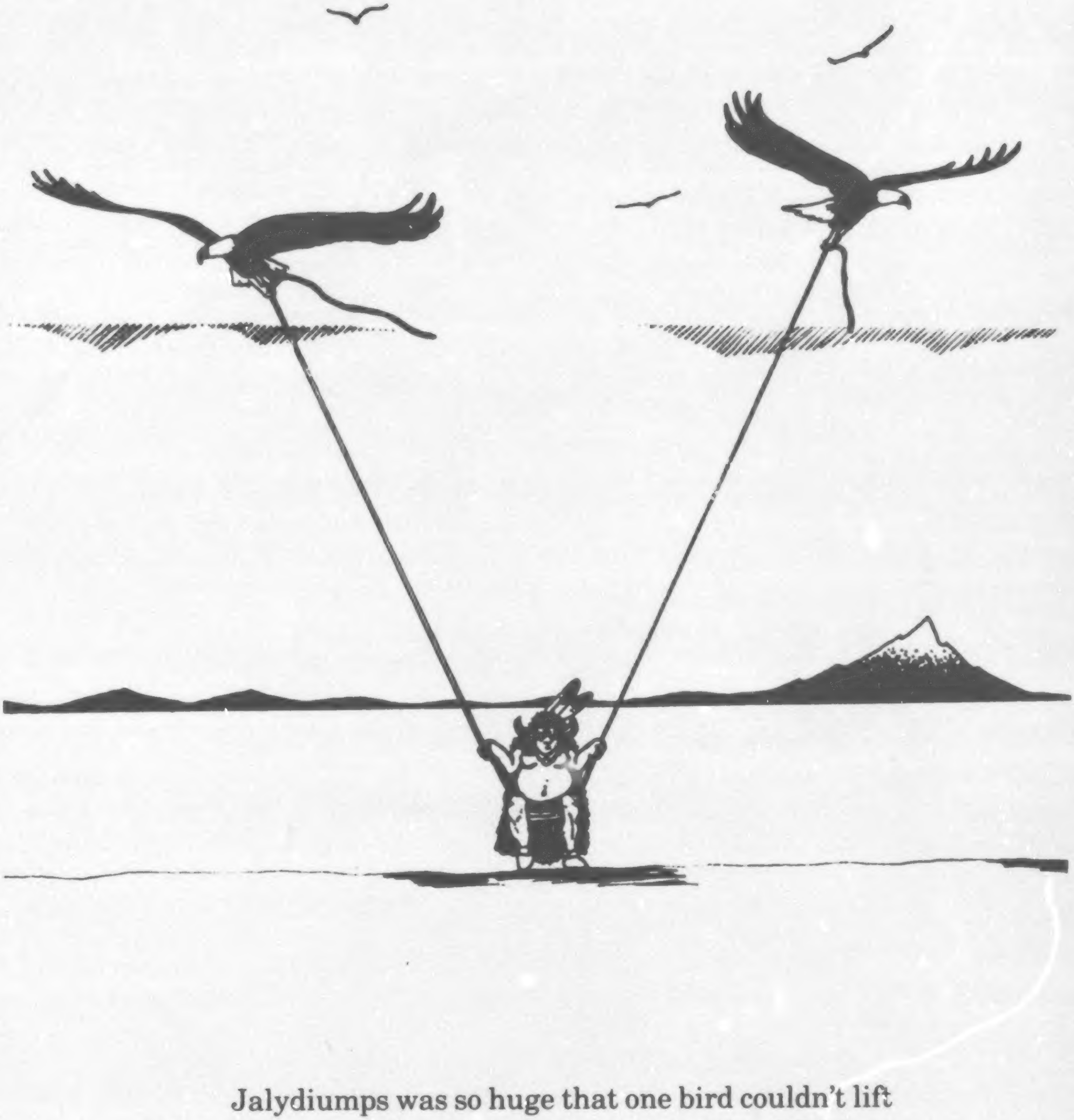
At that time there was also a monster whom they called the Ganoks. This great beast always roamed around living on people and animals which he could find. The Ganoks was covered with fur of many different colors.



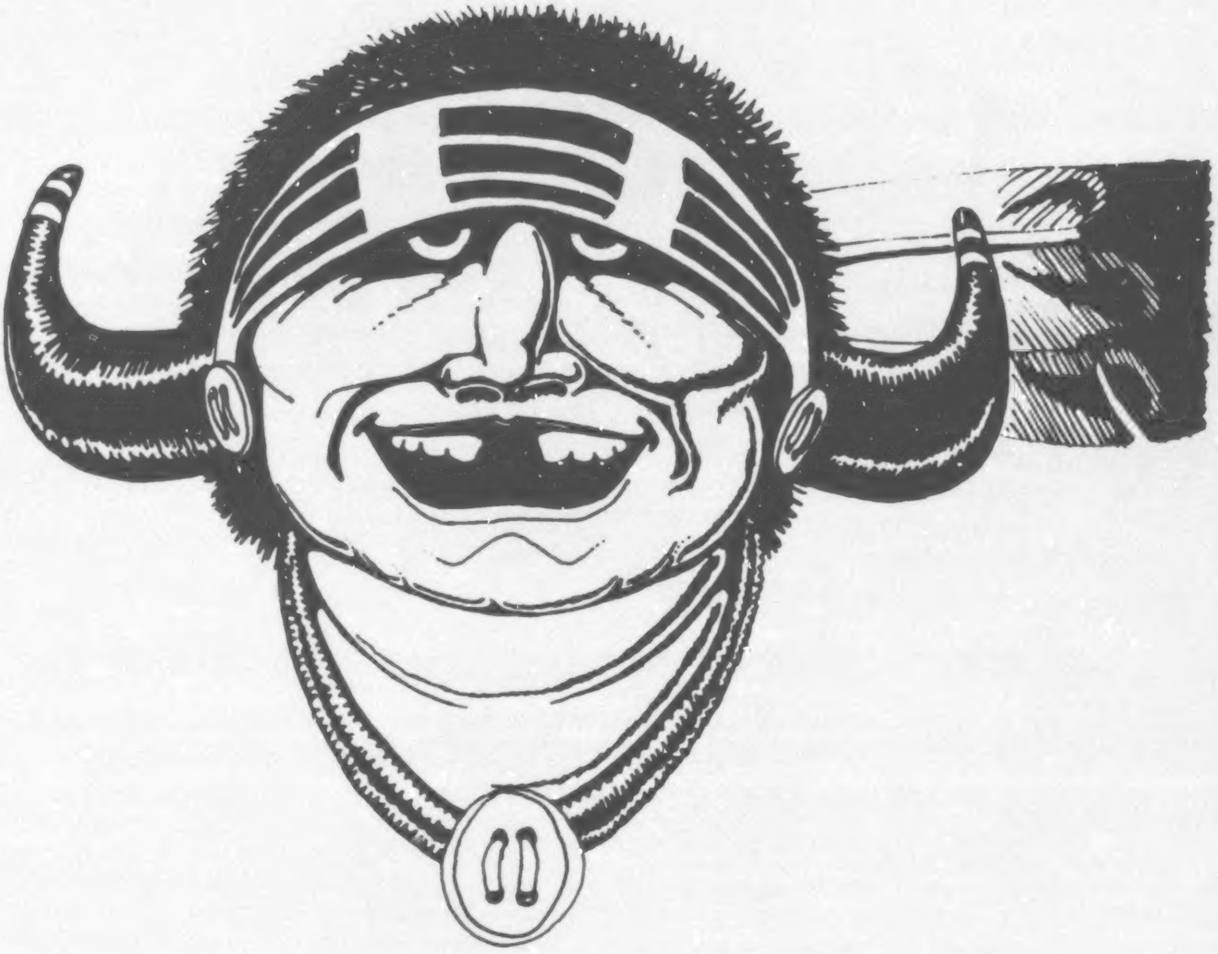
One day in the quiet little village, one of the scouts came running back into camp. He was yelling, "The Ganoks is coming! The Ganoks is coming!" So all the people and animals called on the big birds to carry them away.



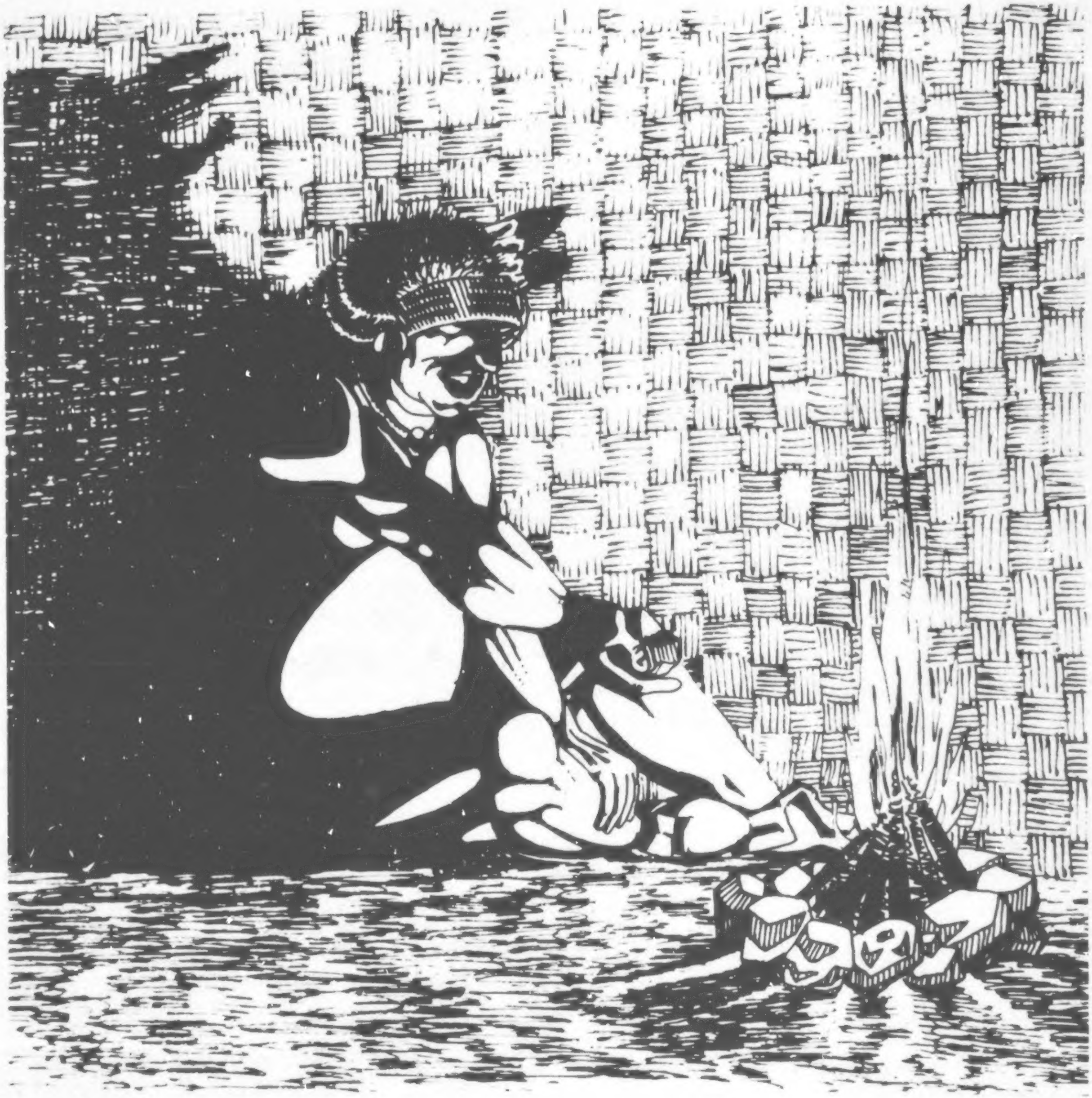
The birds agreed to do this and let the people and animals climb onto their backs. The birds carried all the people and animals up into the sky, except Jalydiumps who was a big fat man.



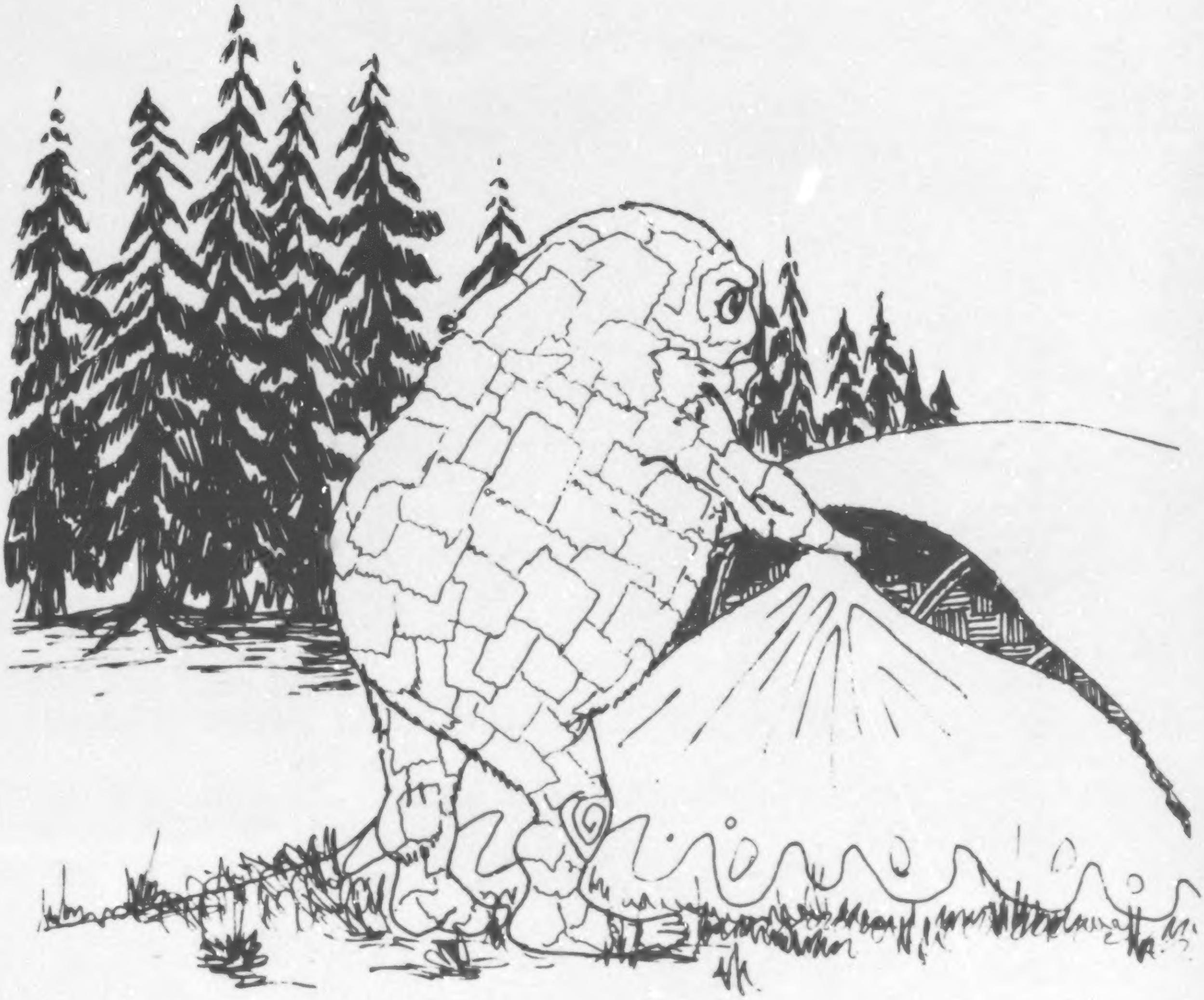
Jalydiumps was so huge that one bird couldn't lift him off the ground. Even two big birds tried to lift him with the same result — nothing.



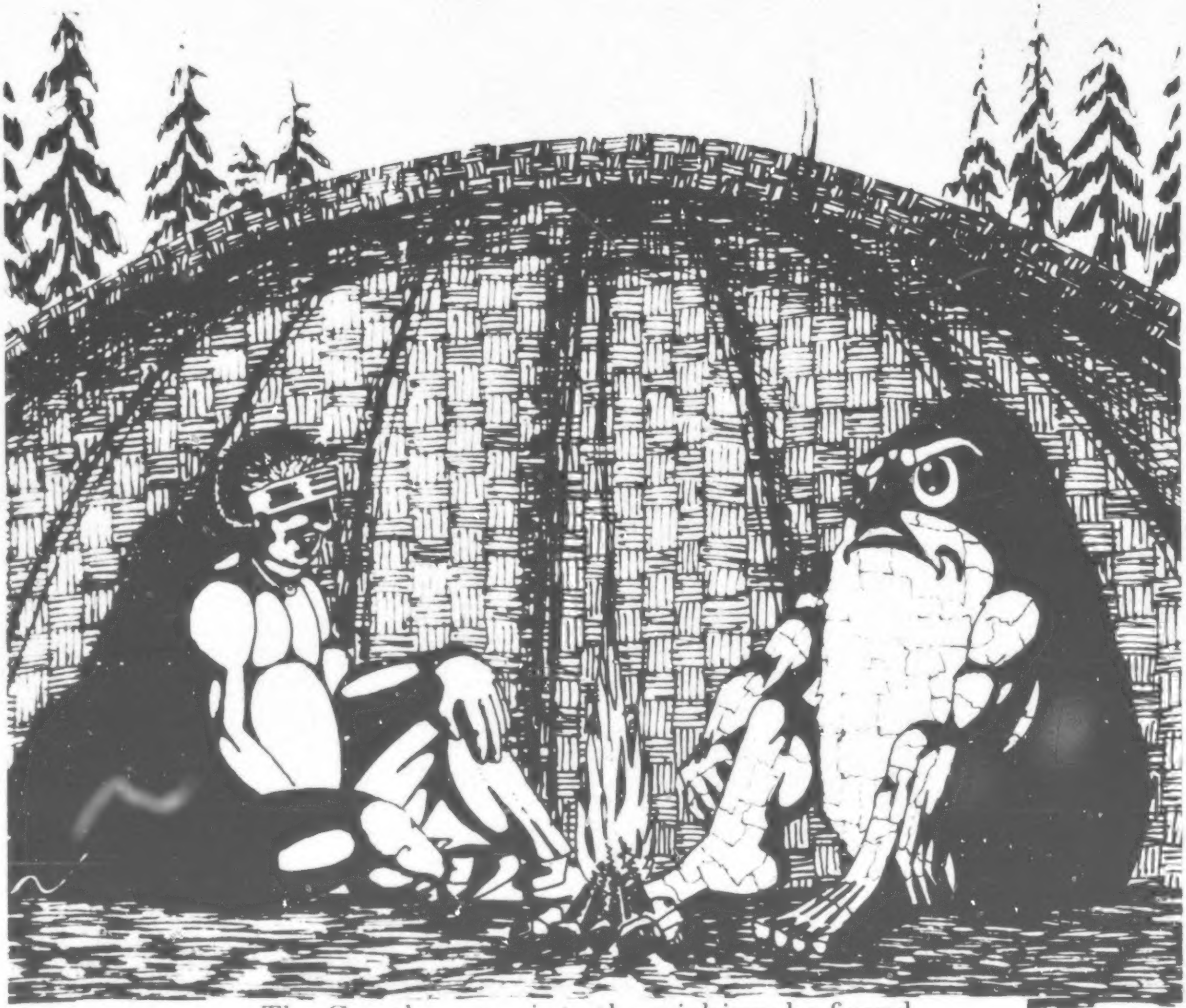
Finally, Jalydiumps told everyone to leave. "Go on, he said. "Go on and save yourselves! I'll be all right!" All the people and animals left.



Jalydiumps, wearing a robe made of fur stood and watched everyone as the big birds carried them away to safety up in the sky. He then turned and entered his wickiup and built a small fire. After the fire burned for a little while he began to heat up some rocks.



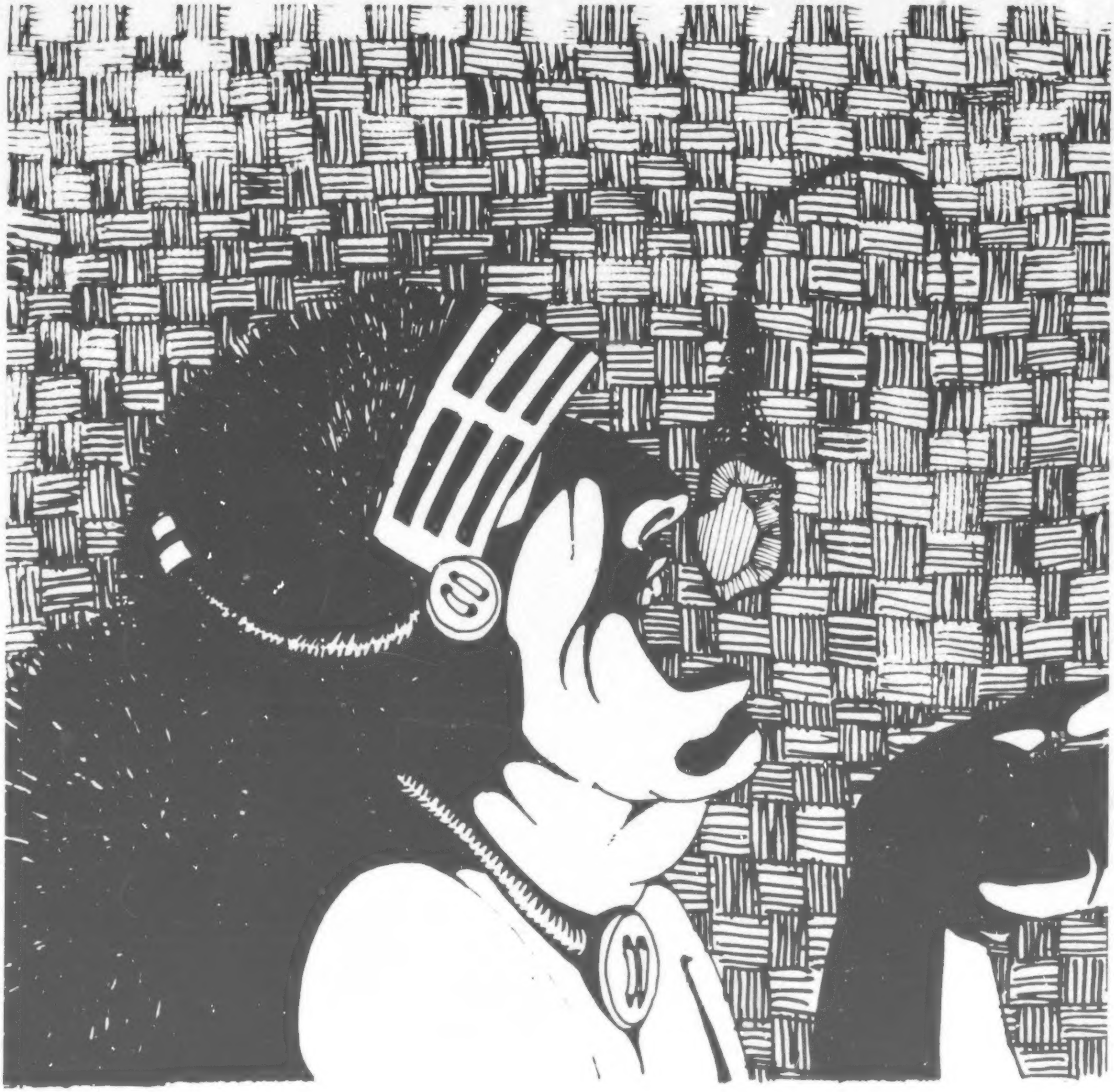
A little while later here came the Ganoks. He came into the village and began to rip apart all of the wickiups looking for people and animals to eat.



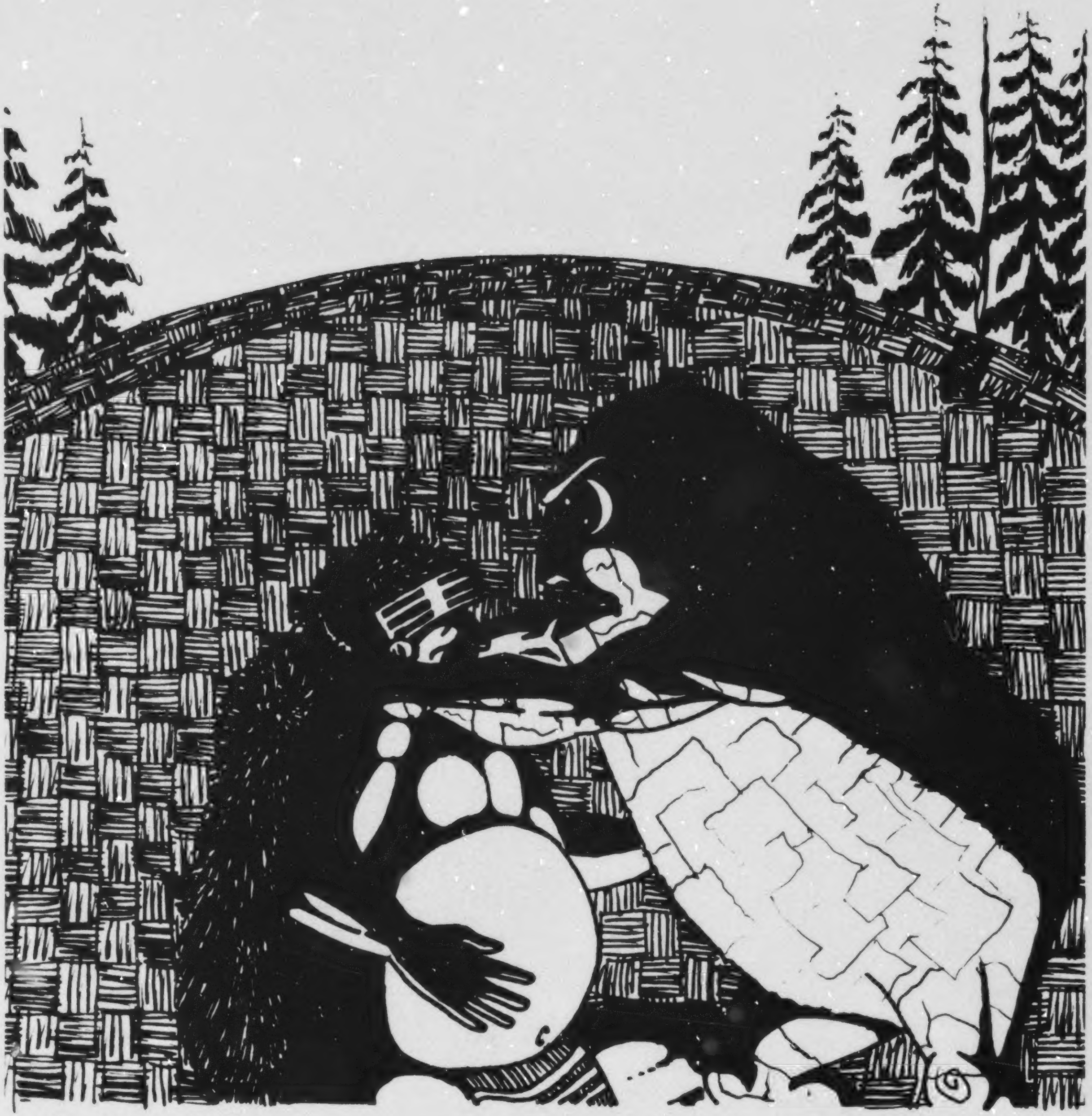
The Ganoks came into the wickiup; he found Jalydiumps sitting by his small fire heating up rocks. He entered the wickiup and seated himself across the fire from chief Jalydiumps.

The Ganoks asked Jalydiumps, "Why are you not afraid of me?"

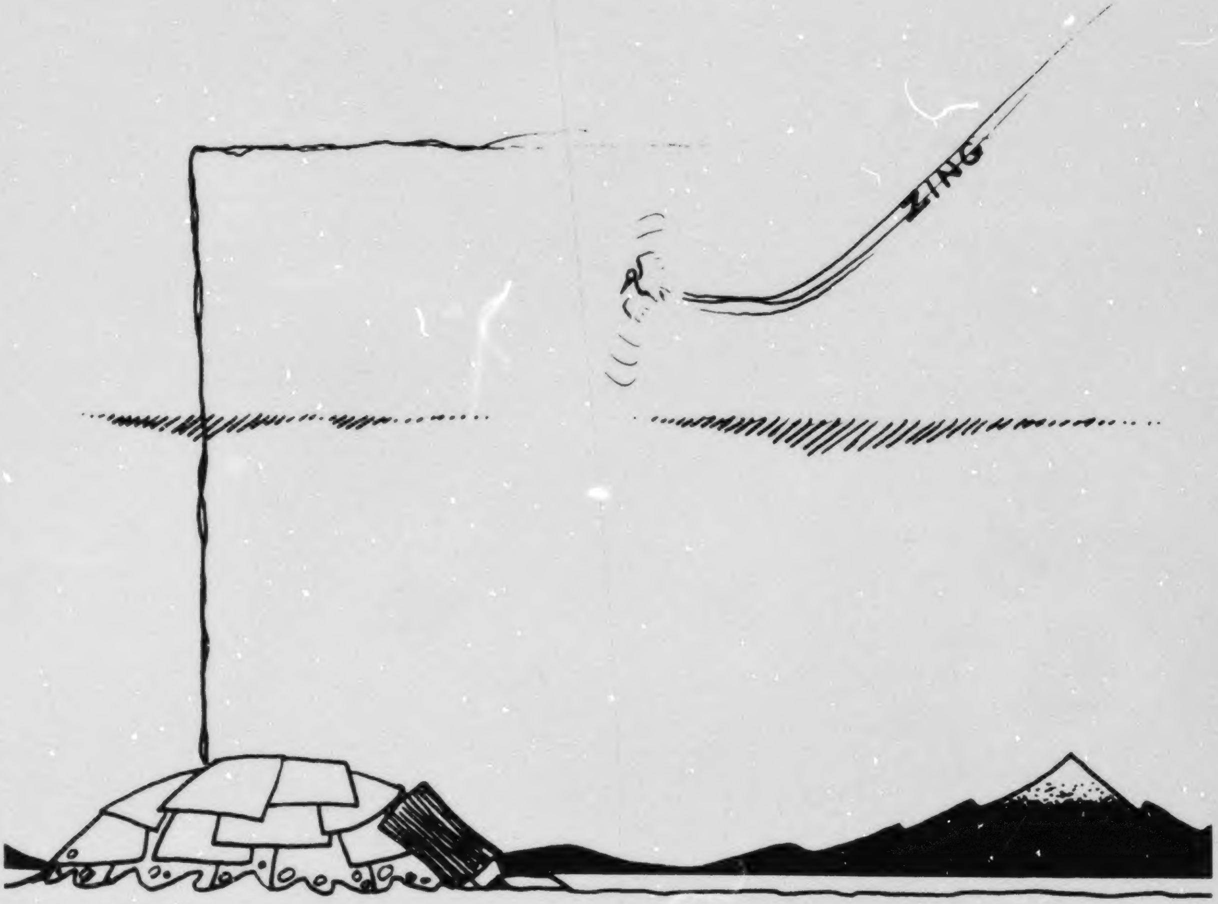
The chief replied, "I am not afraid for I feel that I am stronger than you, oh mighty Ganoks. And to prove this we will see who can eat the most hot rocks!" The Ganoks agreed. They were now ready to see who was the stronger of the two.



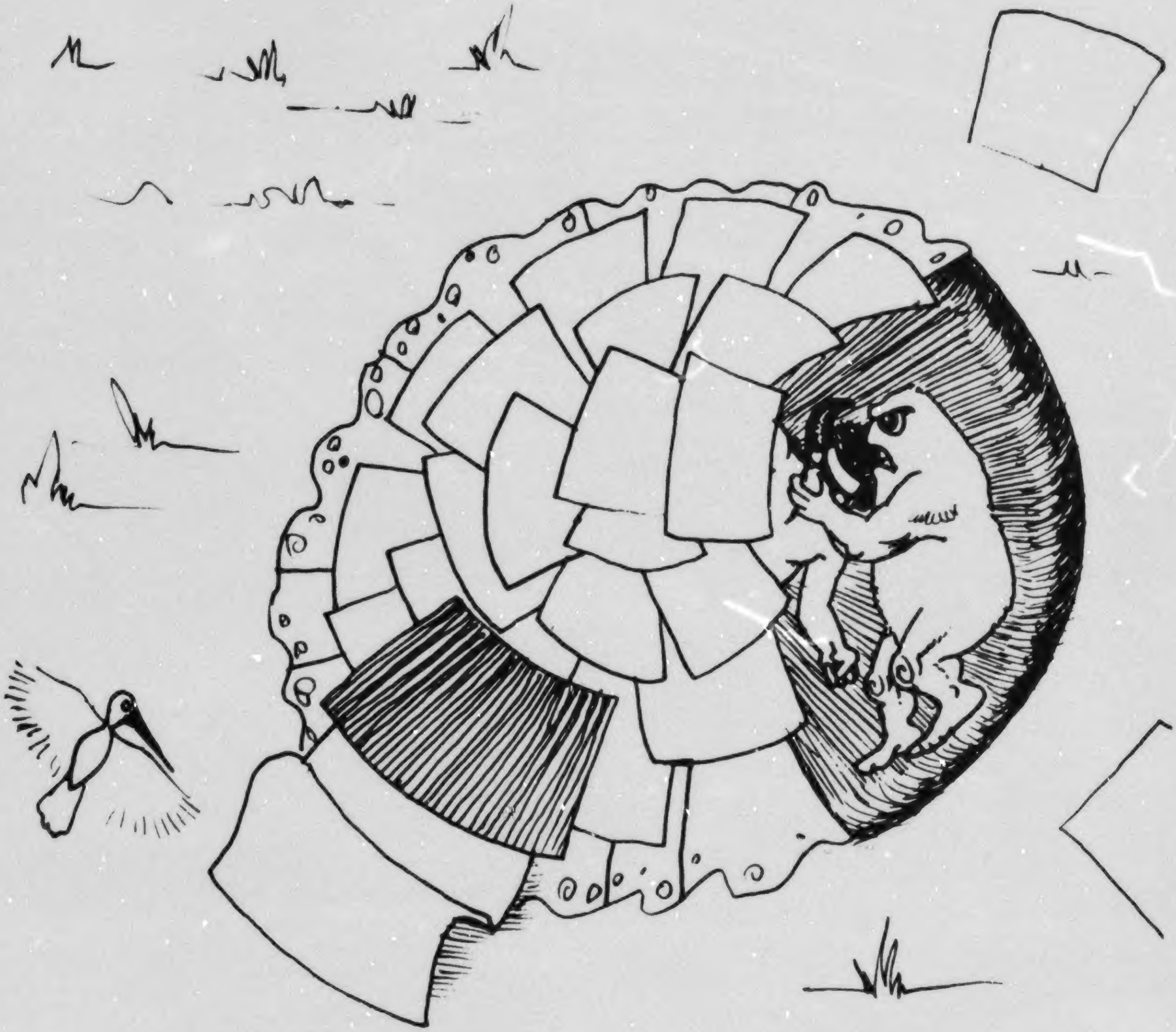
Jalydiumps took a hot rock and turned his head to one side. He opened his mouth and tossed the rock. To the Ganoks this looked like Jalydiumps and swallowed the hot rock.



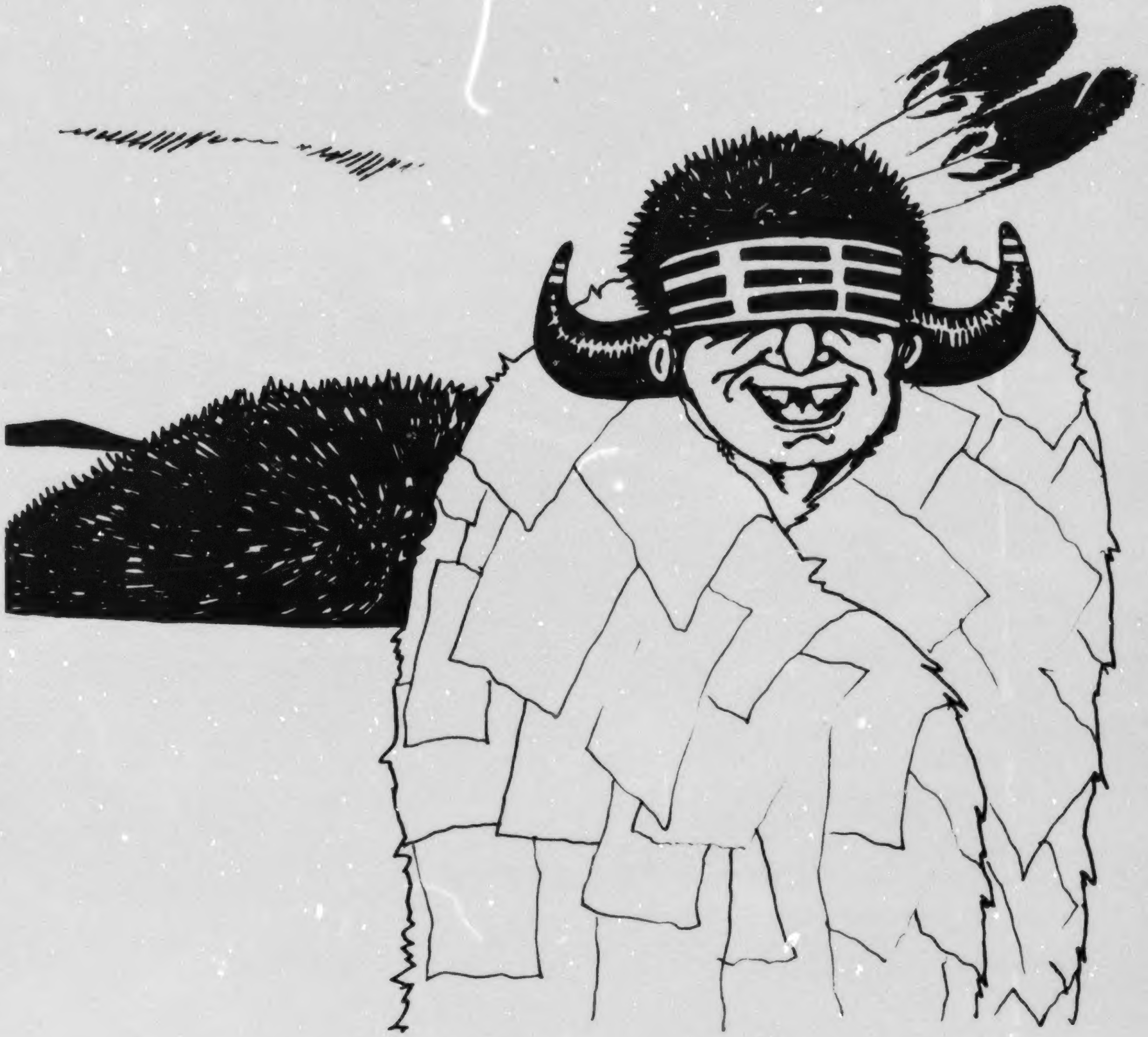
They both did this for awhile until the Ganoks grabbed Jalydiumps. The Ganoks was mad because he was in so much pain from all of the hot rocks he had eaten. Chief Jalydiumps was in no pain at all.



Meanwhile, all of the animals and people began to worry about their chief. They sent a humming bird down to see if their chief was all right. The hummingbird left and went, ZING, down over the village.

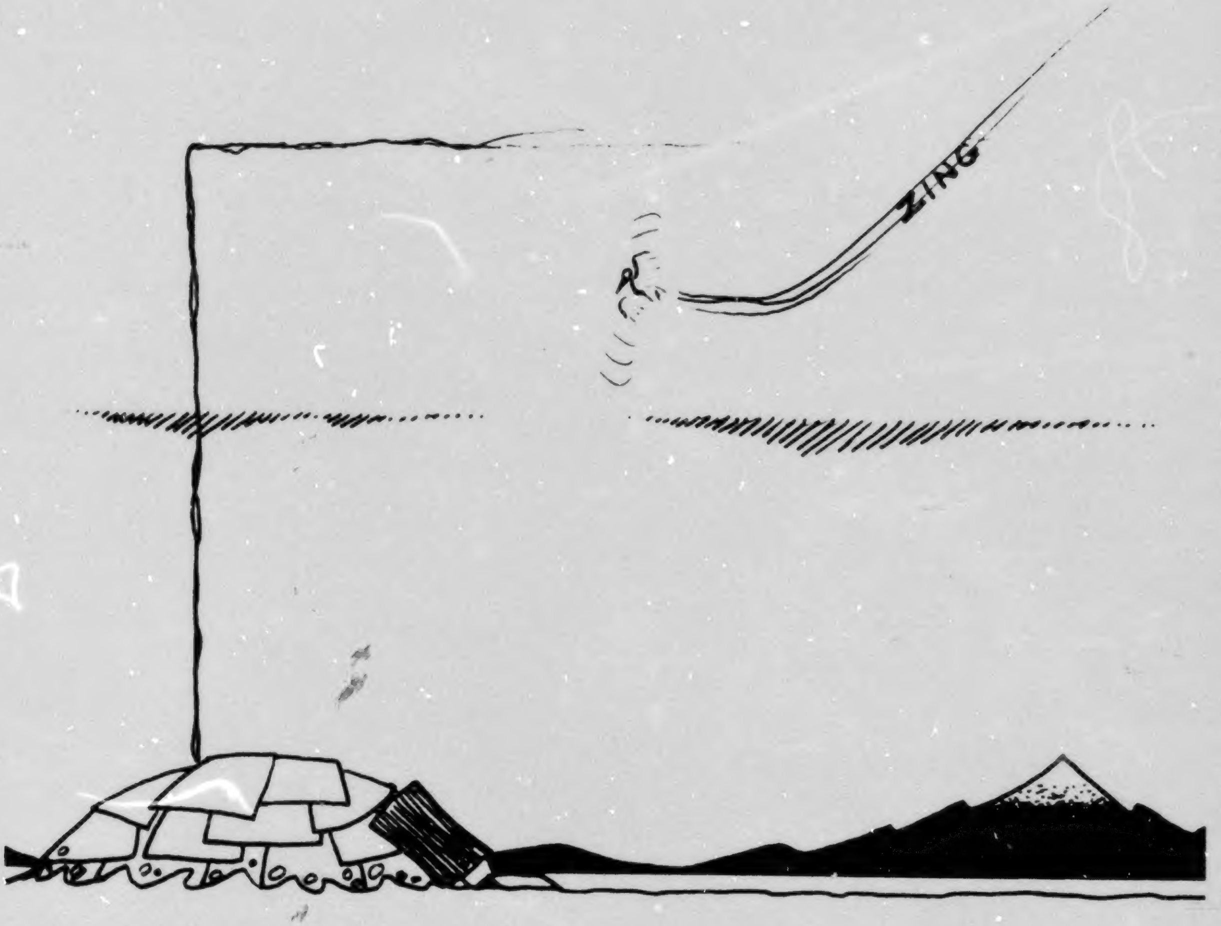


All that the hummingbird could see was Jalydiumps and Ganoks rolling around on the ground. He flew, ZING, back to where the people and animals were, to give them his report. He told the people and animals it looked like their chief was being attacked and killed.



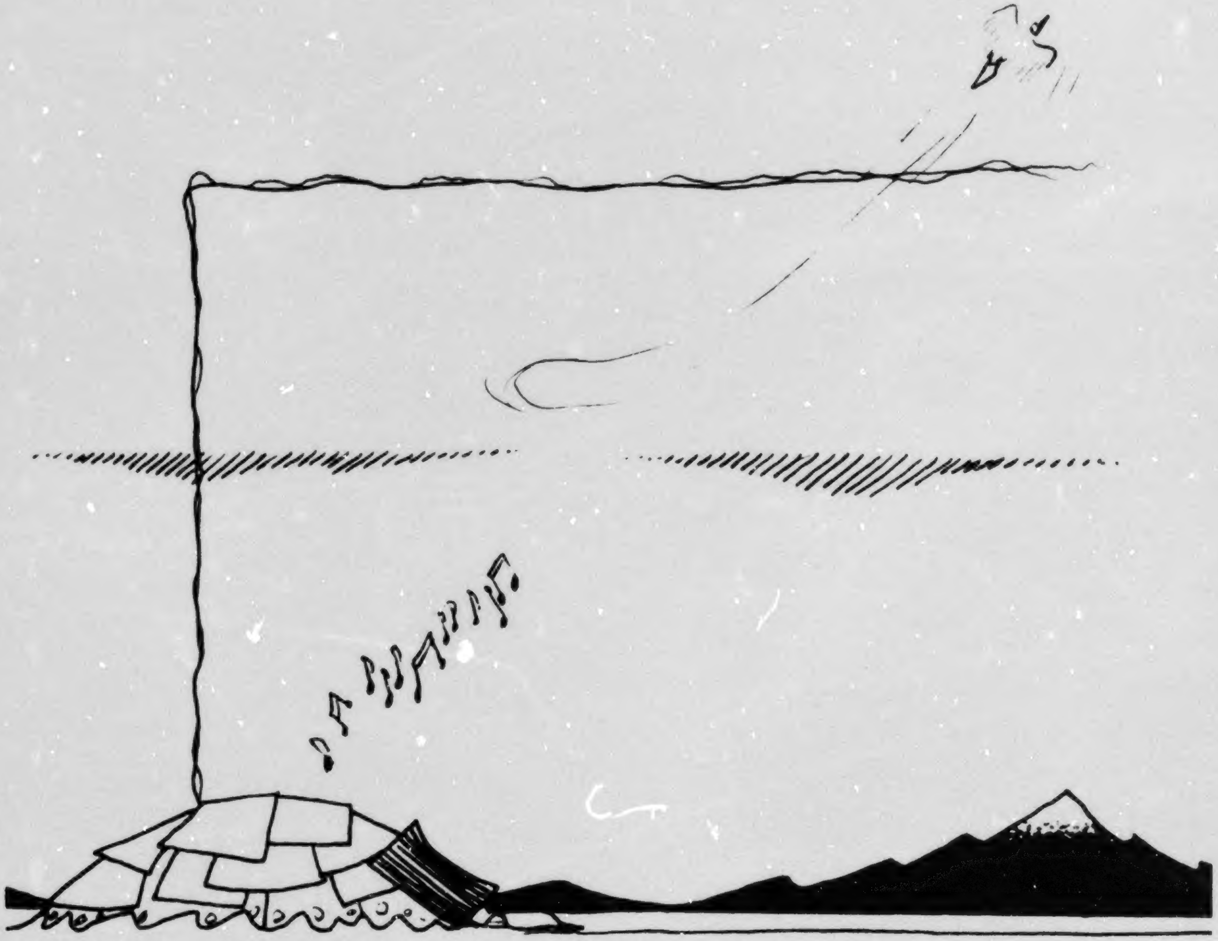
What the hummingbird didn't know was that the Ganoks was dying.

After the Ganoks died Jalydiumps skinned him. He then took the Ganoks' great fur and put it over himself and placed his own robe over the Ganoks.

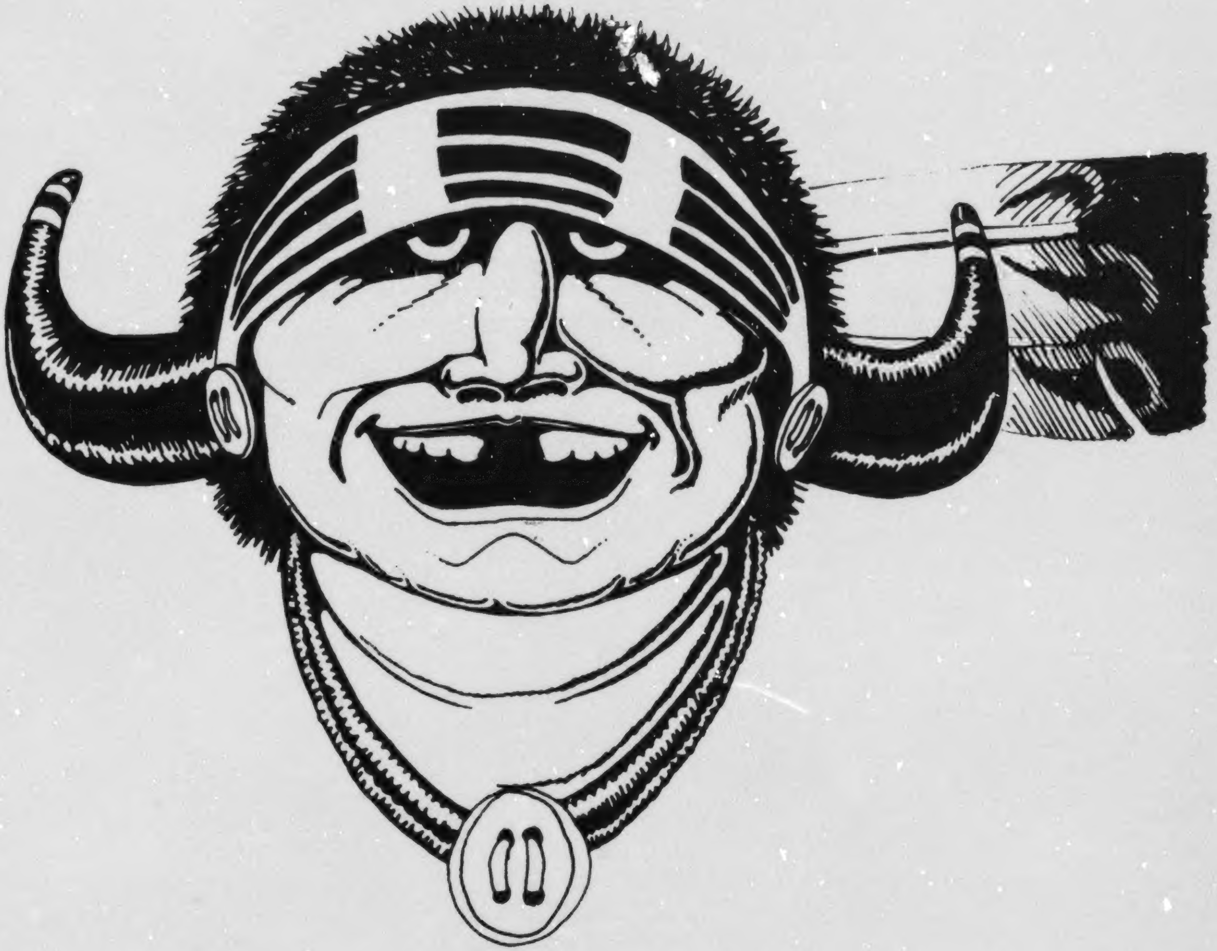


Jalydiumps began singing about how the Ganoks had killed Jalydiumps. He then turned what had happened around and sang of how Jalydiumps had killed the Ganoks.

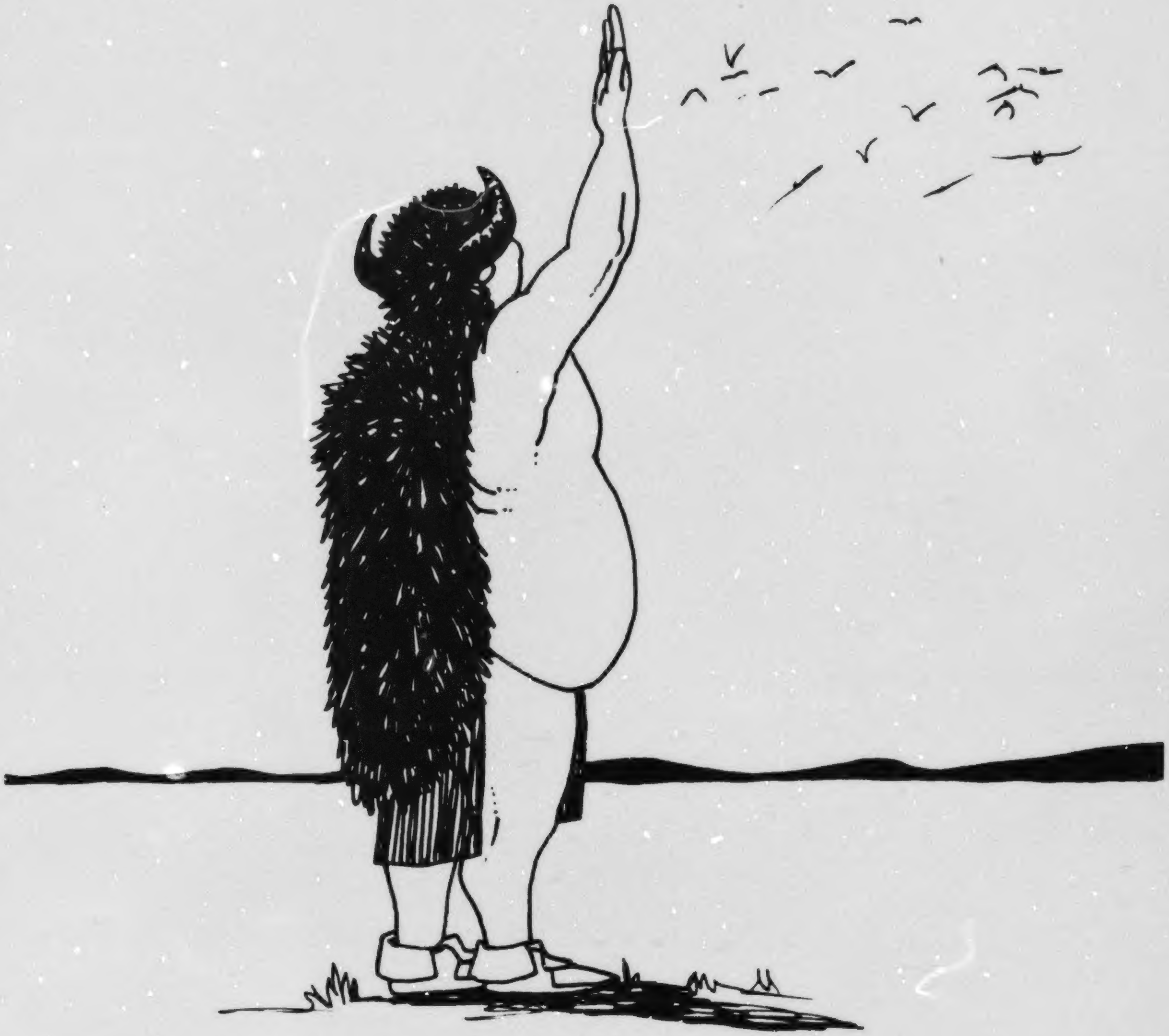
After the hummingbird's last report, all the people and animals became more worried. They sent the hummingbird down to take another look. ZING, down over the village he flew again!



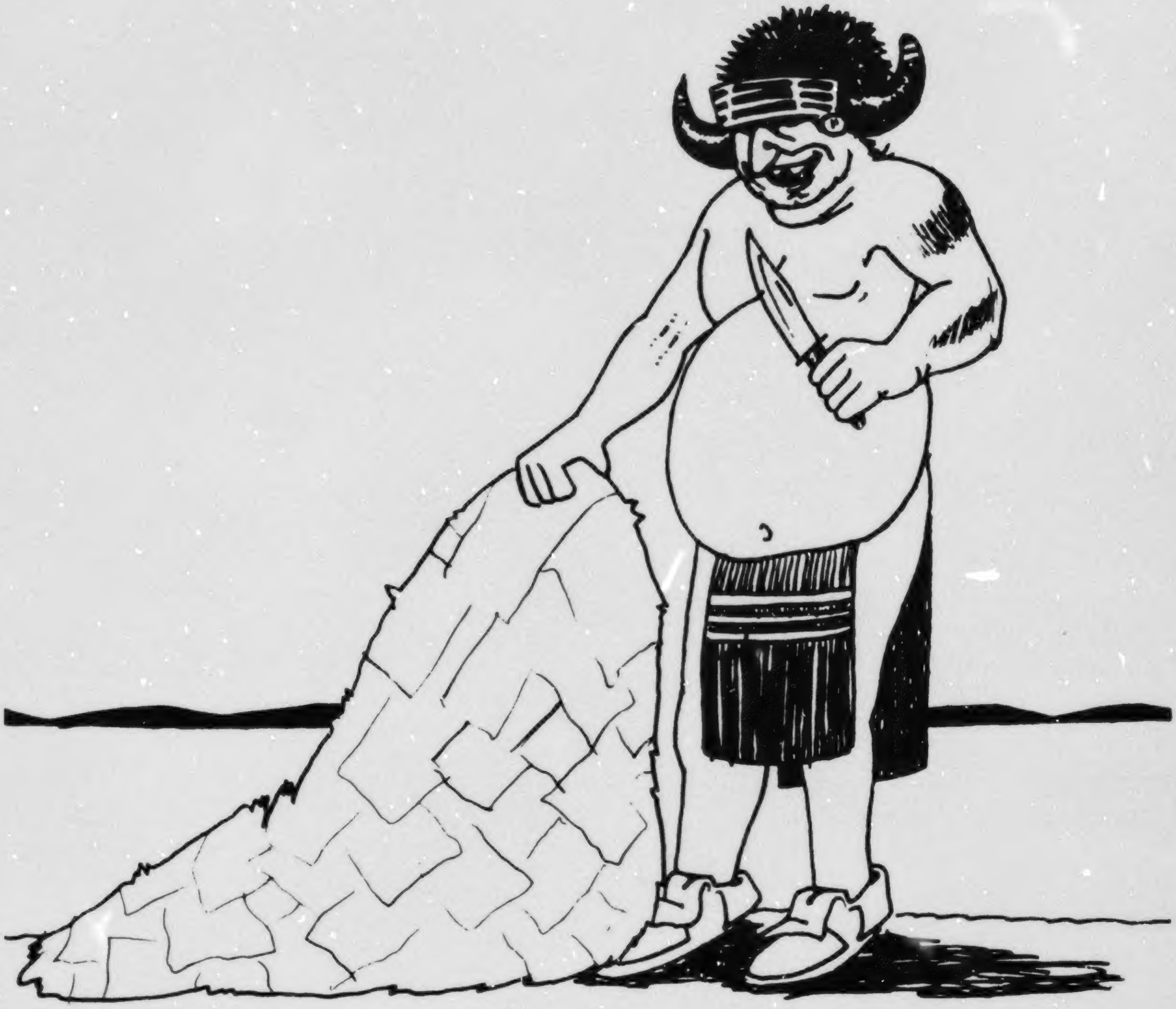
But this time he saw what he believed was the Ganoks standing in Jalydiumps' wickiup singing about how he had killed Jalydiumps. The hummingbird didn't hear the rest of the song. ZING, back he flew to tell everyone of their chief's death. When the hummingbird told of the tragedy, everyone began to cry.



Meanwhile, Jalydiumps got up, traded the furs back again and went outside of his wickiup. He yelled up at all the people and animals. He yelled, "Come on down! Come on down! It's safe now!"

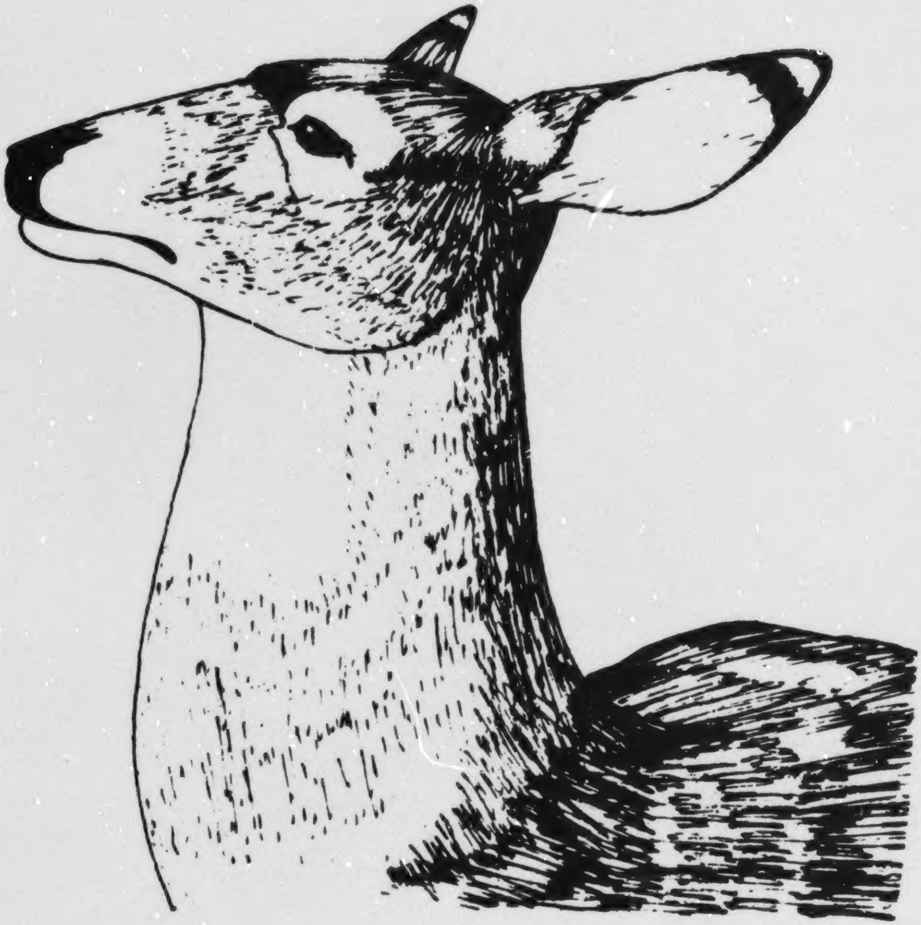


All the people and animals recognized Jalydiumps and began their descent to the village. They reached their village and everybody was happy the Ganoks was dead and their chief was all right.

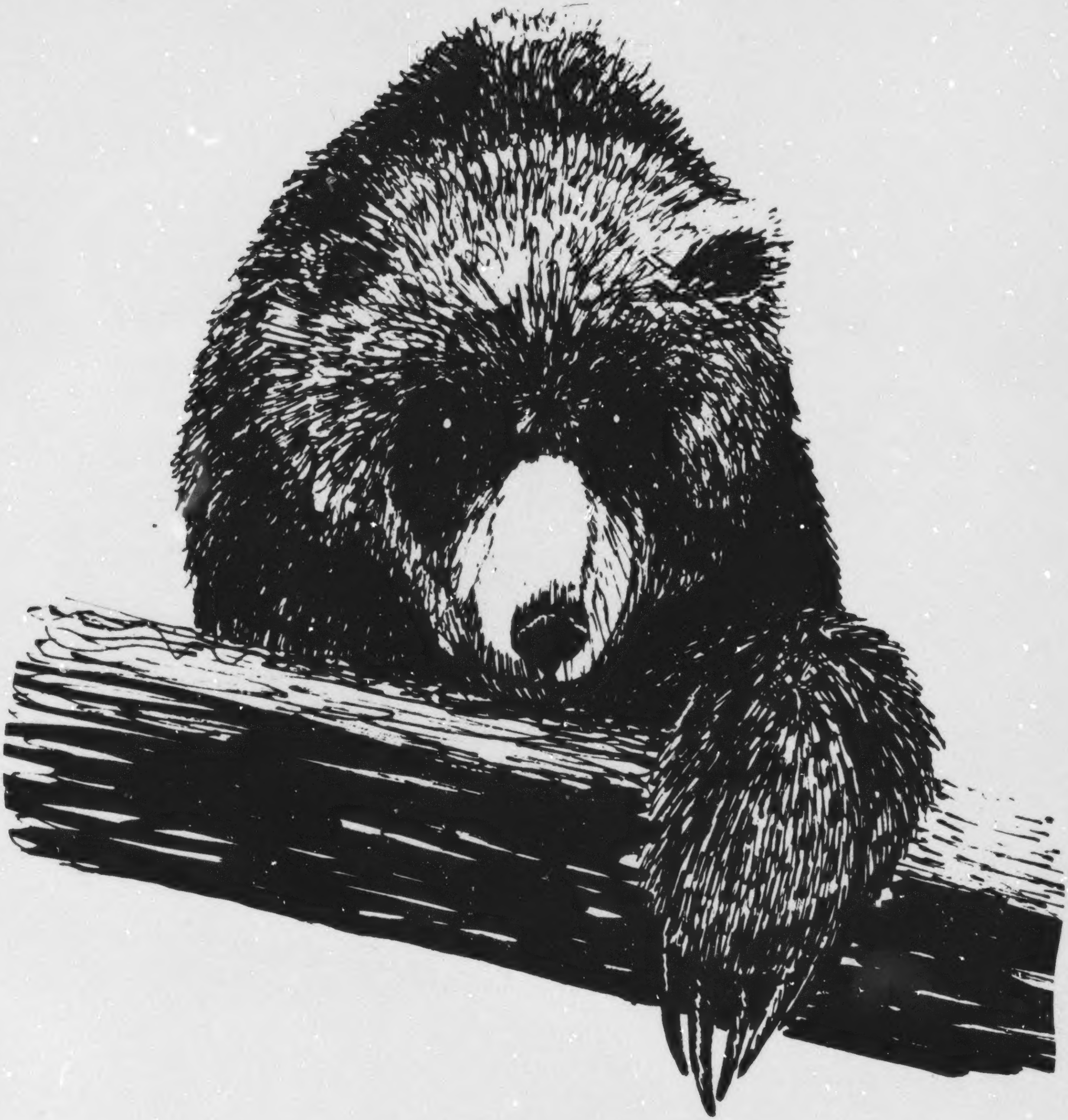


Jalydiumps told all of the animals to line up. He said, "Get in line all of you! I'll give you each a color." So the animals lined up to receive their colors.

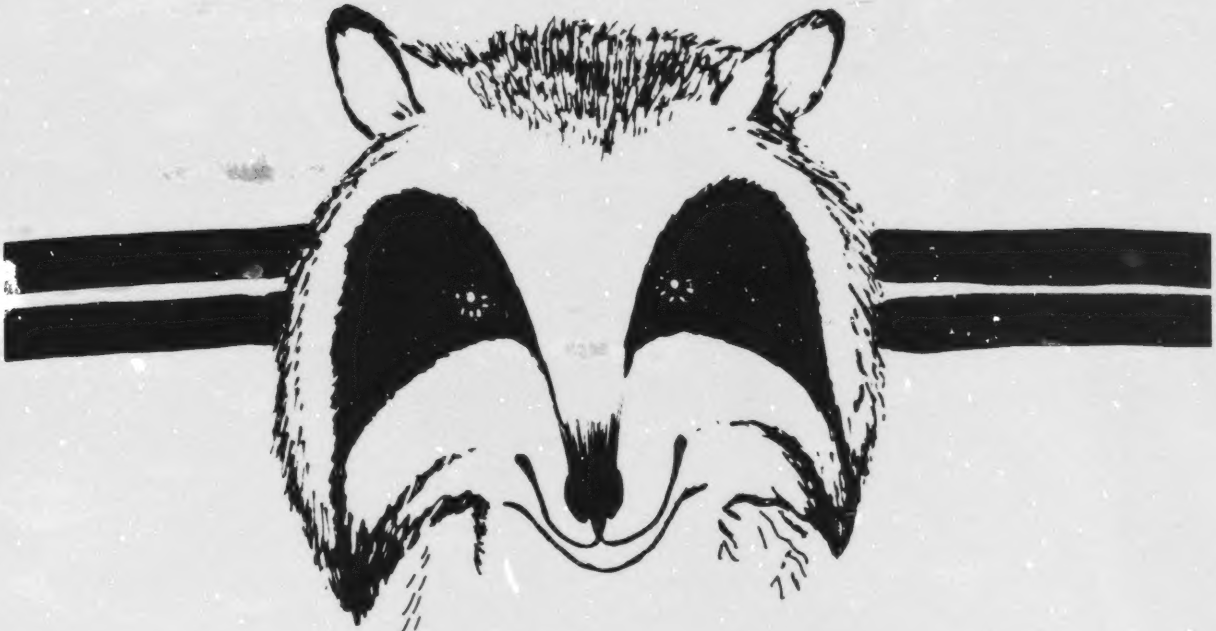
After all the animals lined up, Jalydiumps took the Ganoks' many colored hide and cut a piece out of it.



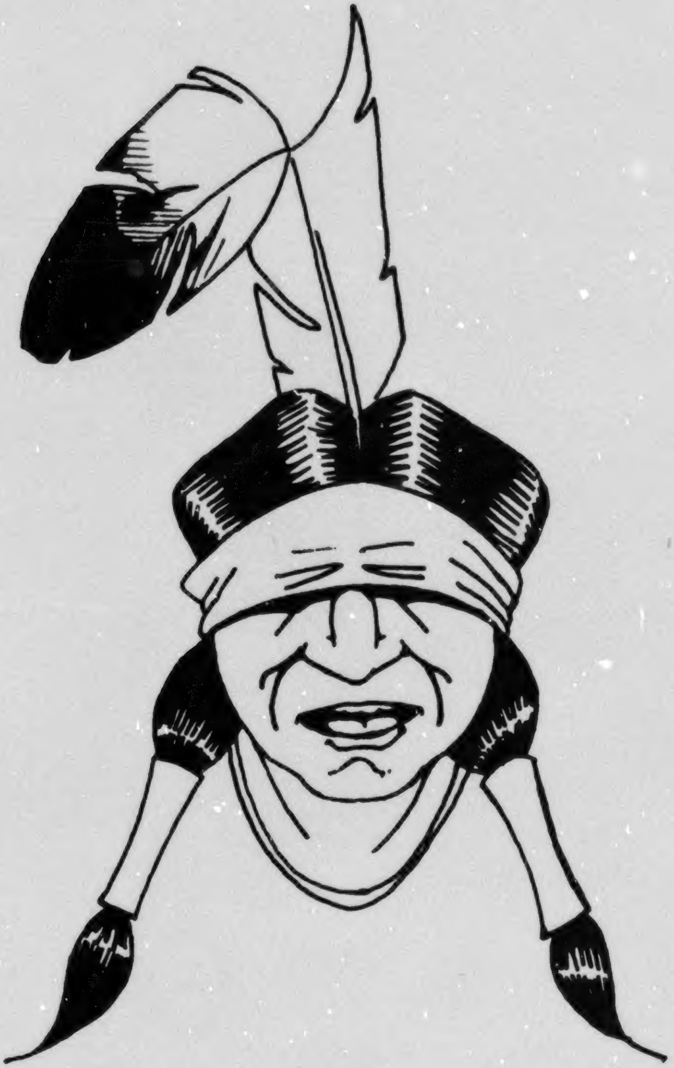
First in line was Deer so Jalydiumps took the piece of brown colored fur and laid it over Deer. This is why deer are brown.



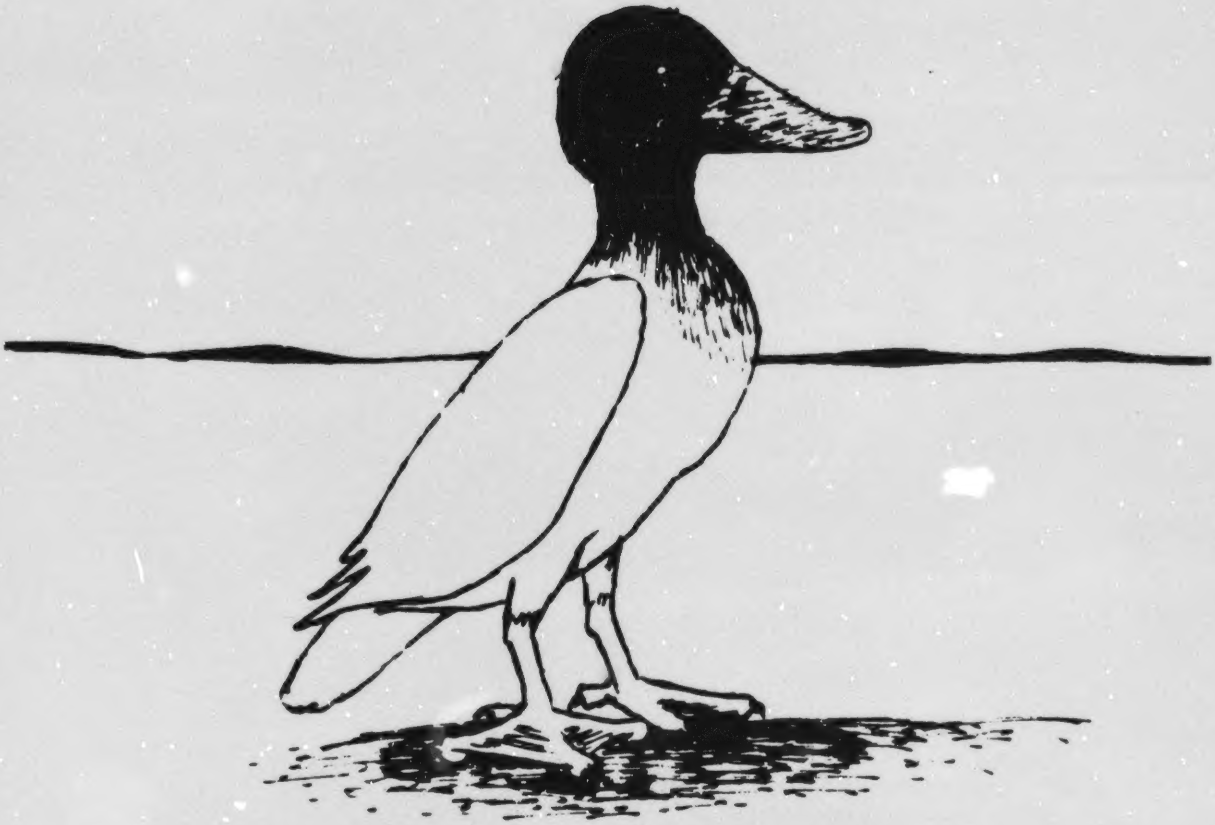
Then he took some more fur of different shades of browns and blacks and covered some bears. This is how the brown bears, black bears and grizzlies got their colors.



Next was Raccoon. Jalydiumps cut strips of black to lay over Raccoon. This is how Raccoon got his stripes and mask.



Jalydiumps continued this for a long time until he began to run out of the multi-colored fur. Almost all of the animals had colors. Jalydiumps had only one small piece of black left. He looked down and saw a small mudhen.



Jalydiumps told Mudhen, "I'm really sorry, Mudhen. This is all of the color I have left."

Jalydiumps took the small patch of black and laid it on Mudhen's head. This is why the Mudhen has a black head and the rest of him is grey.

From that day on animals had different colors, thanks to the great chief Jalydiumps!

Proclaim Your Rarity

AIM **To take a good look at yourself and understand the meaning of being unique.**

The Chief Jalydiumps made each animal look different by giving each its own color of fur. Every living thing is **unique**. In order to understand better what this word really means try the following activity:

Give every council lodge member an orange.

- Every member should take about five minutes to study their own orange. Some may want to pretend the orange is a friend. Name it. Feel it. Smell it. Really get to know it.
- After everyone has studied his/her orange, return all oranges to one place and ask your teacher to mix them up thoroughly.
- In family groups, go to the mixed up oranges and find yours.
- After everyone has found his/her orange break into your Four Wind family groups and make a list of all the things that helped you to find your orange (size, color, etc.).

WE CAN SAY THAT EACH ORANGE IS UNIQUE AND THAT MAKES IT VERY SPECIAL.

Now, make a list of the ways that people are also unique. (size, color, etc.)

STOP! THINK ABOUT YOURSELF!

How are you unique? What things make you different from other people? Out of the billions of people on earth - you are very special!

On a separate sheet of paper cut out pictures from magazines and write down three things you like **best** about yourself.

- Add three things that you do most often and like to do.
- Add your favorite color to the list and also your favorite food.

Return to the council lodge and compare how everyone's lists are different.

You may want to make a bulletin board about being unique.

FEED THE GANOKS

Now that you have thought about some ways you are unique, think about things you do well and things you do **not** do so well.

In your Four Winds family group decide on a challenge for a Ganoks Box. Pick something your group **can learn to do better** like different kinds of math problems, spelling hard words or learning the meaning of new words like "wickiup or mudhen."

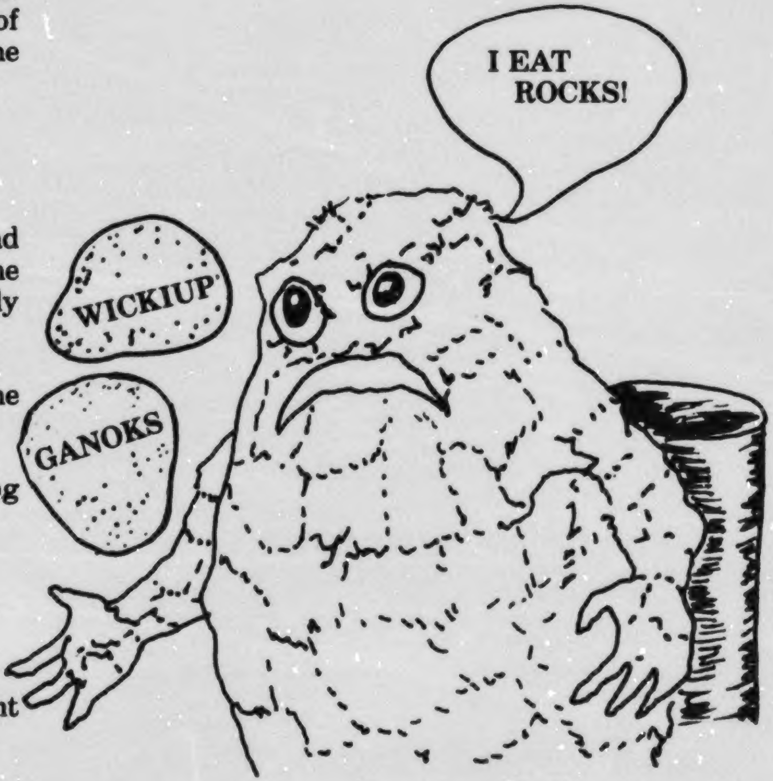
Make a Ganoks Box and rocks.

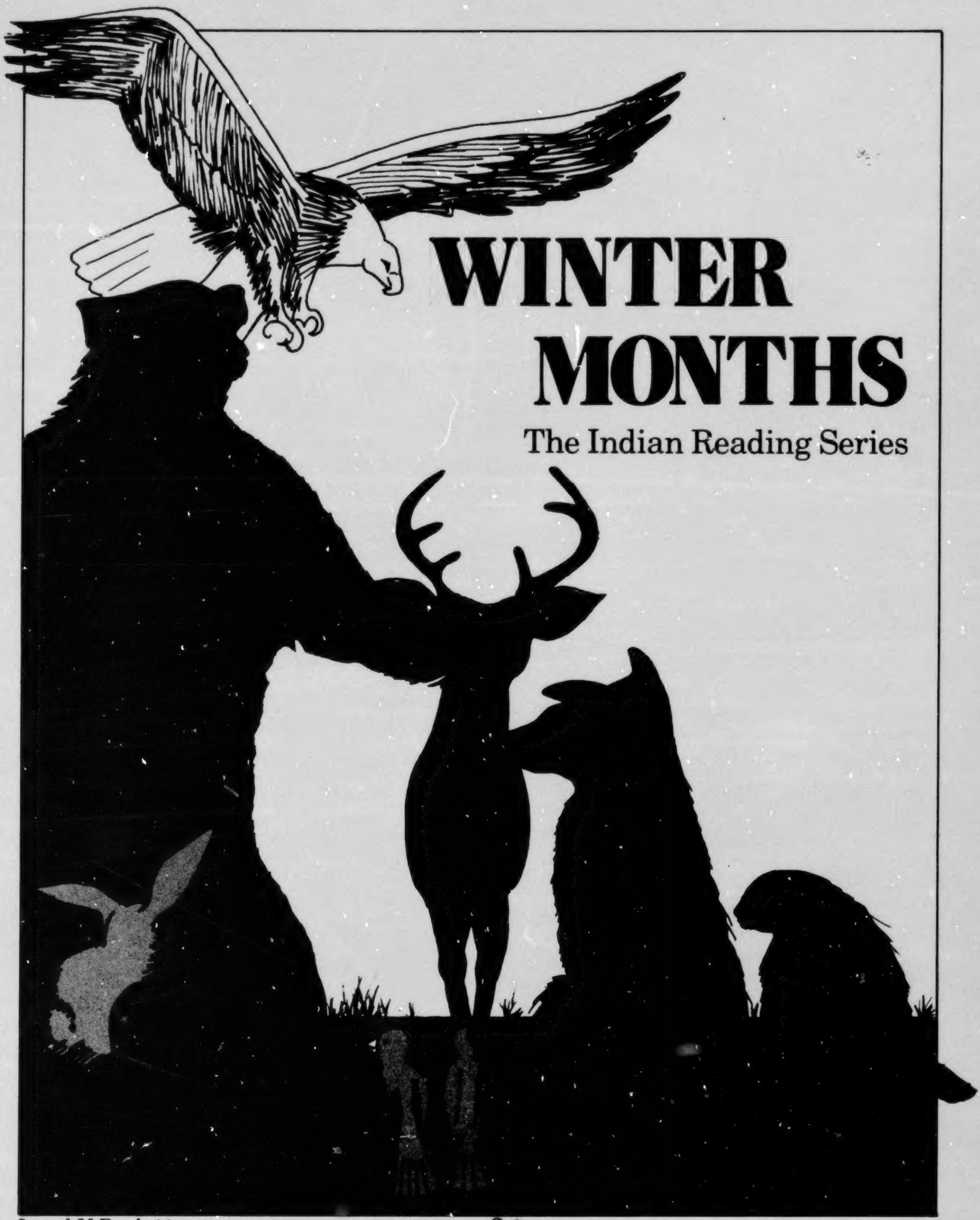
- Have one family member (maybe your elder) read the word or problem on the rock and see is someone in the group can answer it. If it is answered correctly —feed the Ganoks!
- Practice till all family members can answer all the rocks.
- Challenge another family to feed your Ganoks using your rocks.
- Change your rocks and start over!

Make a Ganoks Box and Rocks

On tagboard, draw a large Ganoks and paint it or tear paper for its colorful fur.

- Cut out the mouth and rock shapes to fit through the mouth.
- Put a box behind the Ganoks to catch the rocks.
- Write math problems or words on each rock.





WINTER MONTHS

The Indian Reading Series

Level V Book 11

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Winter Months

Level V Book 11

By members of the Fort Hall Reservation Committee

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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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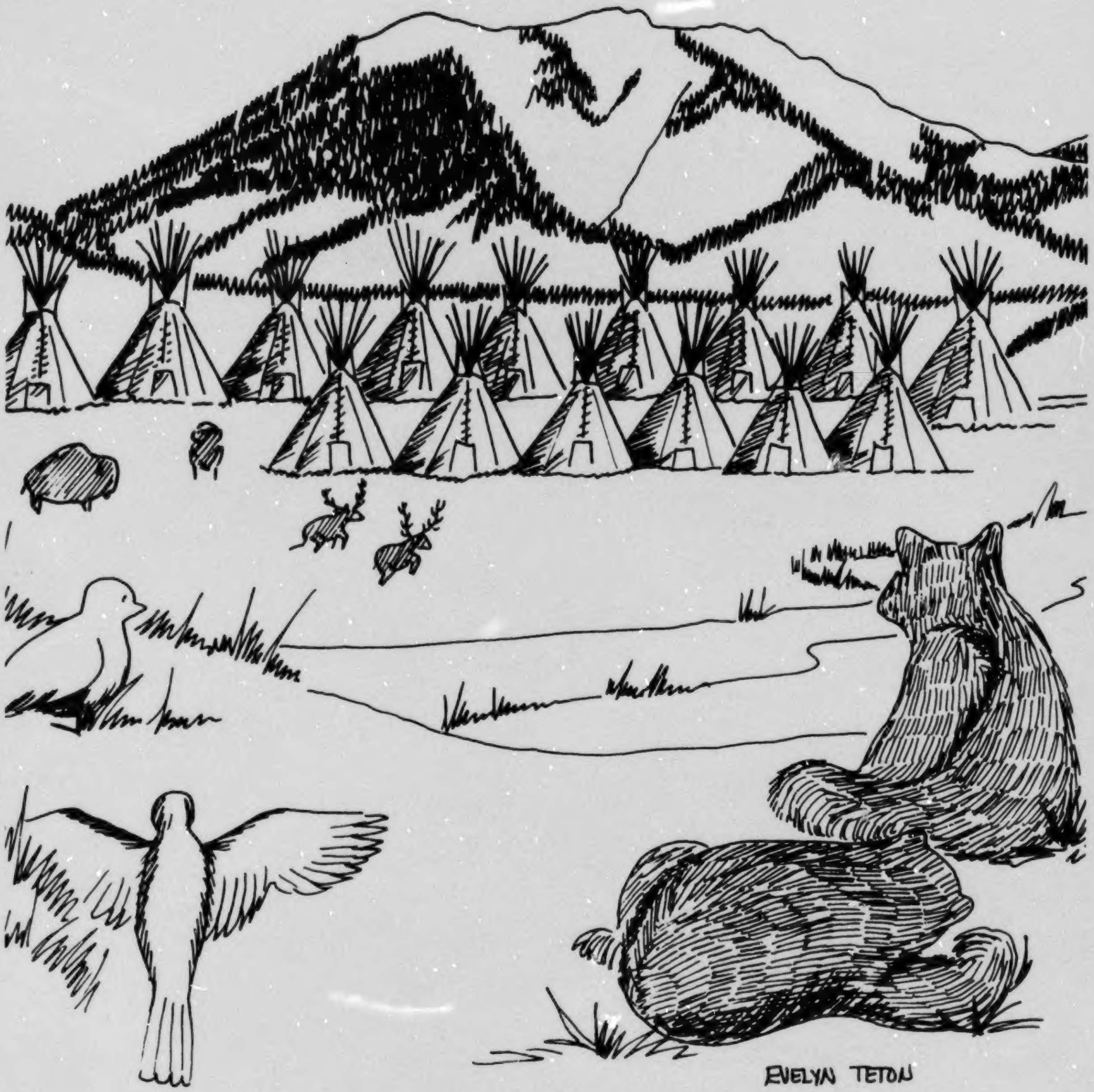
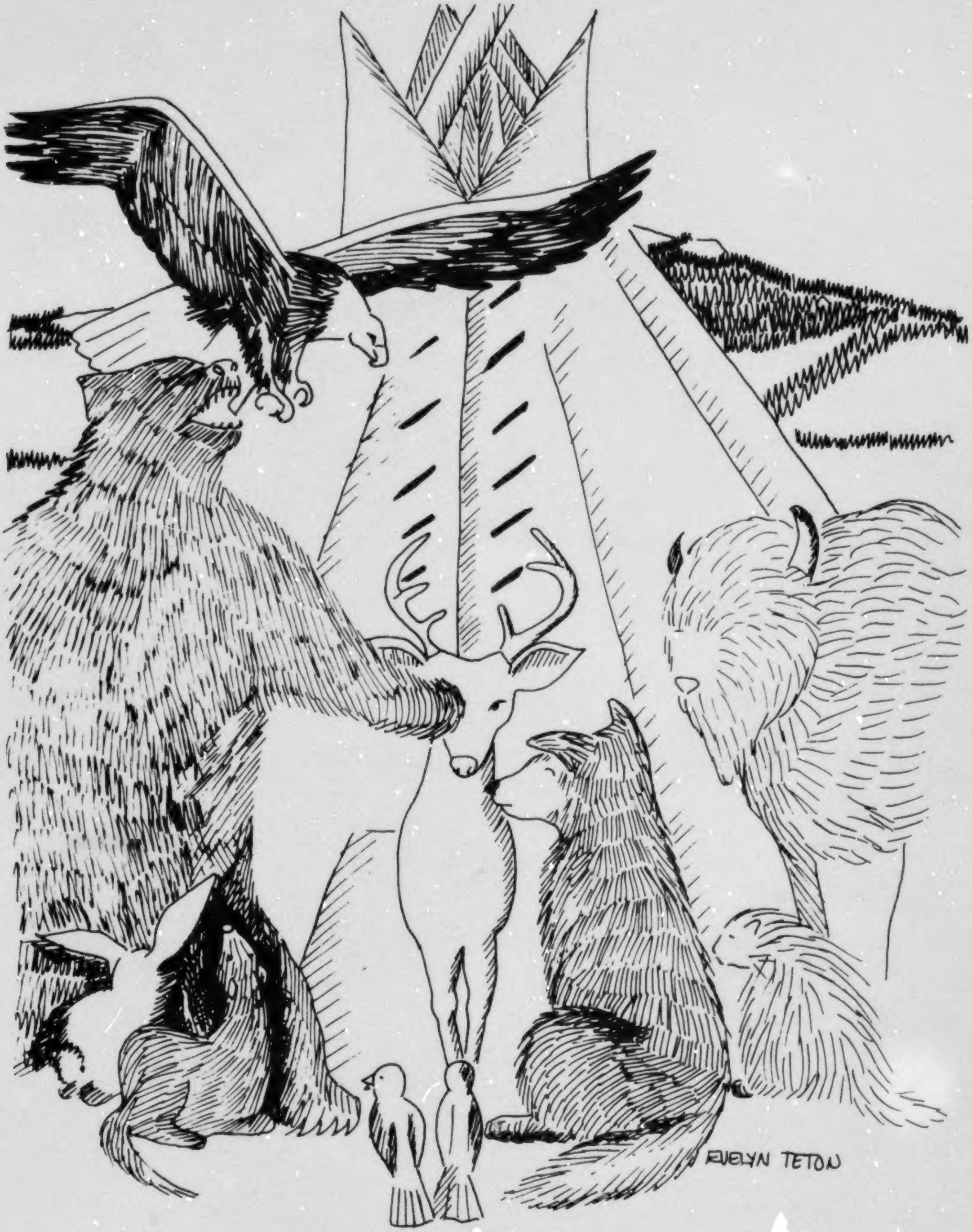
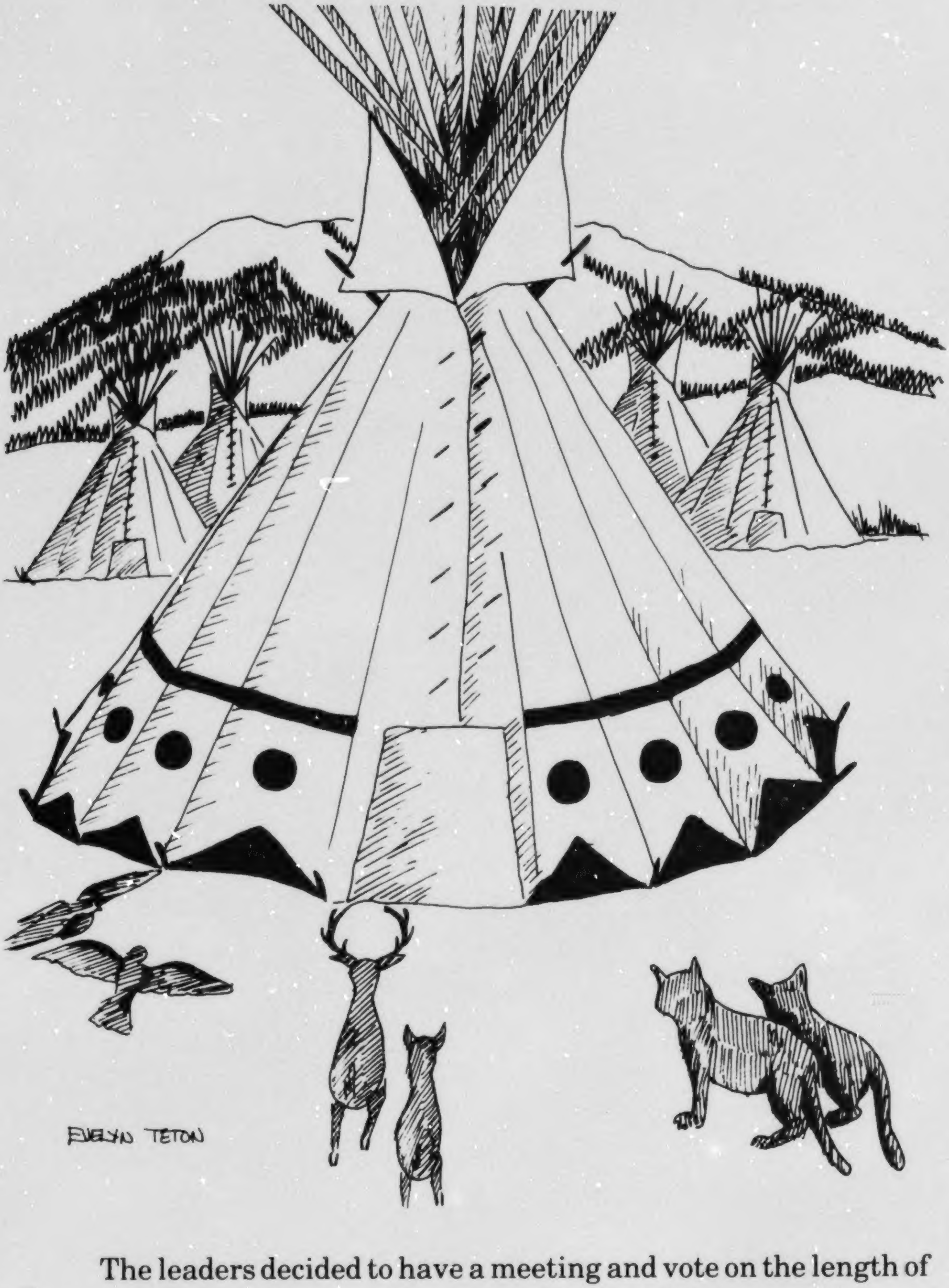


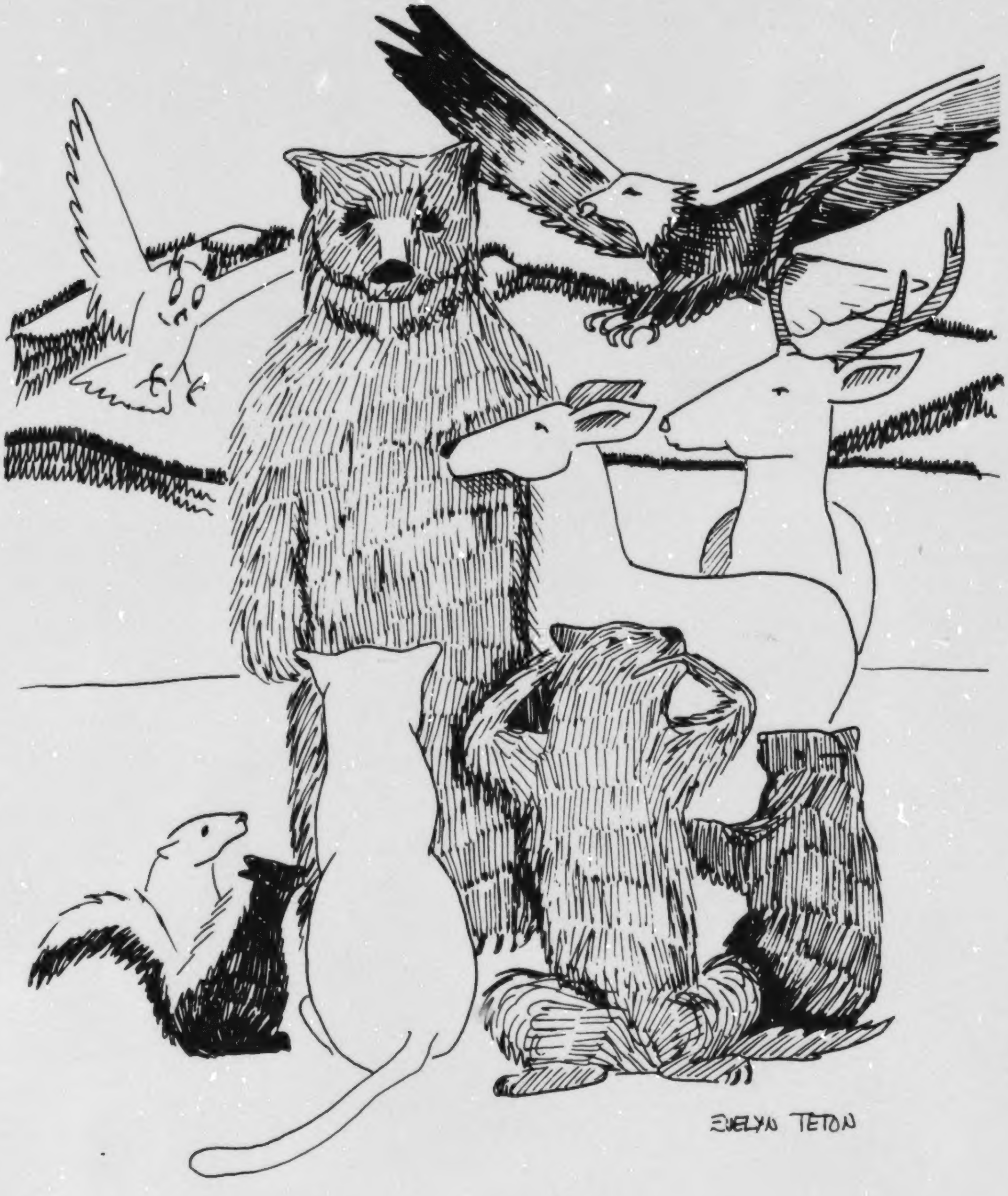
A long time ago when animals and birds were people, many different kinds lived together in a large village. This was the time when the earth was first formed and there were no seasons.



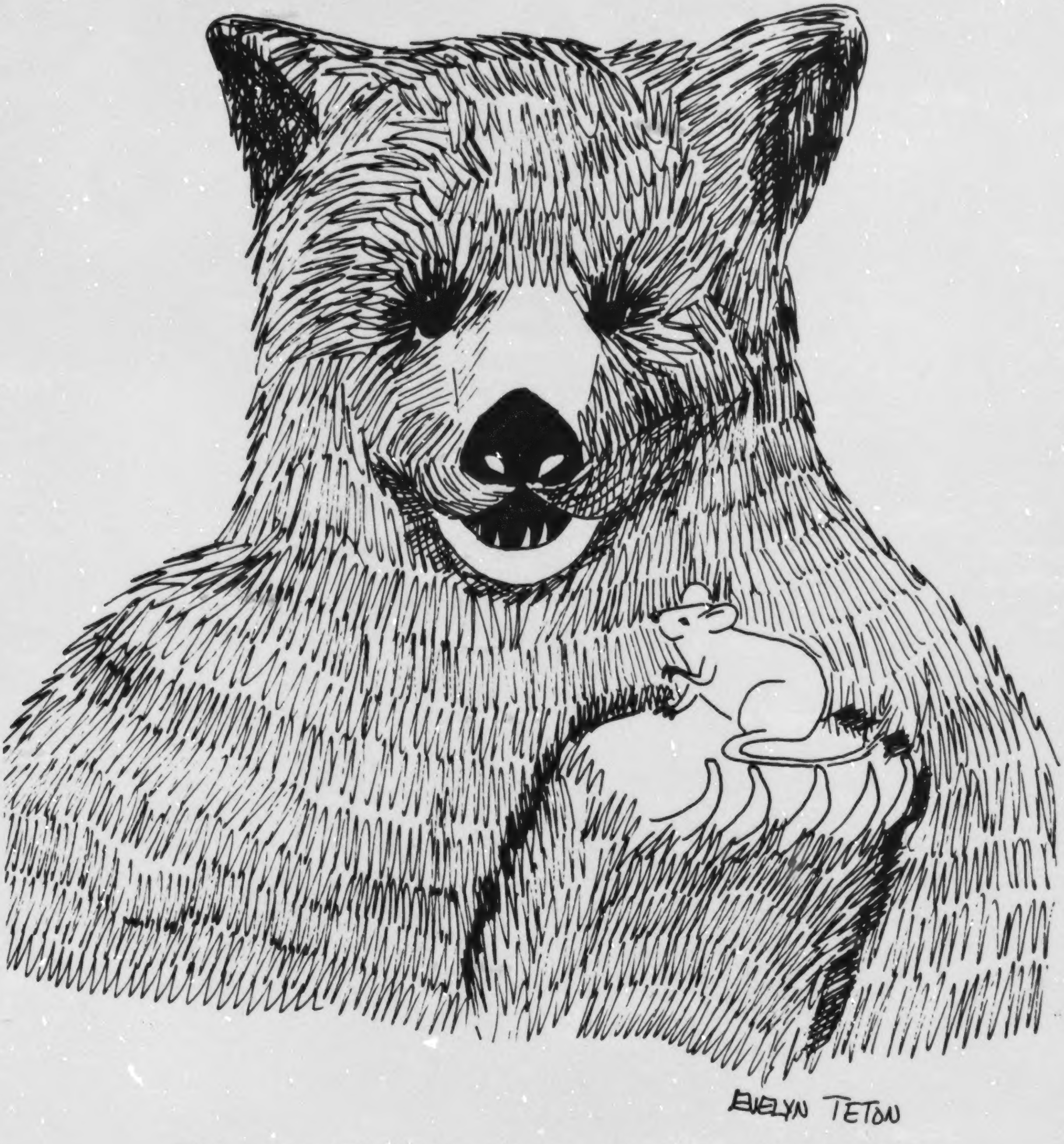
The people in the village were undecided about the length of the seasons. They were especially concerned about the length of the winter season.



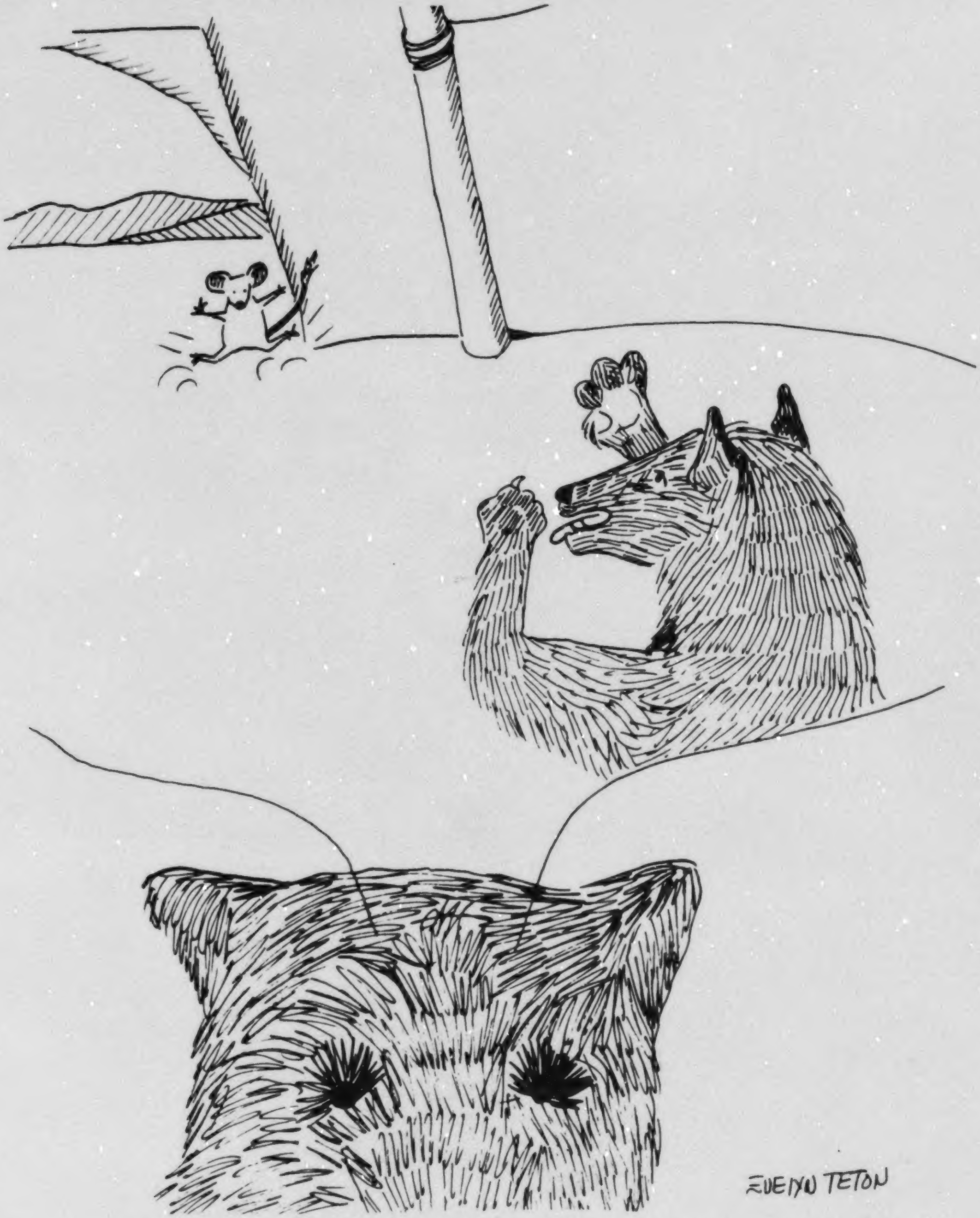
The leaders decided to have a meeting and vote on the length of the cold months. The meeting would be held in the largest tepee.


EVELYN TETON

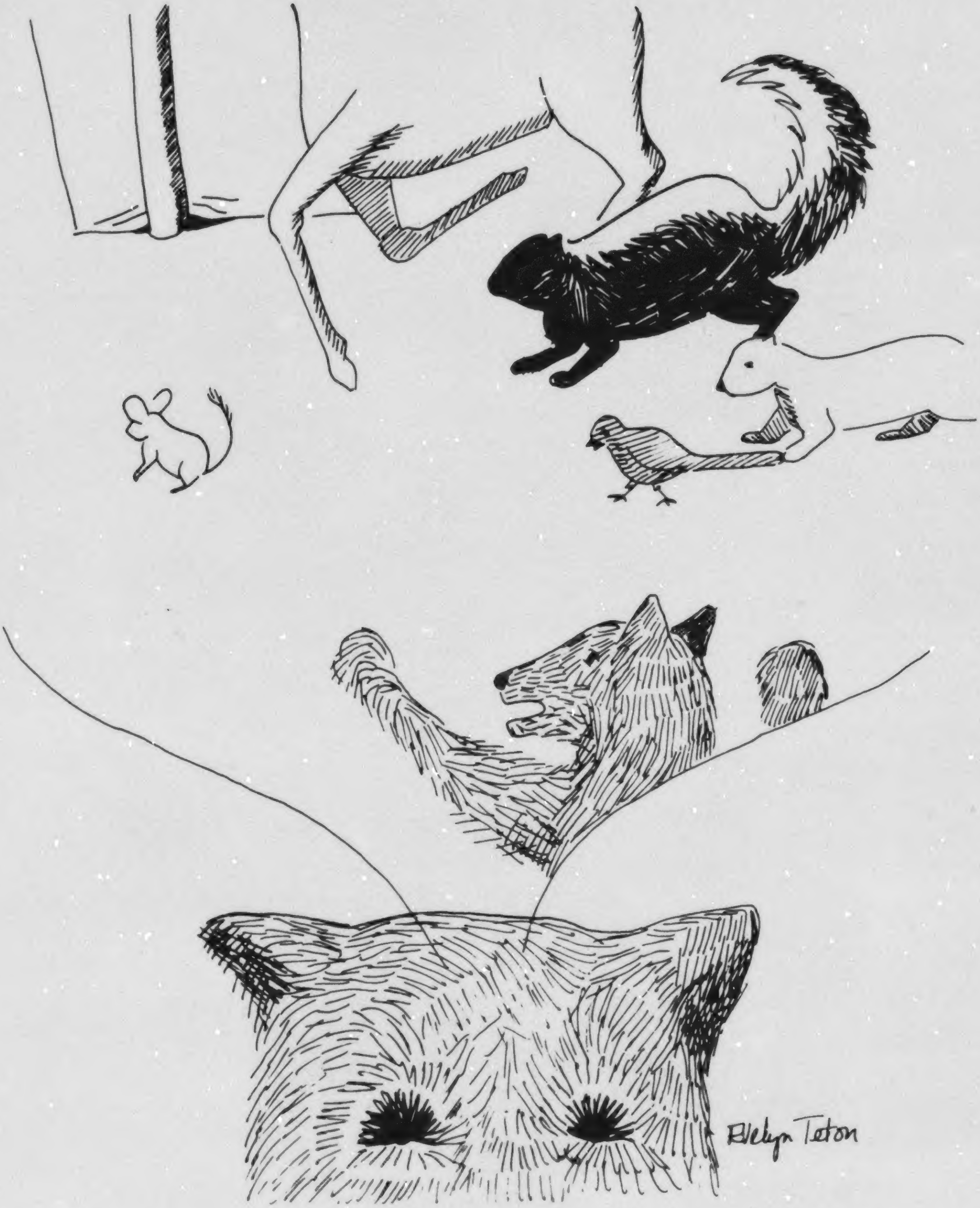
All the leaders, except Coyote, agreed winter should last three months.



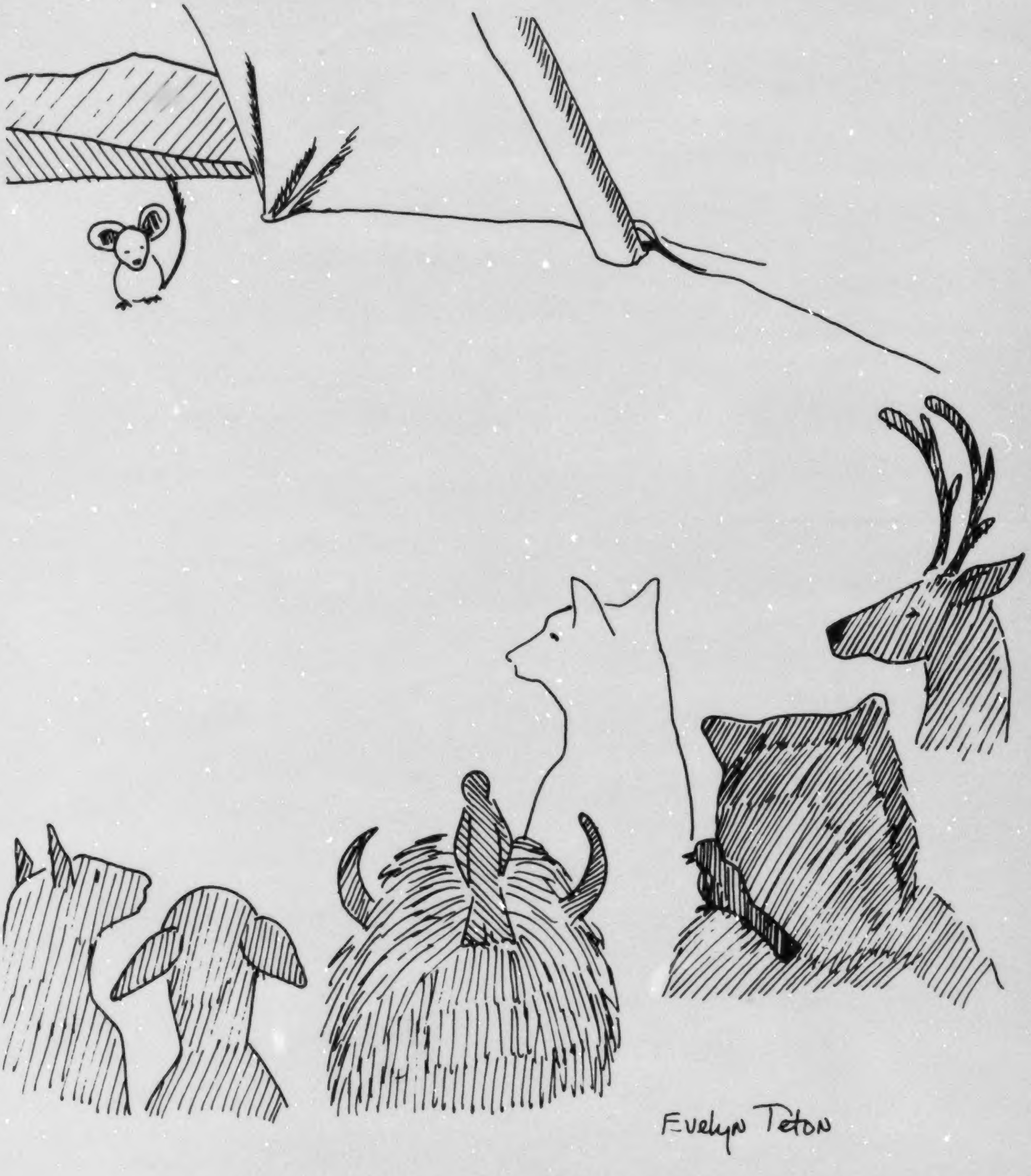
This worried the leaders because they thought Coyote's vote would make winter last longer. They tried desperately to think of a way to block Coyote's vote. One of the elders said, "My brother Woe-bee-bah-noh-ch (Jumping Mouse) can block Coyote's vote."



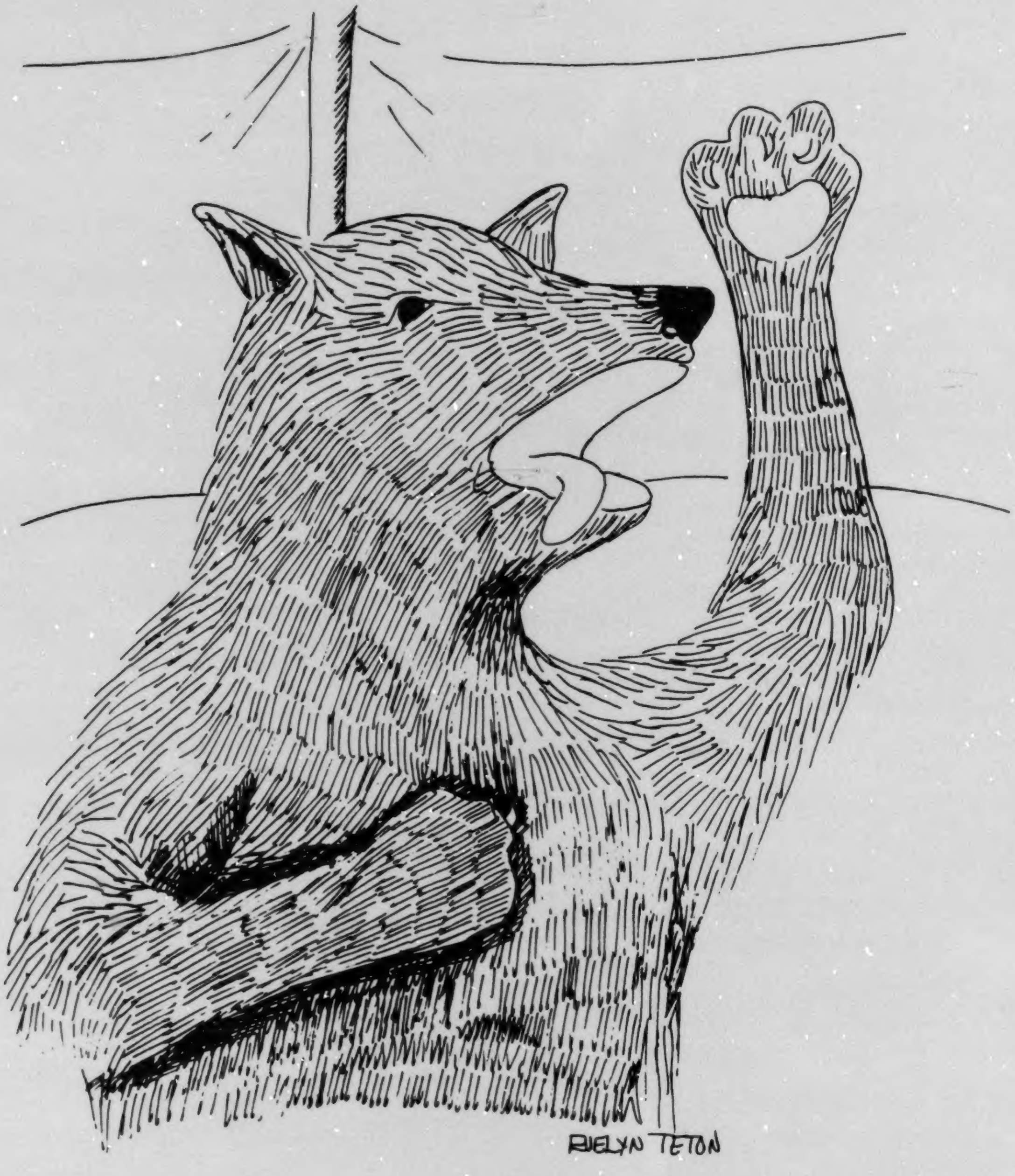
A plan was formed. Jumping mouse was to sit next to the doorway. As soon as Coyote started counting the spring months, Jumping Mouse was to Jump up and say, "We only want three months of winter."



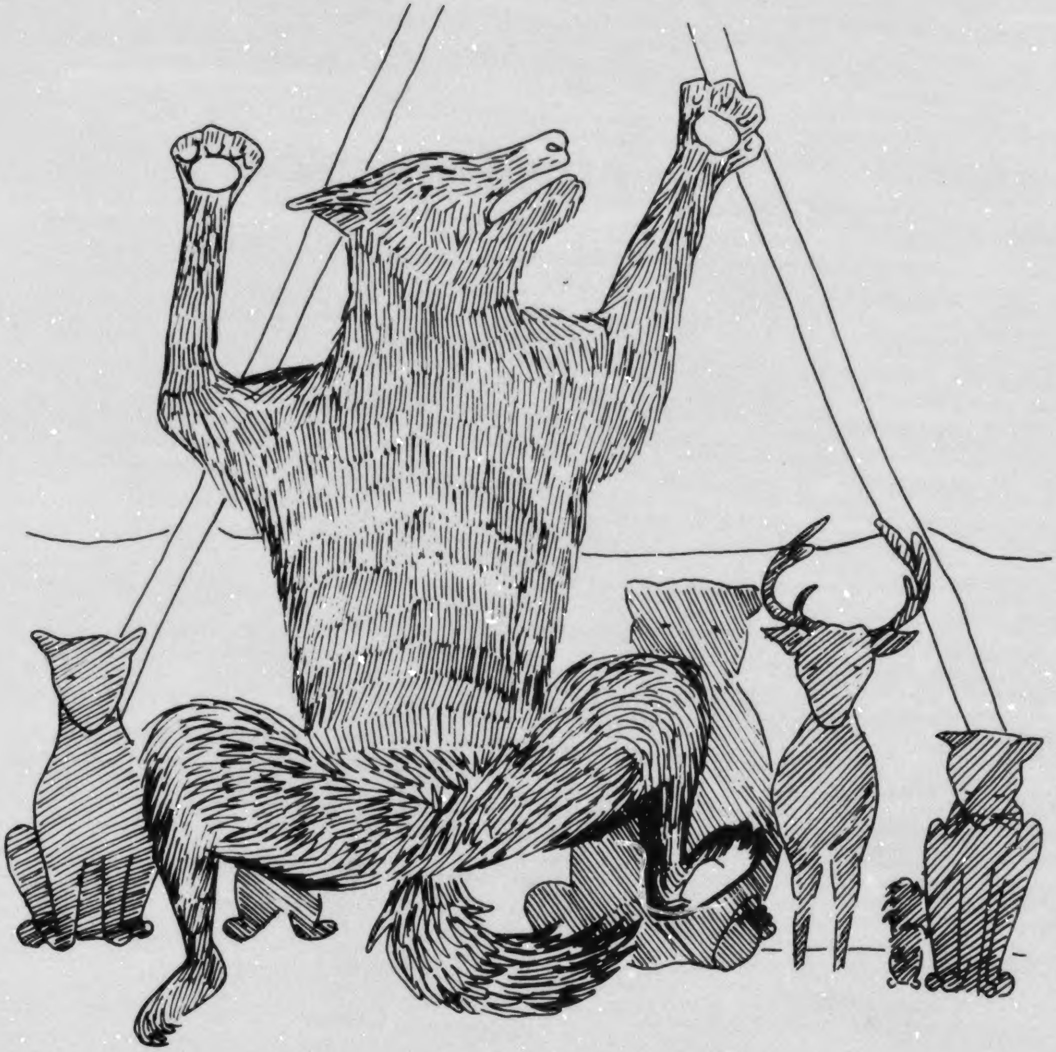
Then Jumping Mouse was to walk out and everyone was to follow him. This was the only way they knew to outsmart tricky old Coyote.


Evelyn Teton

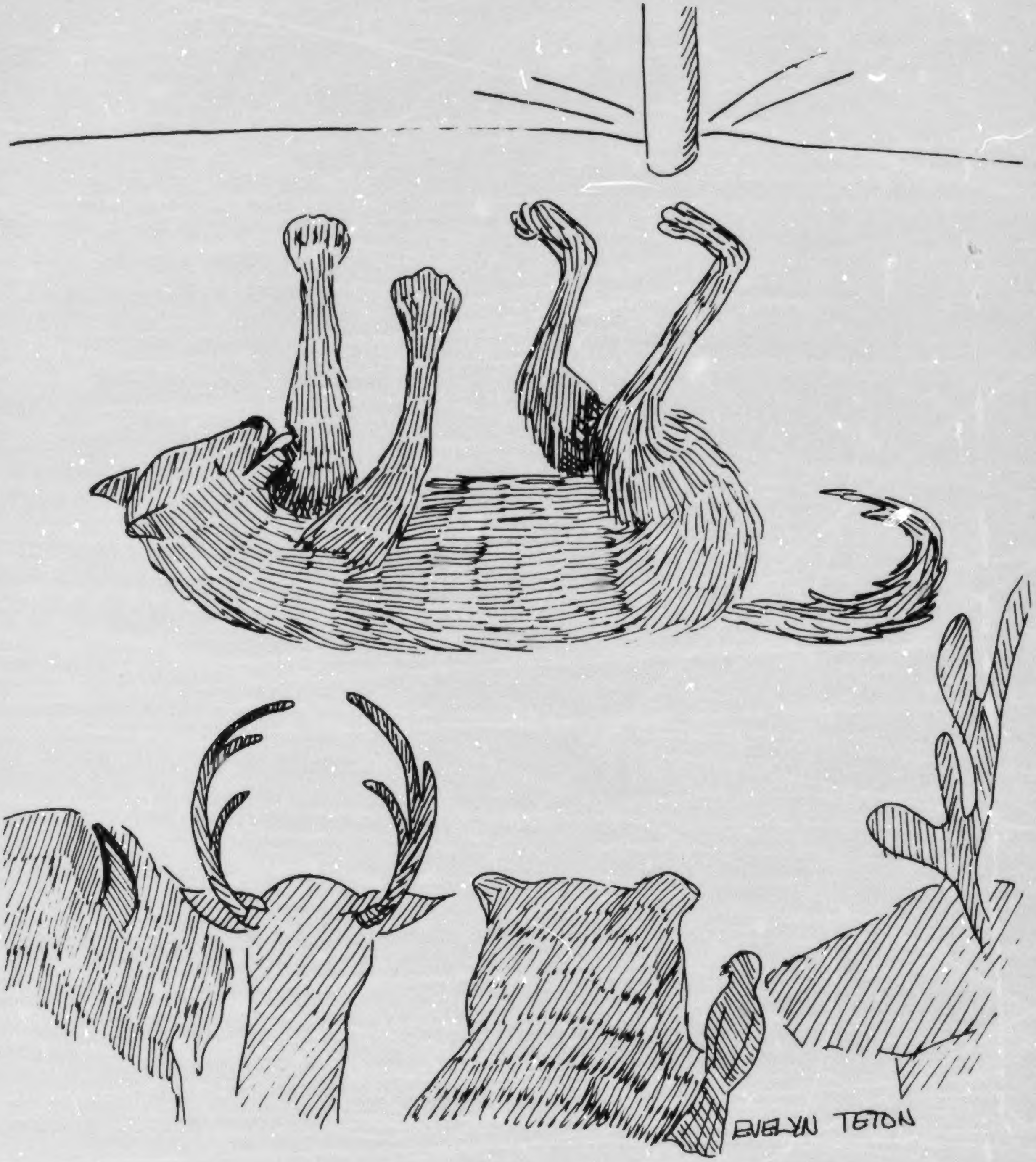
The meeting went just as expected. Coyote sat in the center of the tepee and Jumping Mouse sat by the door.



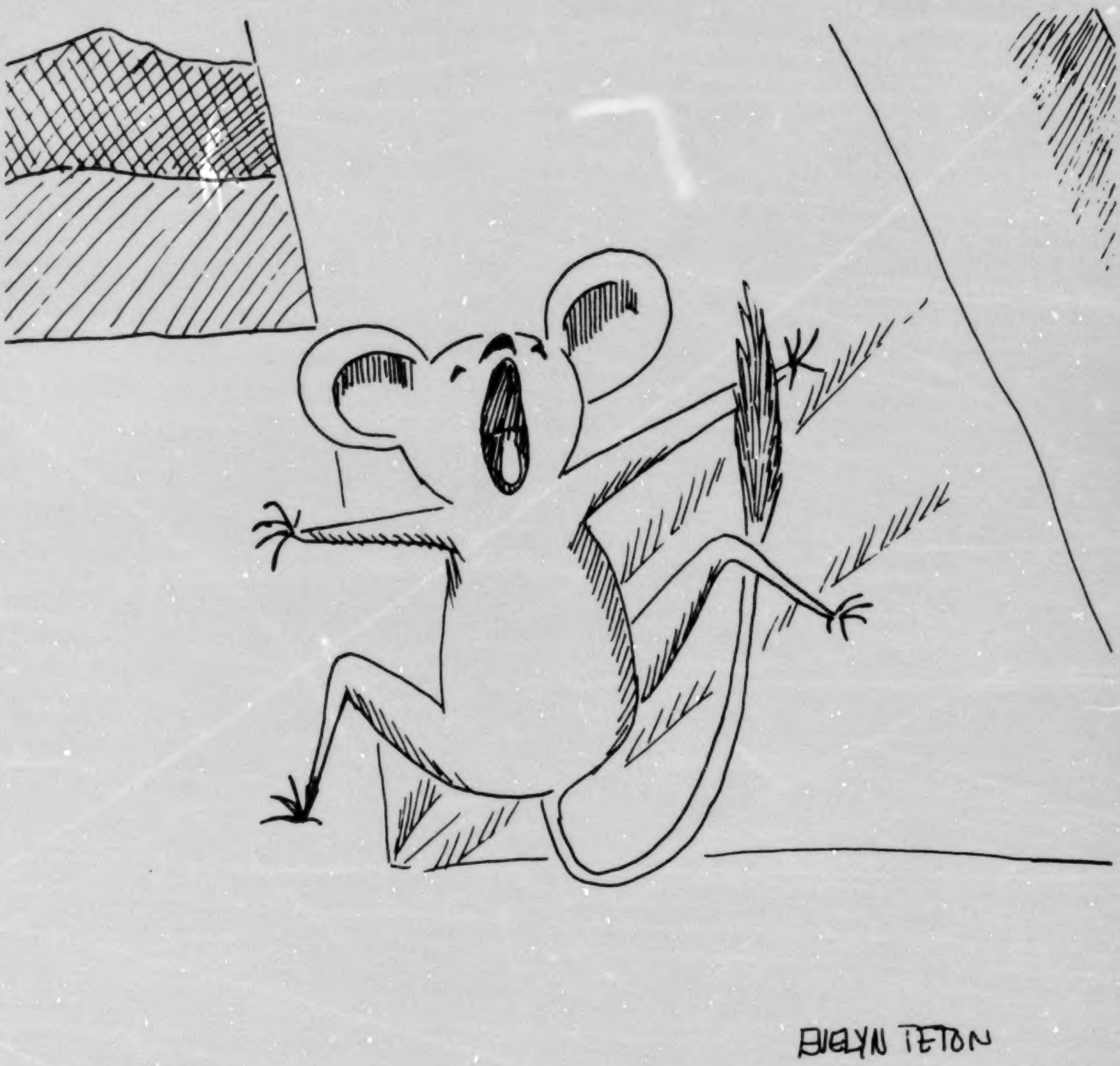
One of the leaders started naming the months in Indian, starting with fall (November). Coyote couldn't sit it still any longer. He yelled out in a real loud, excited voice, "Wait a minute. Let me count out the months."


EVELYN TETON

Coyote immediately held up his hands and starting counting on his fingers.


EVELYN TETON

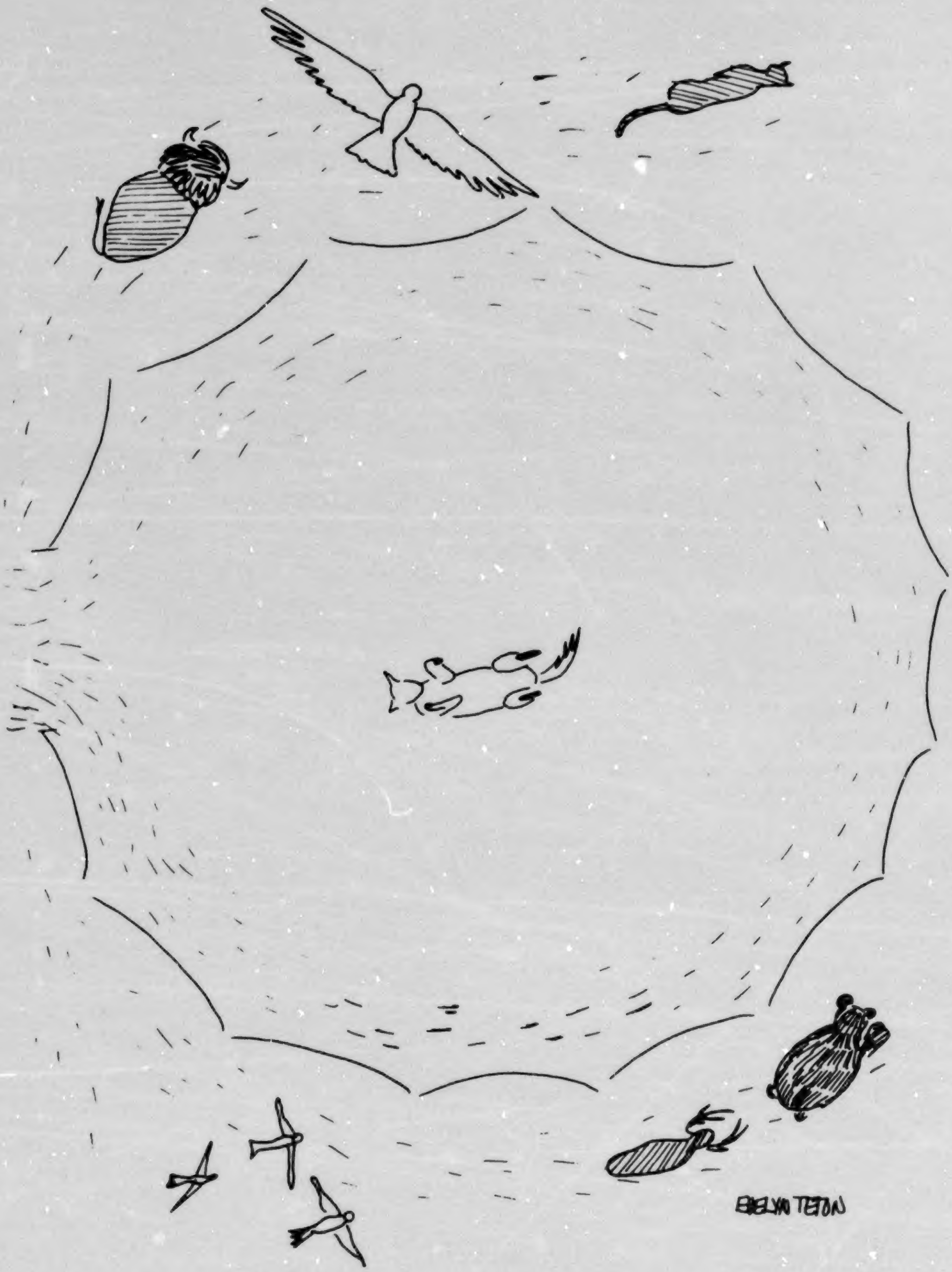
When he ran out of fingers he laid down, sticking his feet in the air, so he could count on his toes.



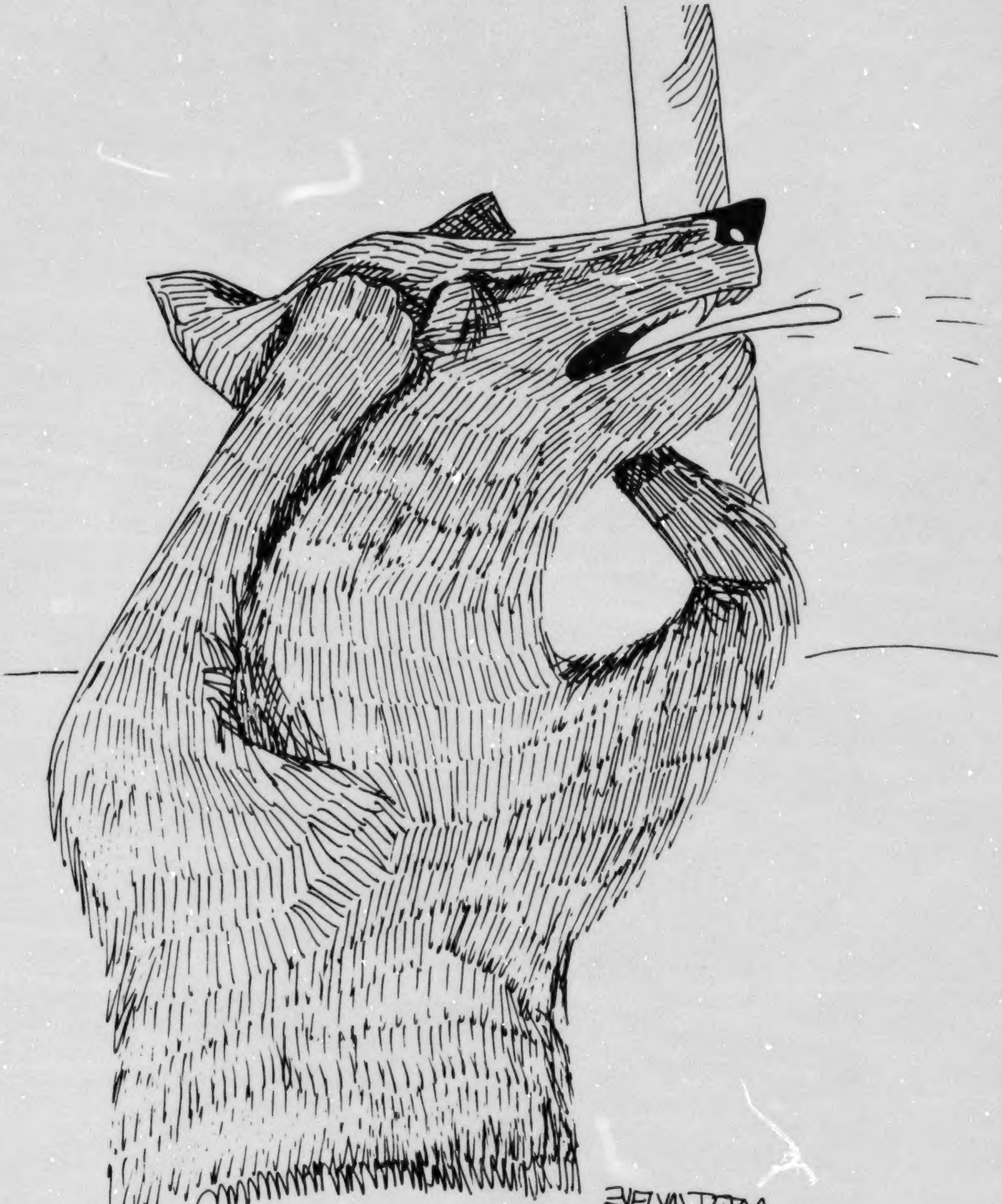
When Coyote got to spring, the signal word, Jumping Mouse jumped up.

Jumping Mouse hollered out, "That's it! That's it! We will have three months of winter."

After saying that Jumping Mouse walked out of the tepee just as planned and the others followed him.

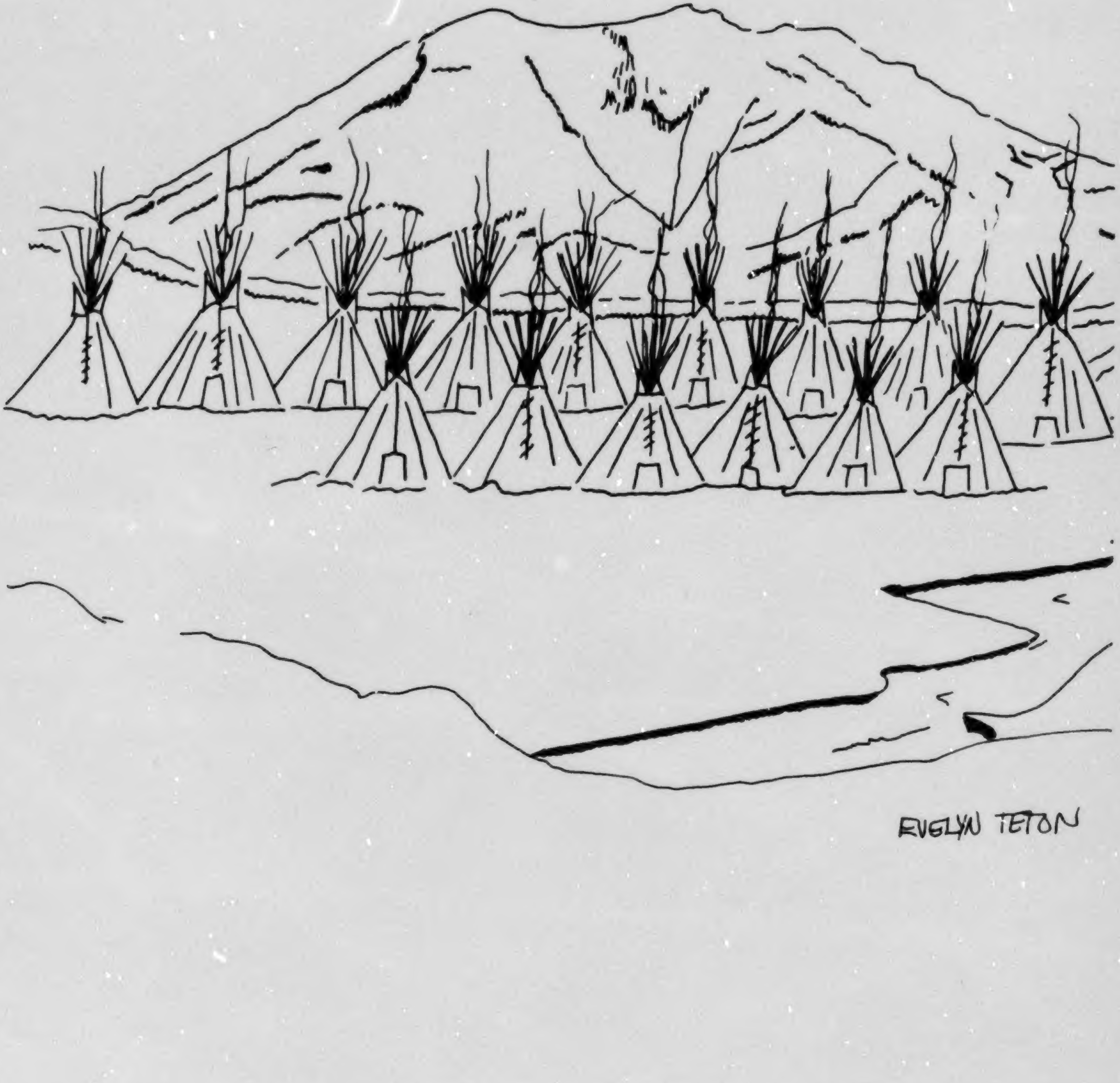

EVELYN TETON

This left poor old Coyote on his back with all fours in the air, right in the middle of that huge tepee.



EVELYN TETON

He was so surprised all he could do was sputter.


EVELYN TETON

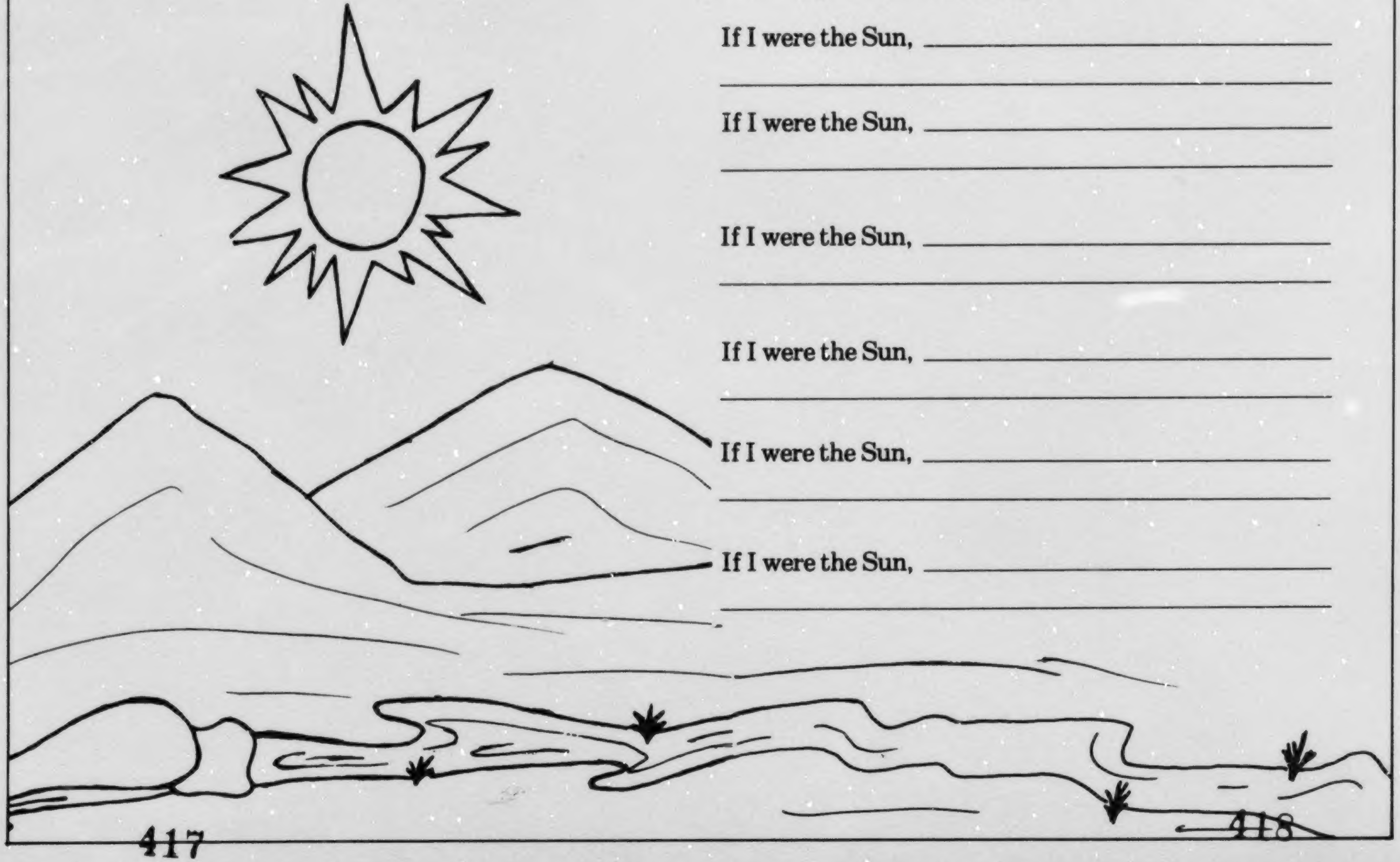
That is how people won the vote to have only three months of cold winter.

MAXINE EDMO

EVELYN A. TETON EVENING

Echos of Time

AIM ➤ **To appreciate the importance of the sun and its affect on the earth**



Imagine that you are the Sun during a specific season. If you were the Sun, what would you see, hear, feel, smell, touch or think about? Can you finish this poem? Use a separate sheet of paper.

If I were the Sun, ______________________________
____

If I were the Sun, ______________________________
____

If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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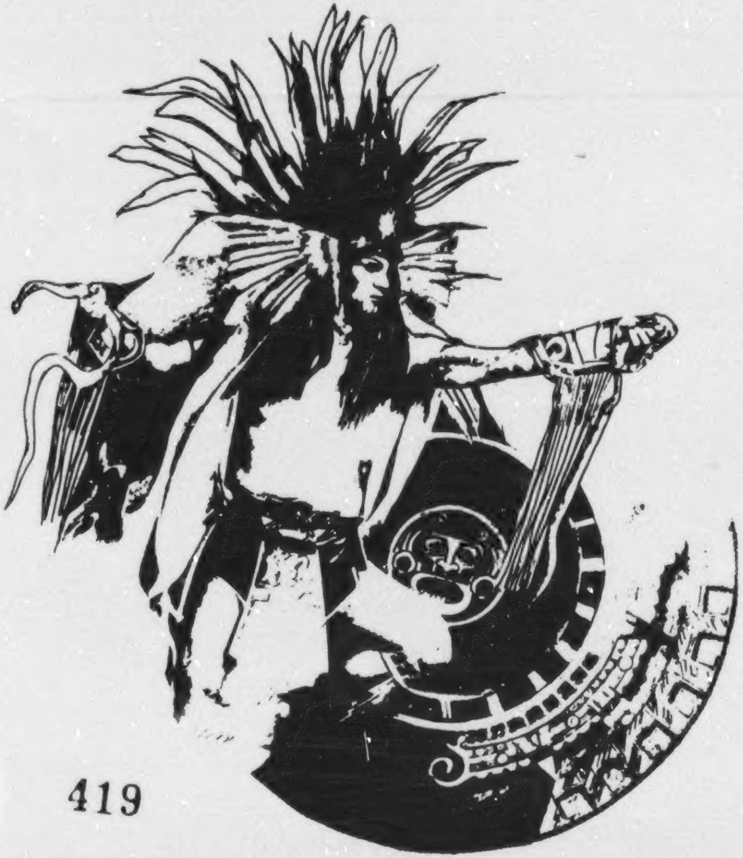
Reaching For the Sky

The Sun and the seasonal changes have always been very important to Indian people dating back to the time of the great civilizations of the Aztecs, the Mayans and the Incas.



The Aztec Sun Calendar Wheel translated the movements of the sun, moon and Venus into mathematical cycles.

North American Indians based their monthly "calendars" on the changes in the moon. Each new moon was described by what was happening during that time of year, (green corn moon, root gathering moon, big snow moon, etc.).

Naming the Months

In your Four Winds family groups decide on your own names for each of the twelve months of the year. Fit the month names to what you see happening during that time of year.

- Compare your month names with those of the other Four Winds groups.
- In the council lodge vote on the twelve best month names and have each group construct and illustrate a calendar for three of the chosen months.

Coyote

Stories

The Indian Reading Series

Level V Book 12

JUL 1985
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THE INDIAN READING SERIES
Stories and legends of the Northwest

Coyote Arranges the Seasons
Level V Book 12

By members of the Klamath, Modoc and Paiute committee

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Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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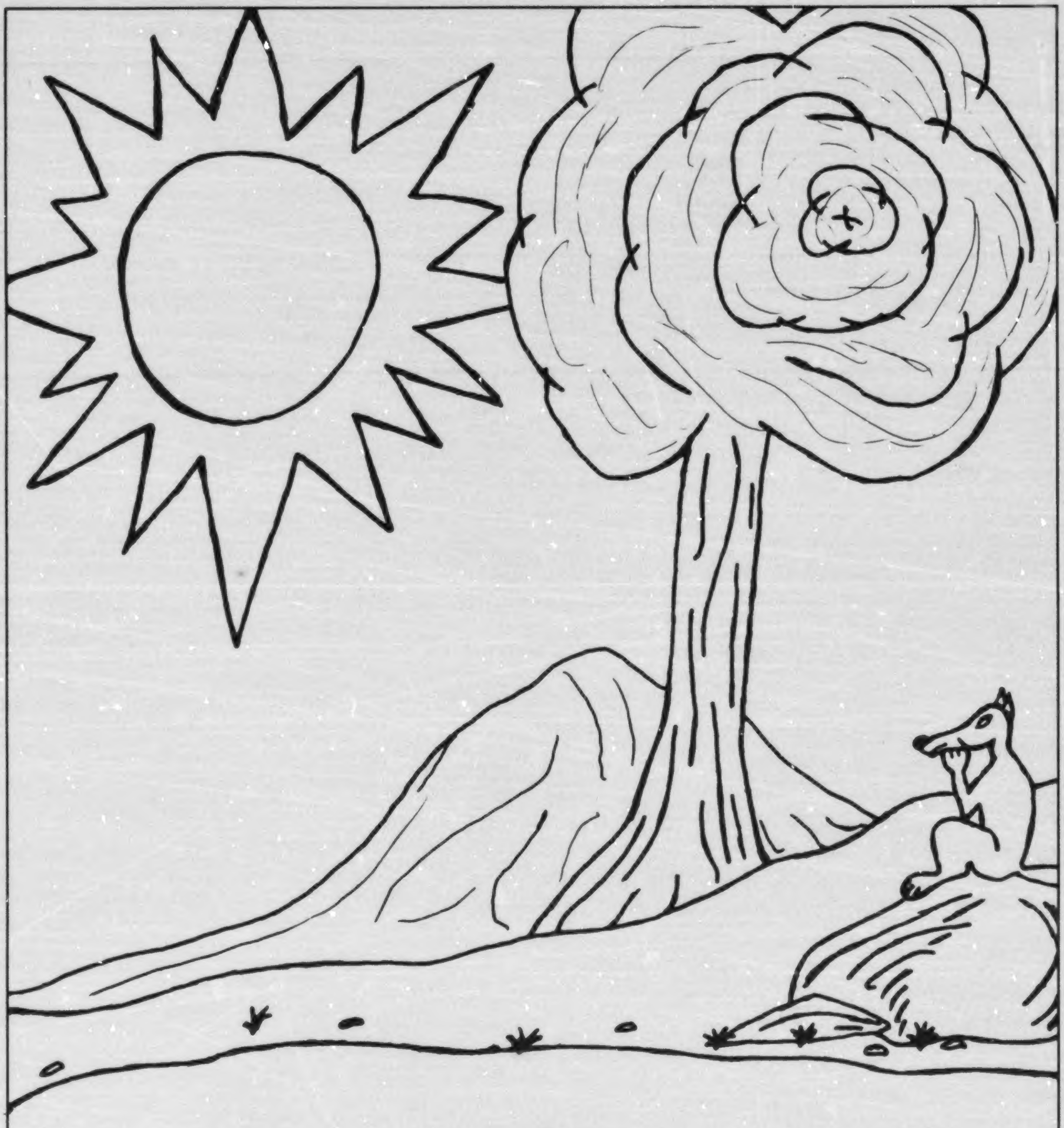
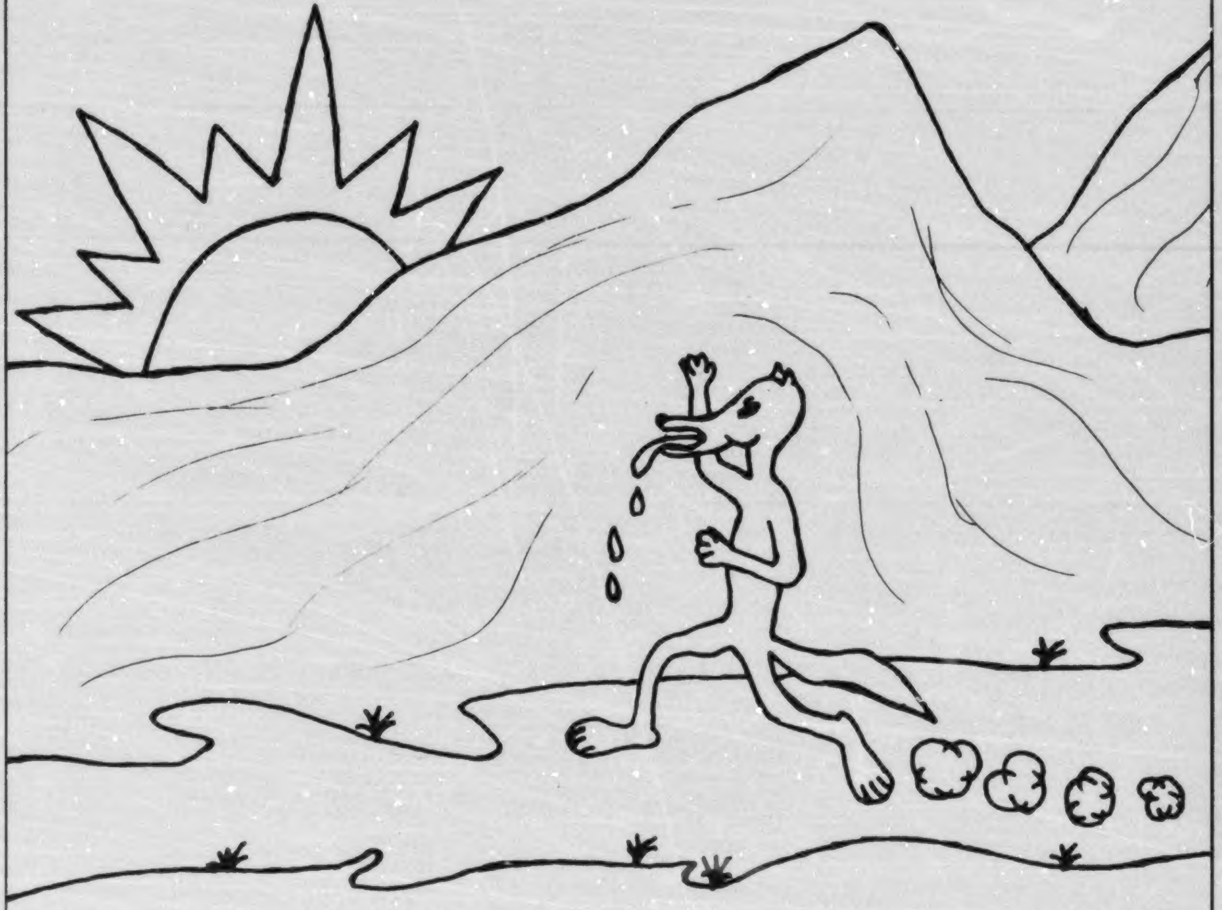
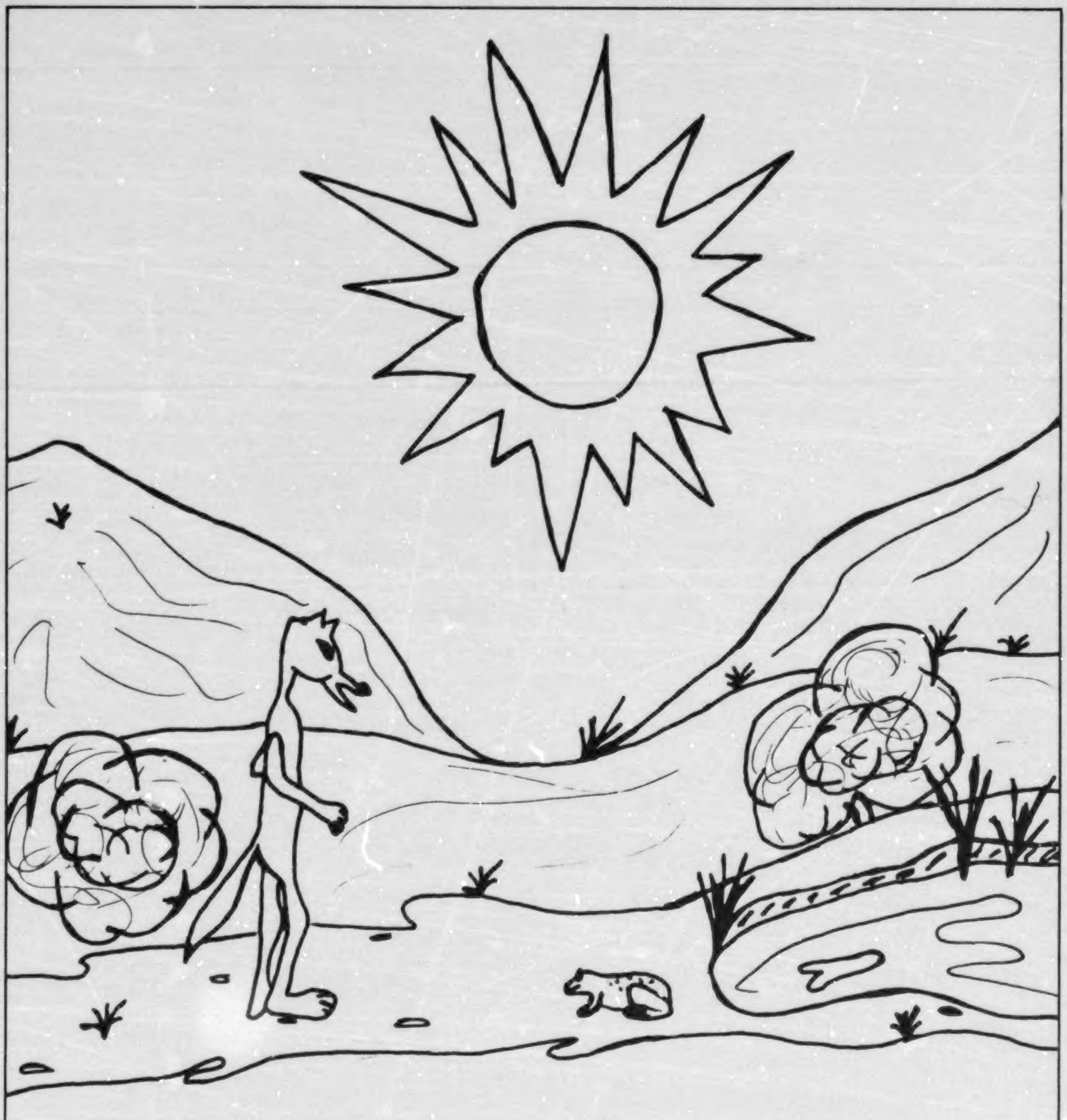


In early times the sun was hot. Often it scorched the earth and people were uncomfortable. "I could be a better sun." Coyote thought to himself. "I will take the sun's place."

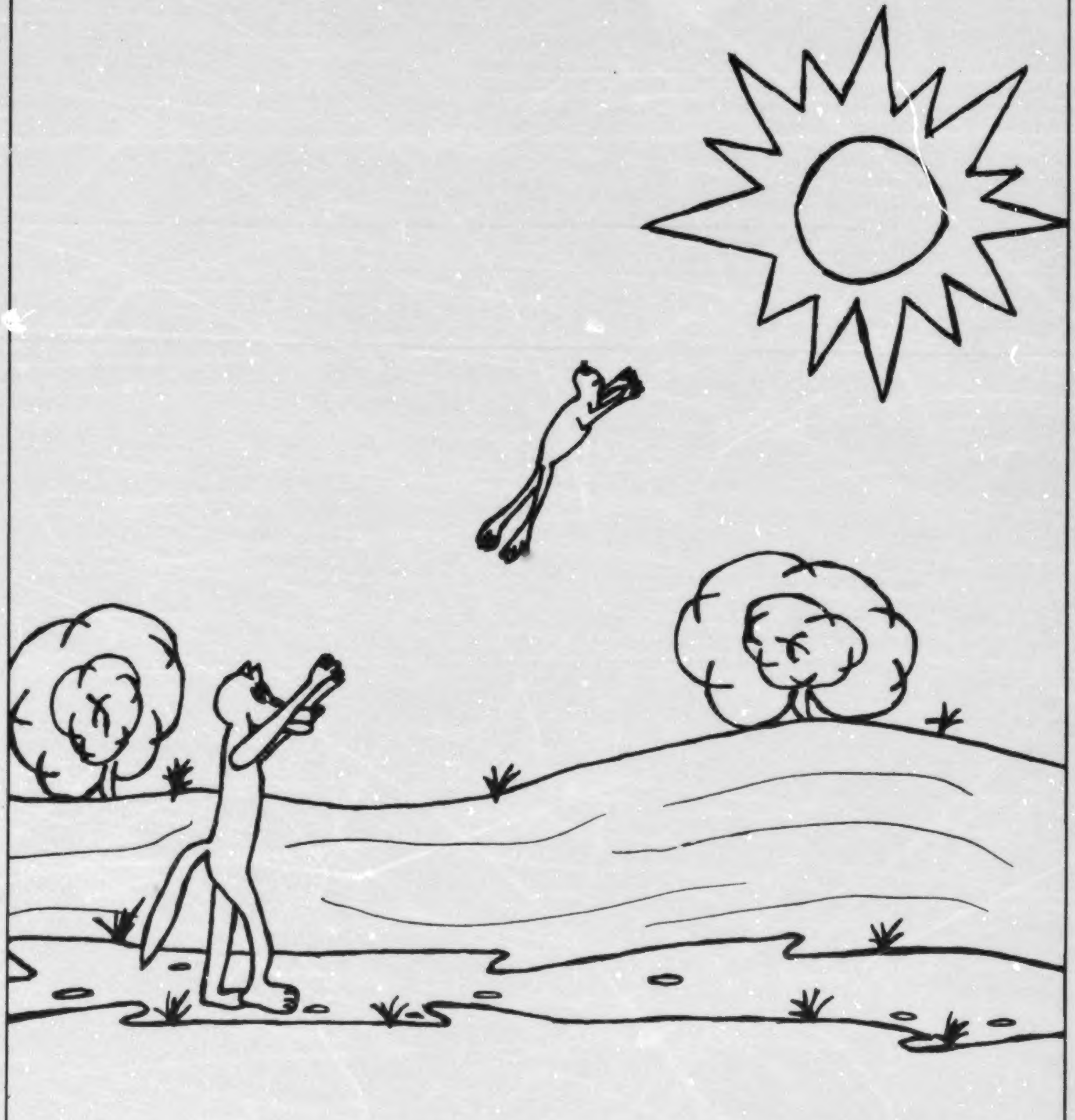


So Coyote tried to catch the sun. He traveled west to seize it but when he got there, the sun dropped out of sight. Coyote traveled east to meet the sun but when he got there, it was high over his head. He made a boat and traveled east by water but when he got there, the sun was in the middle of the sky.

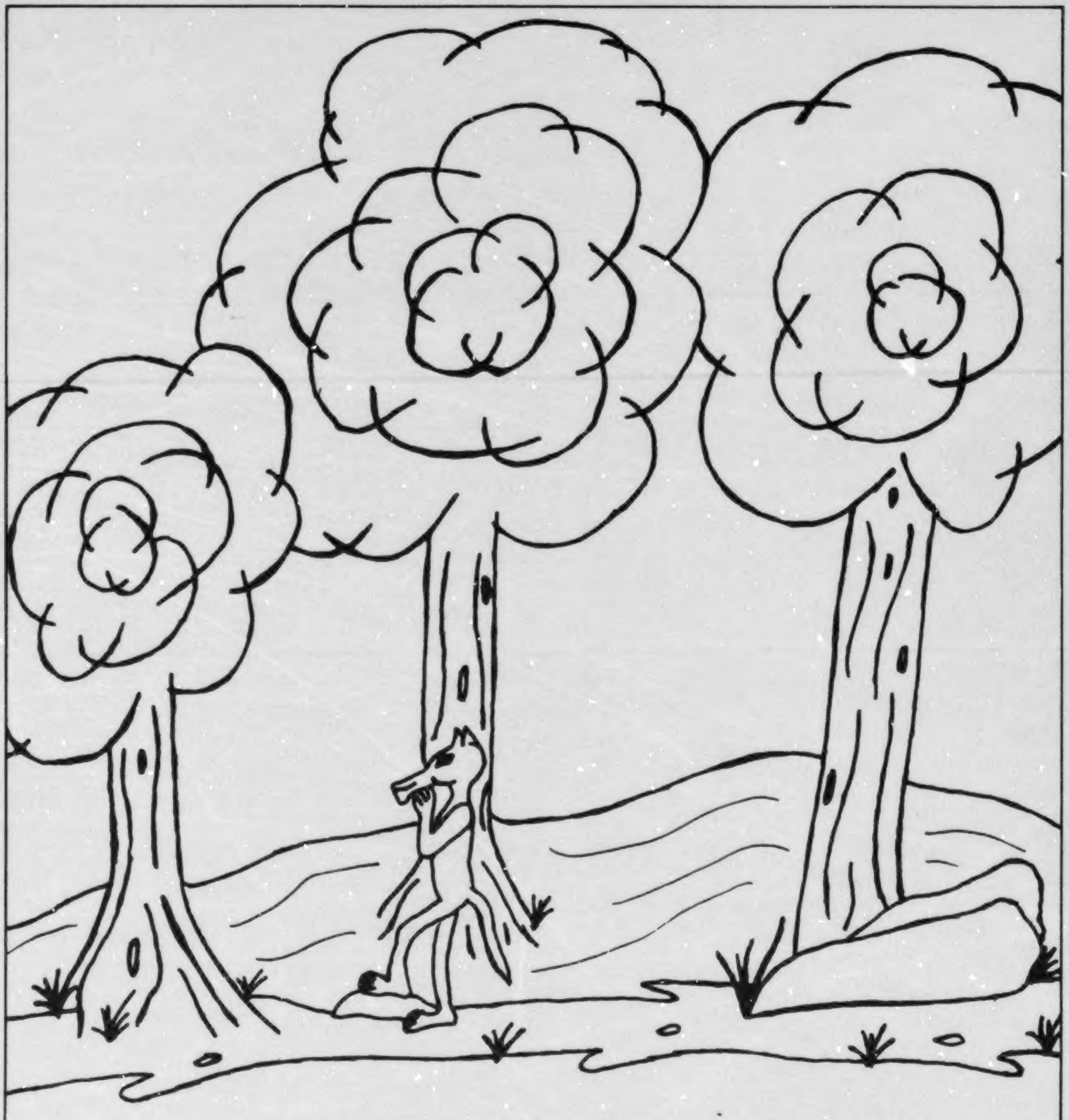


At last, Coyote went to Frog with his problem. "Help me get hold of the sun," Coyote said.

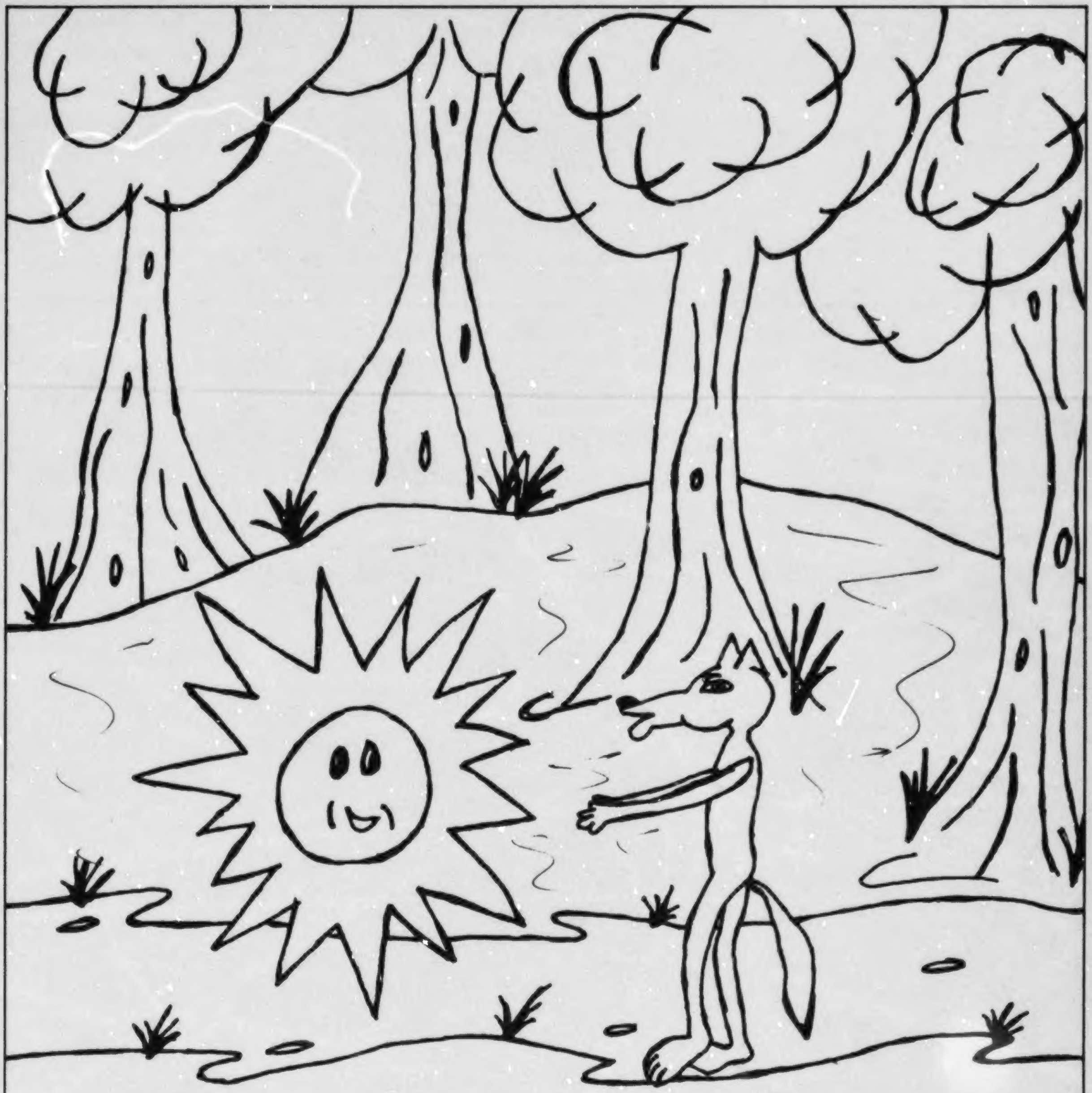
Frog said, " You throw me against the sun, I'll grab it with my hands and bring it down to earth."



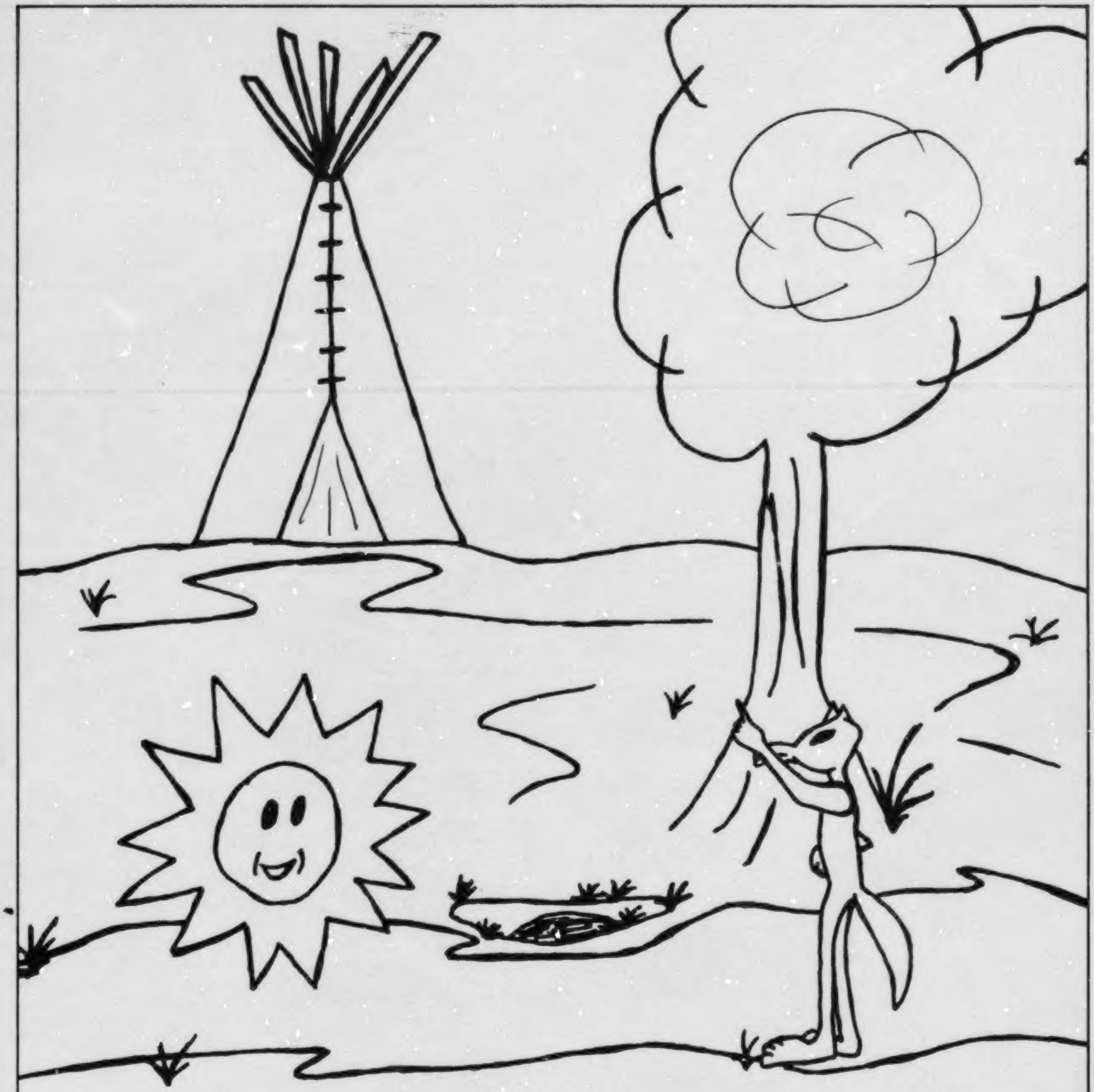
Coyote took hold of Frog and threw him with all his might at the sun. Frog began his journey to try and seize the sun to pull it down to earth.



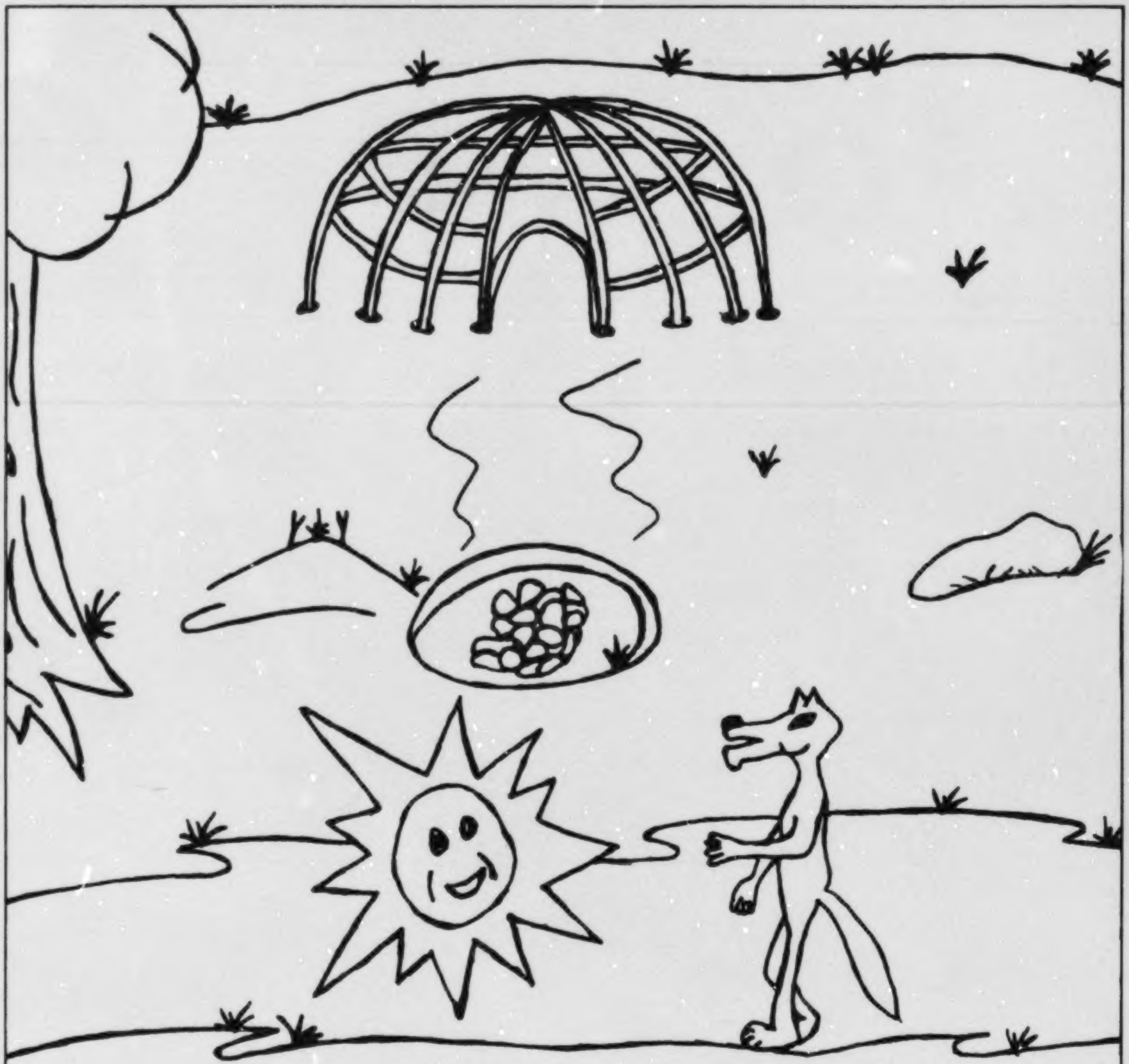
While Frog was on his journey to the sky, Coyote planned what he would say upon Frog's return. Coyote used his special powers and made some places to show the sun. When Frog came back Coyote welcomed the sun warmly.



"I am very glad to see you and talk with you," Coyote said. "Your father and my father once camped near here. Would you like to see the place where they camped?"

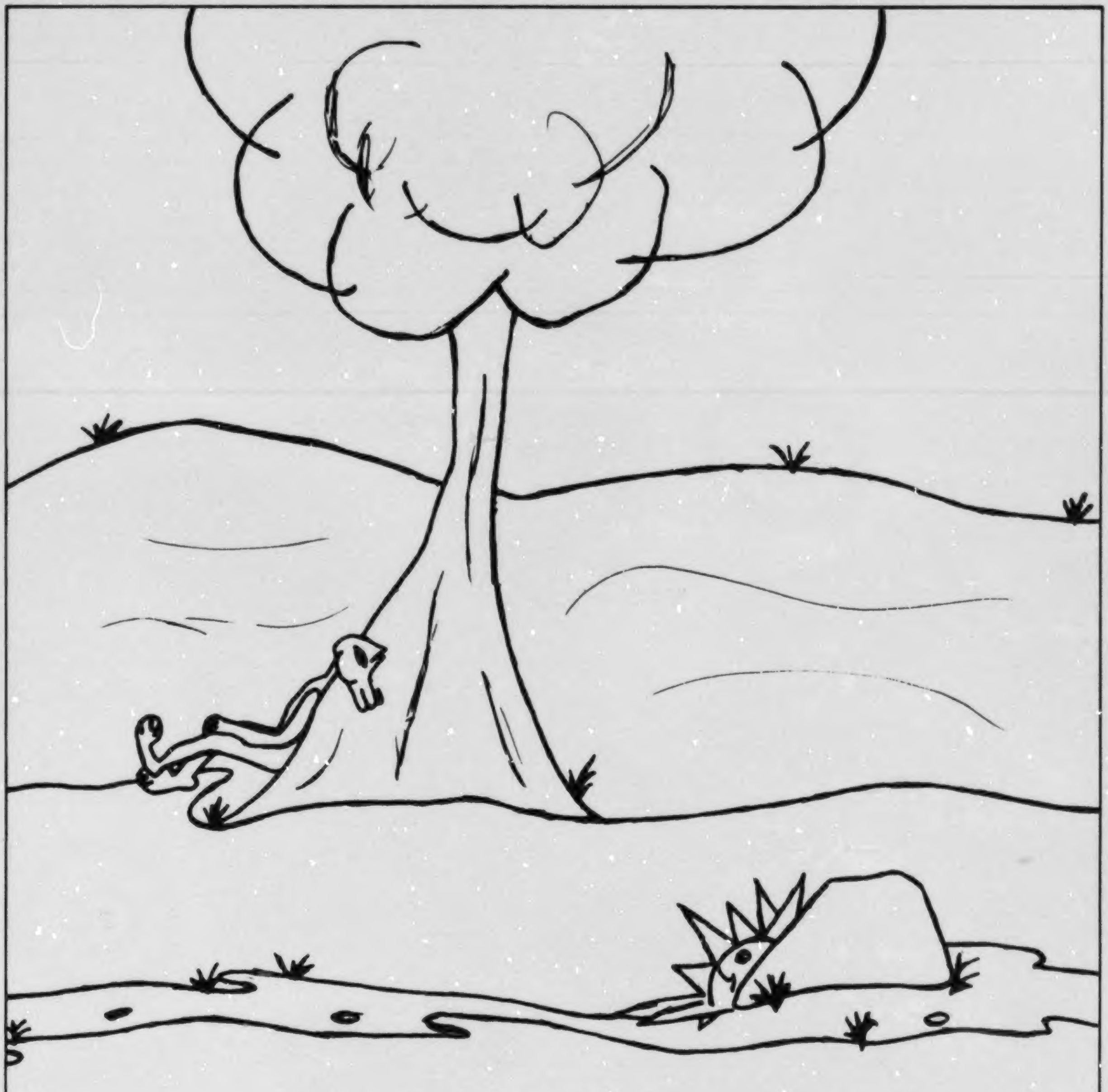


Coyote led the sun to a good camping place, scraped off the earth and showed the sun the ashes of an old campfire. He pointed to five old tepee poles. "Our fathers lived in this tepee," said Coyote.

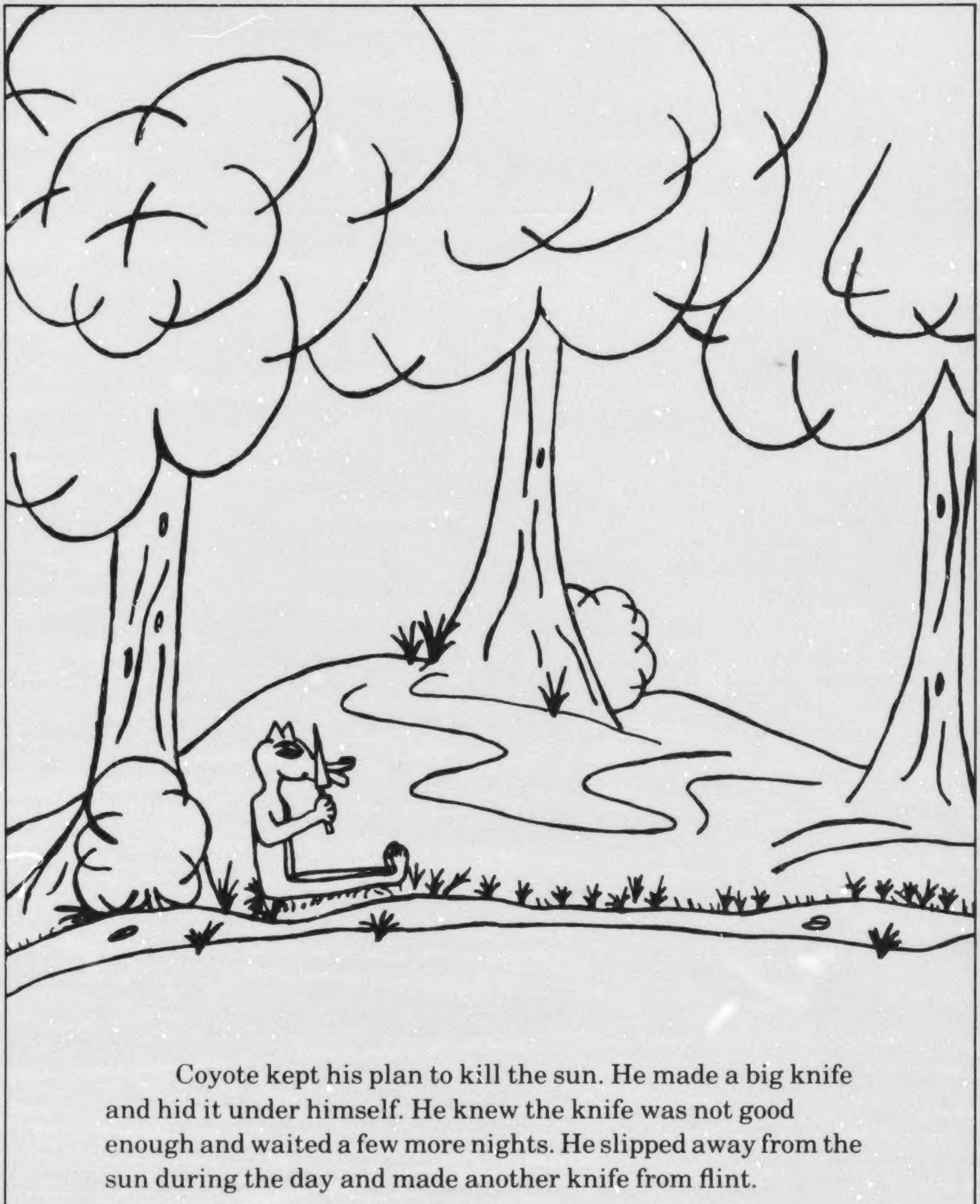


Coyote led the sun to the remains of a sweatlodge on the river bank. The framework of willows was still standing. The rocks which had been heated for the sweat baths were also there.

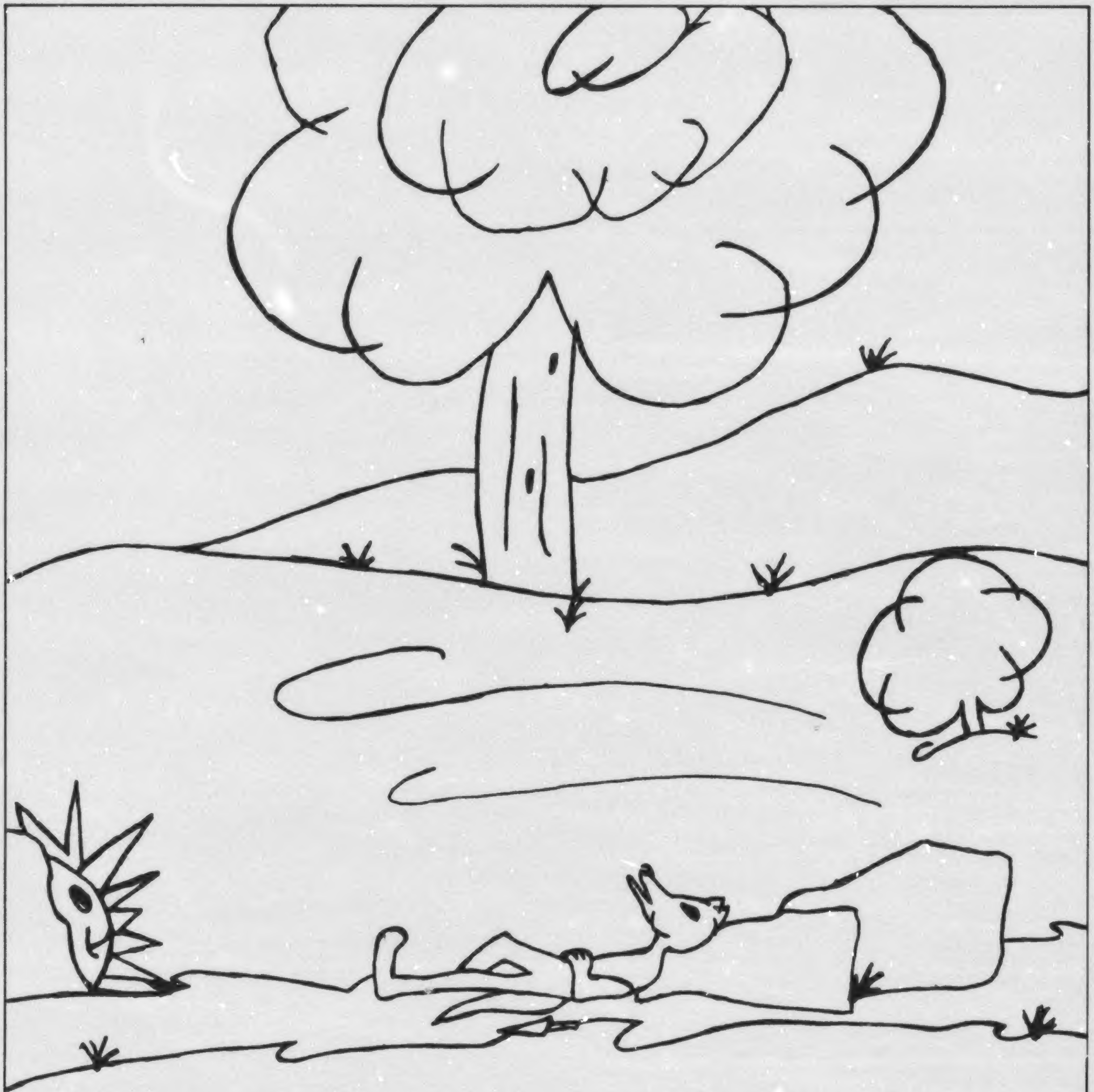
The sun was convinced their fathers had been friends and he was willing to be Coyote's friend. The sun decided it was all right to camp with Coyote.



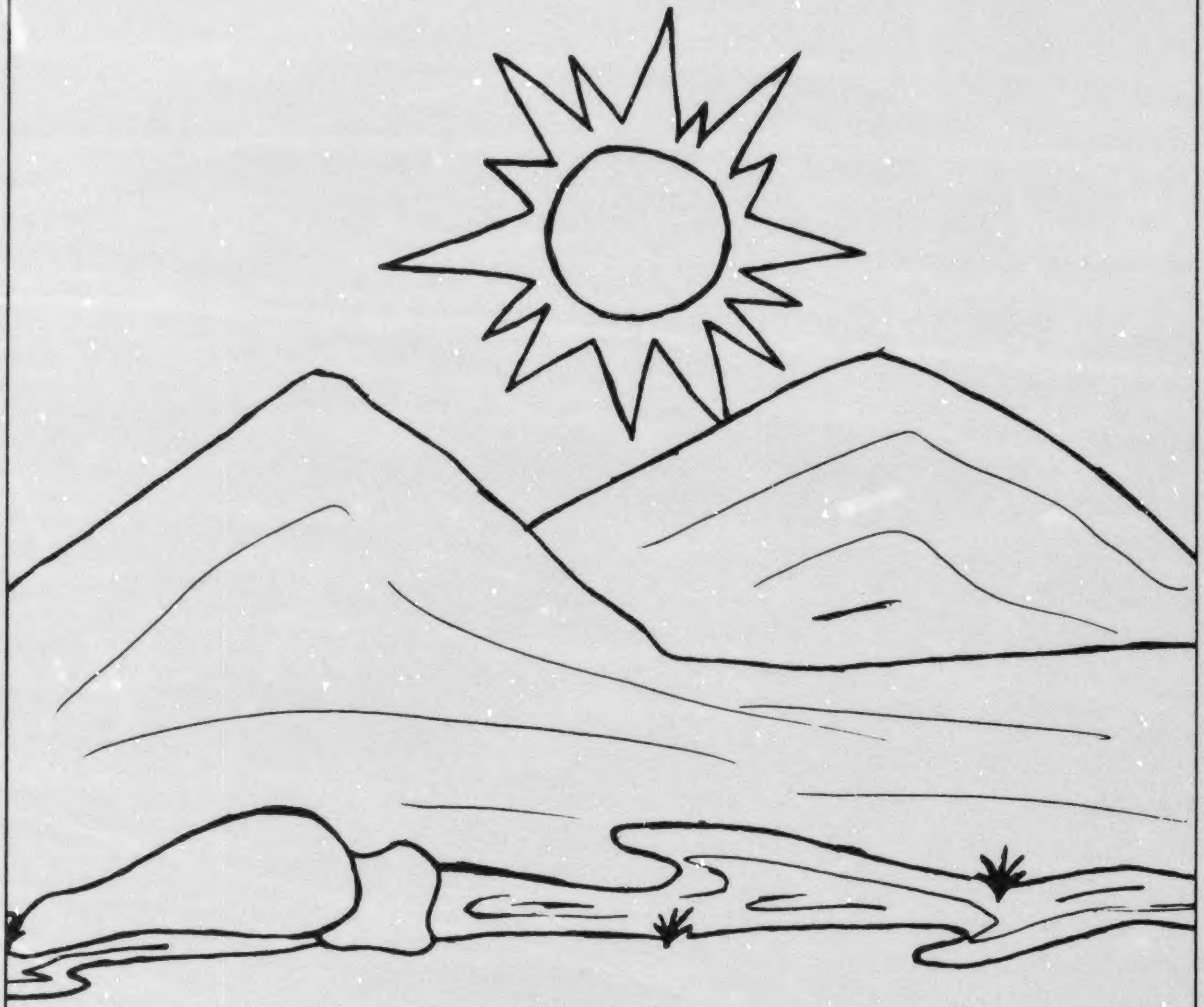
Coyote, however, planned to kill the sun as soon as he was asleep. Occasionally Coyote would look over at his companion expecting to find him sleeping. But the sun was always awake. He always had his eyes wide open, just as in the daytime.



Coyote kept his plan to kill the sun. He made a big knife and hid it under himself. He knew the knife was not good enough and waited a few more nights. He slipped away from the sun during the day and made another knife from flint.

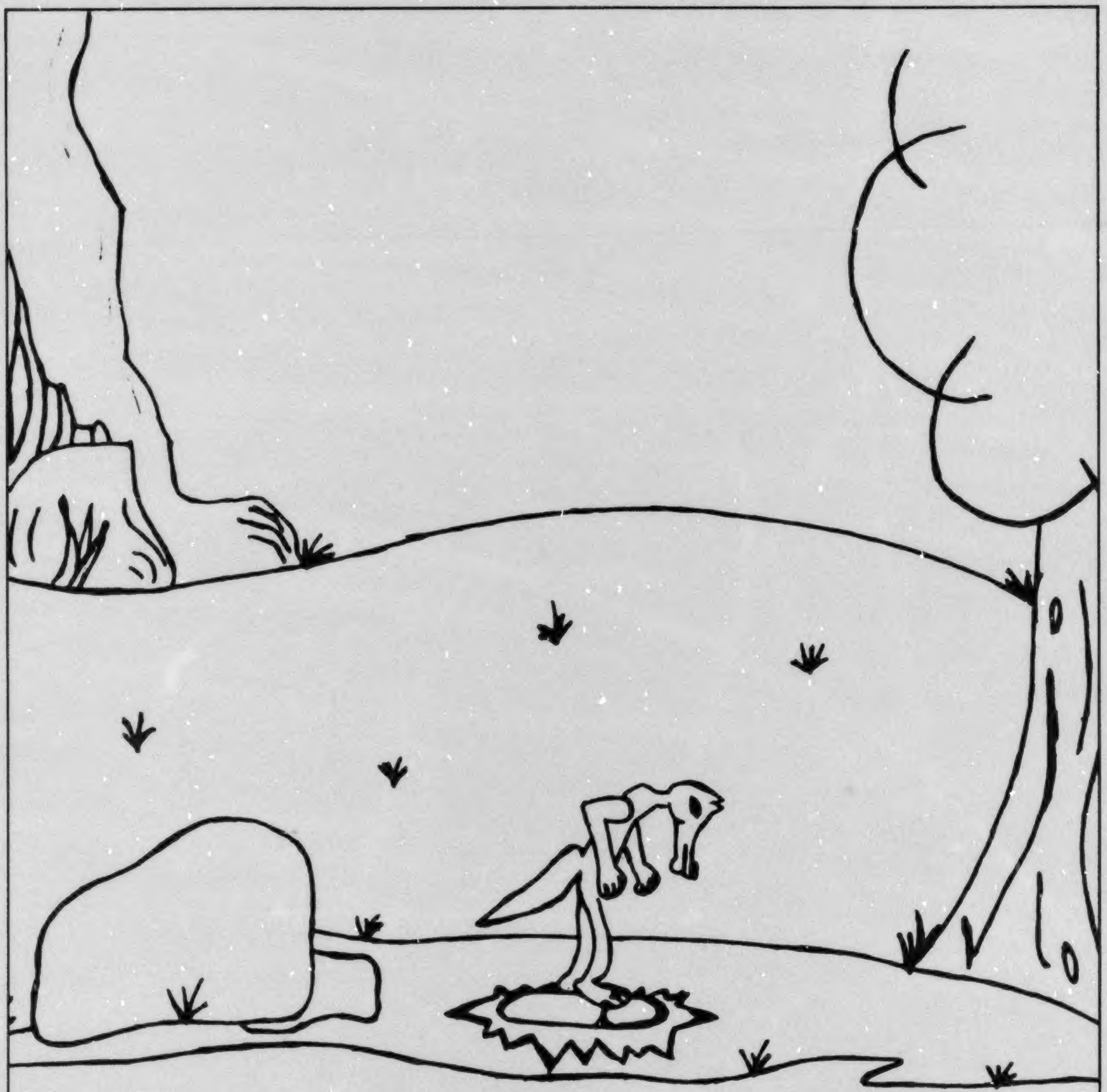


Each time the two lay down to sleep, Coyote kept watching for his chance. Sun would lay with his eyes open. Finally, one time the sun was looking in another direction, Coyote took his flint and cut off the sun's head.



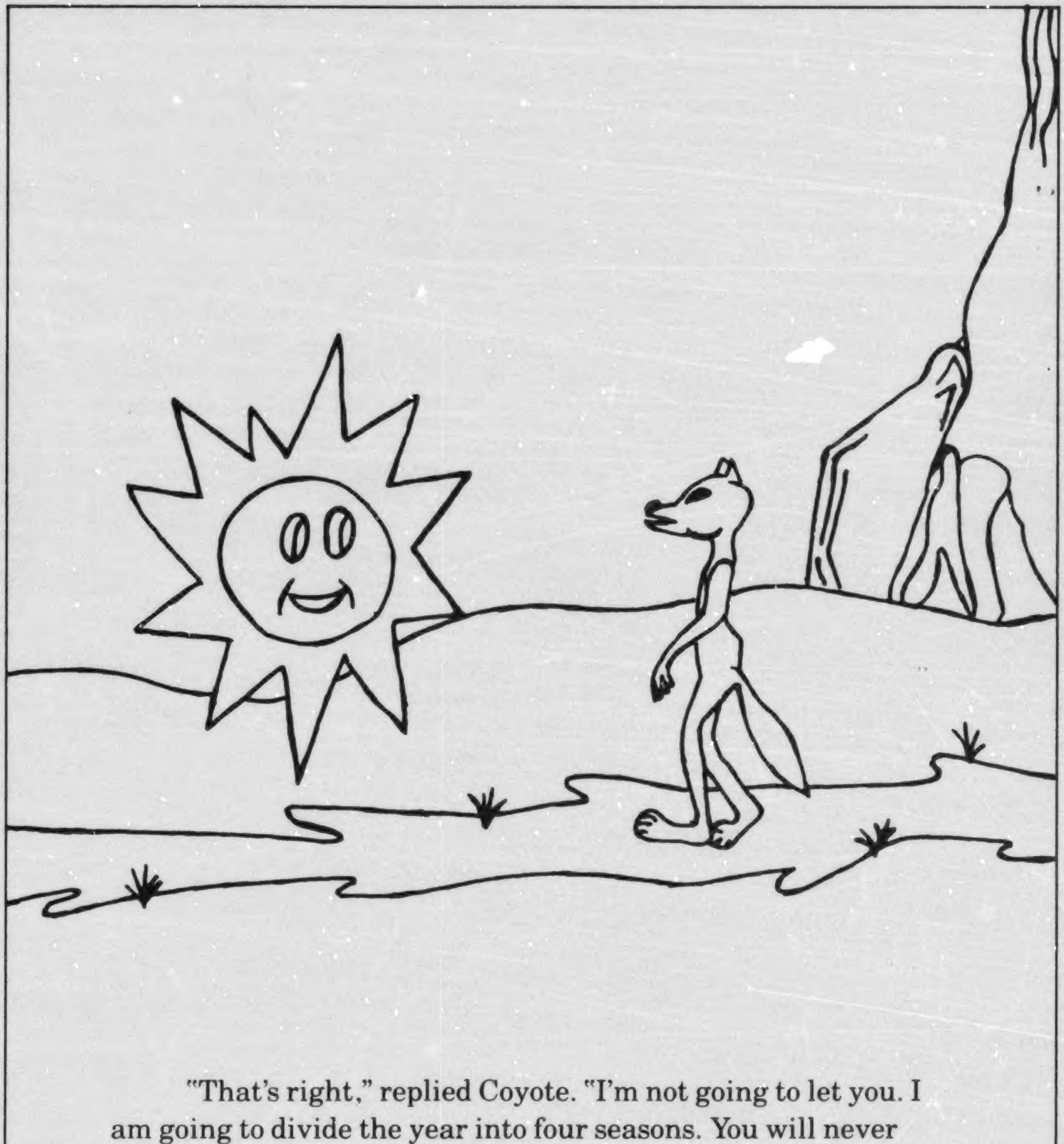
Coyote went up to the sky and became the sun. He found he did not like to spend all of his days traveling across the sky.

Coyote said, "I'll have to put the sun's head beside his body. I'll straddle him three times and he will come back to life."

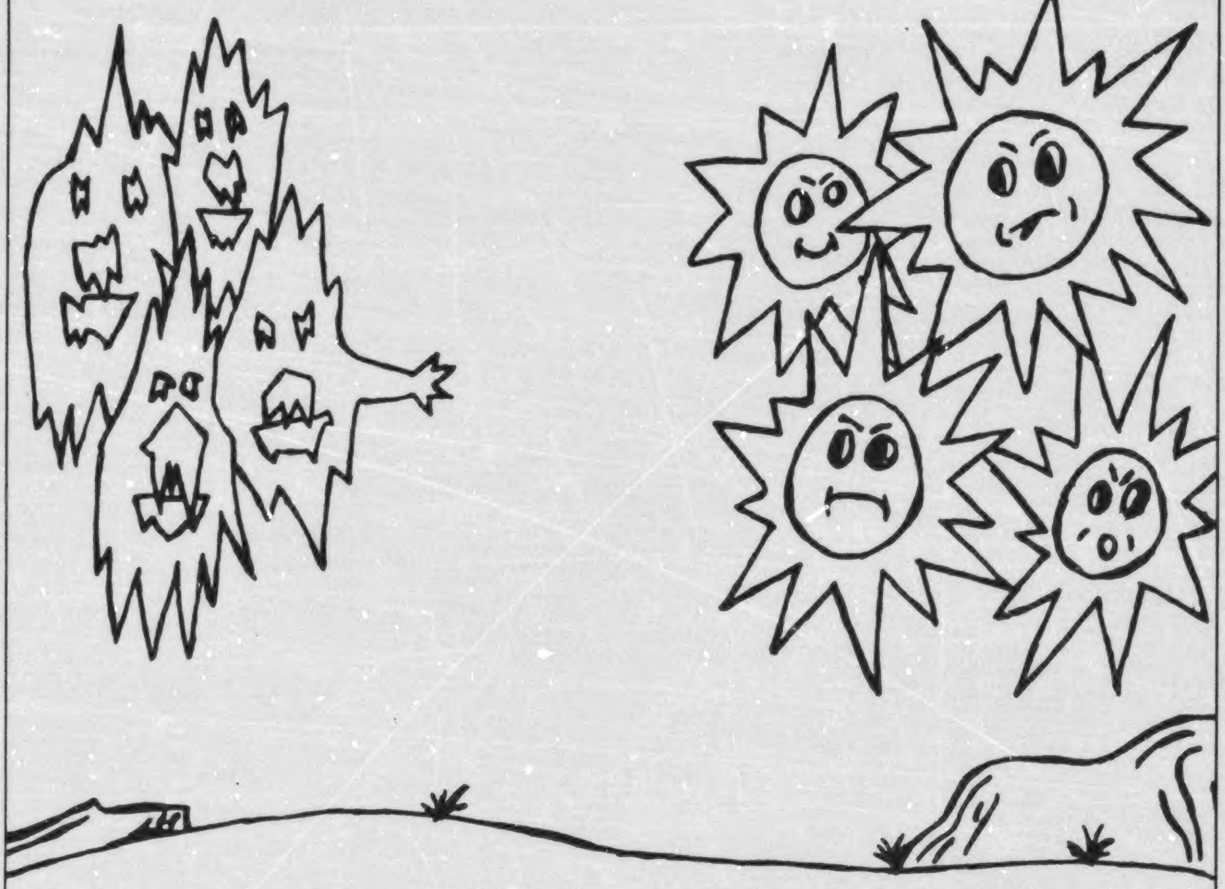


That's what Coyote did. After stepping three times across the body and head, they grew back together. The sun came to life. He yawned and stretched.

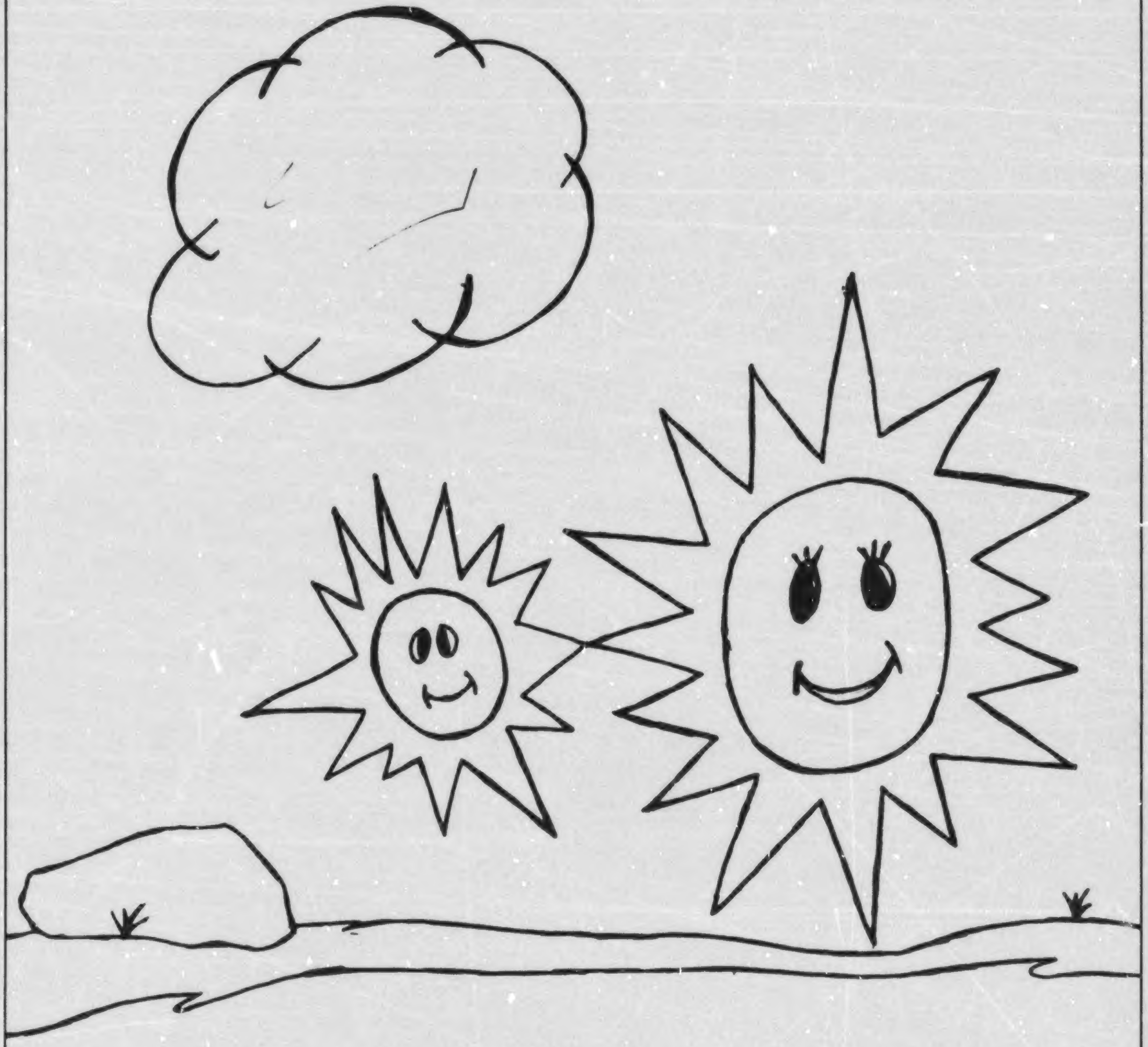
"Oh, I have enjoyed my rest," the sun said. "I'm not going to work so hard again."



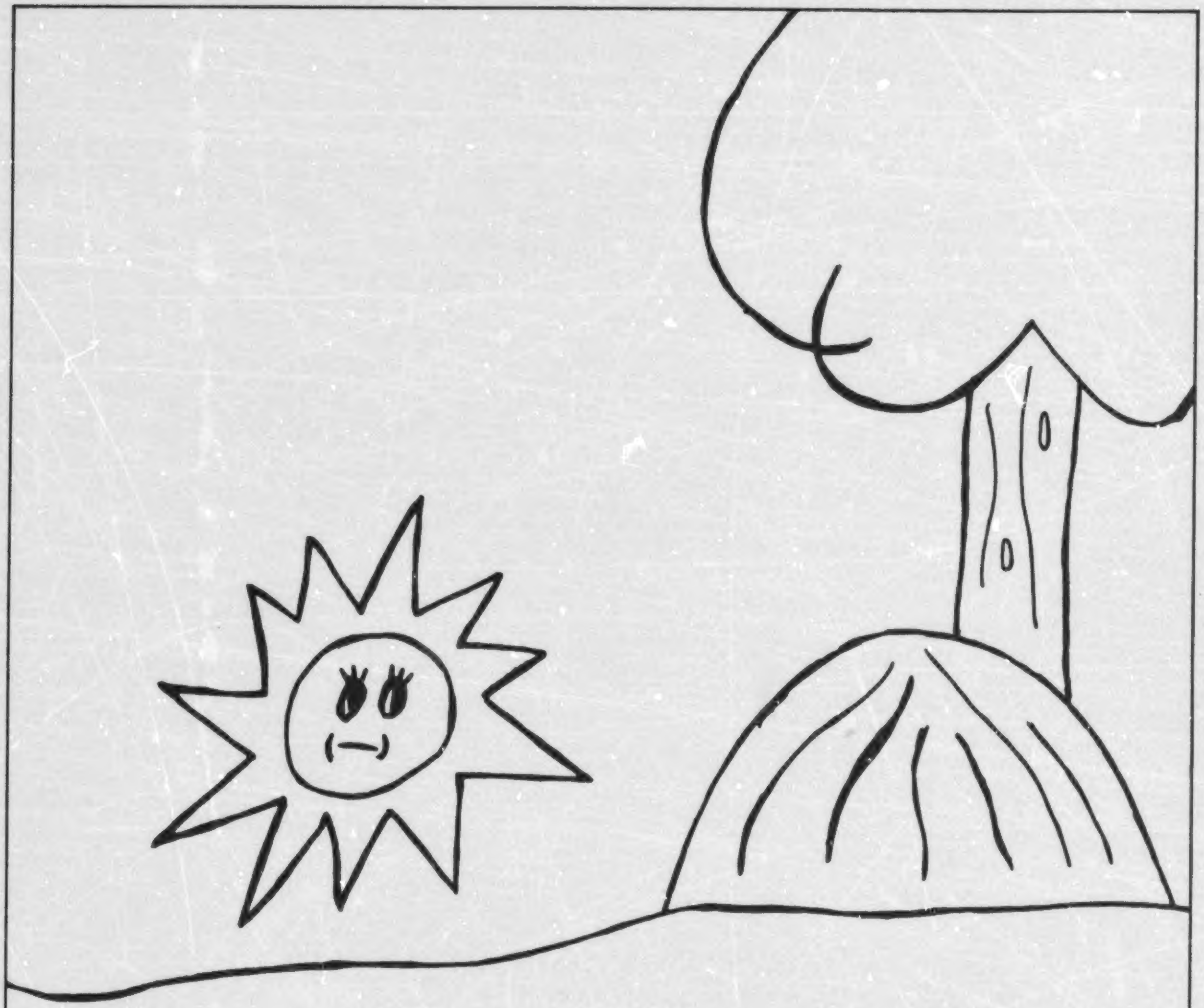
"That's right," replied Coyote. "I'm not going to let you. I am going to divide the year into four seasons. You will never again be as hot as you used to be. You will be warm in summer but not scorching hot. Winter will be your time to rest. Spring will be a middle season when you will be getting yourself ready for summer again.



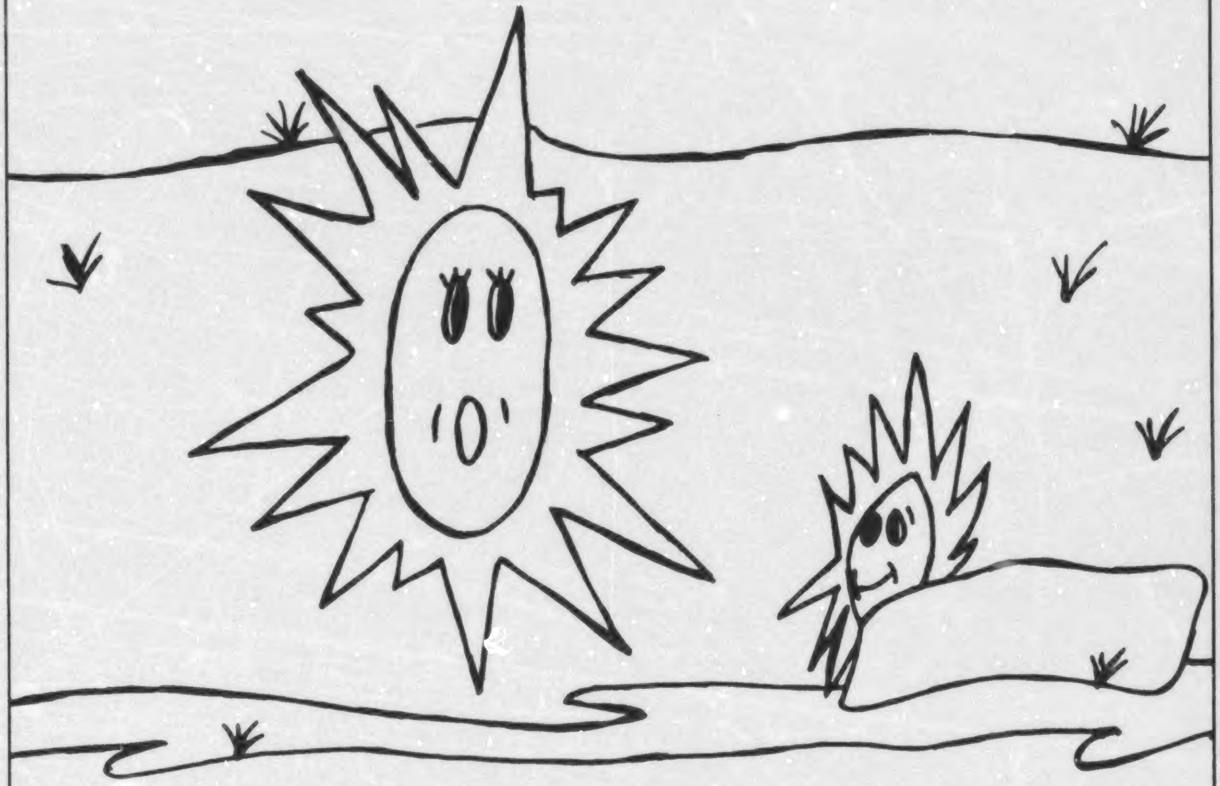
All the seasons were happy except Winter. Winter was not satisfied because he thought he should control a longer part of the year than Summer. Winter challenged Summer and his four brothers to a wrestling match. Winter won and all of Summer's brothers were killed. The earth became very cold for a long time.



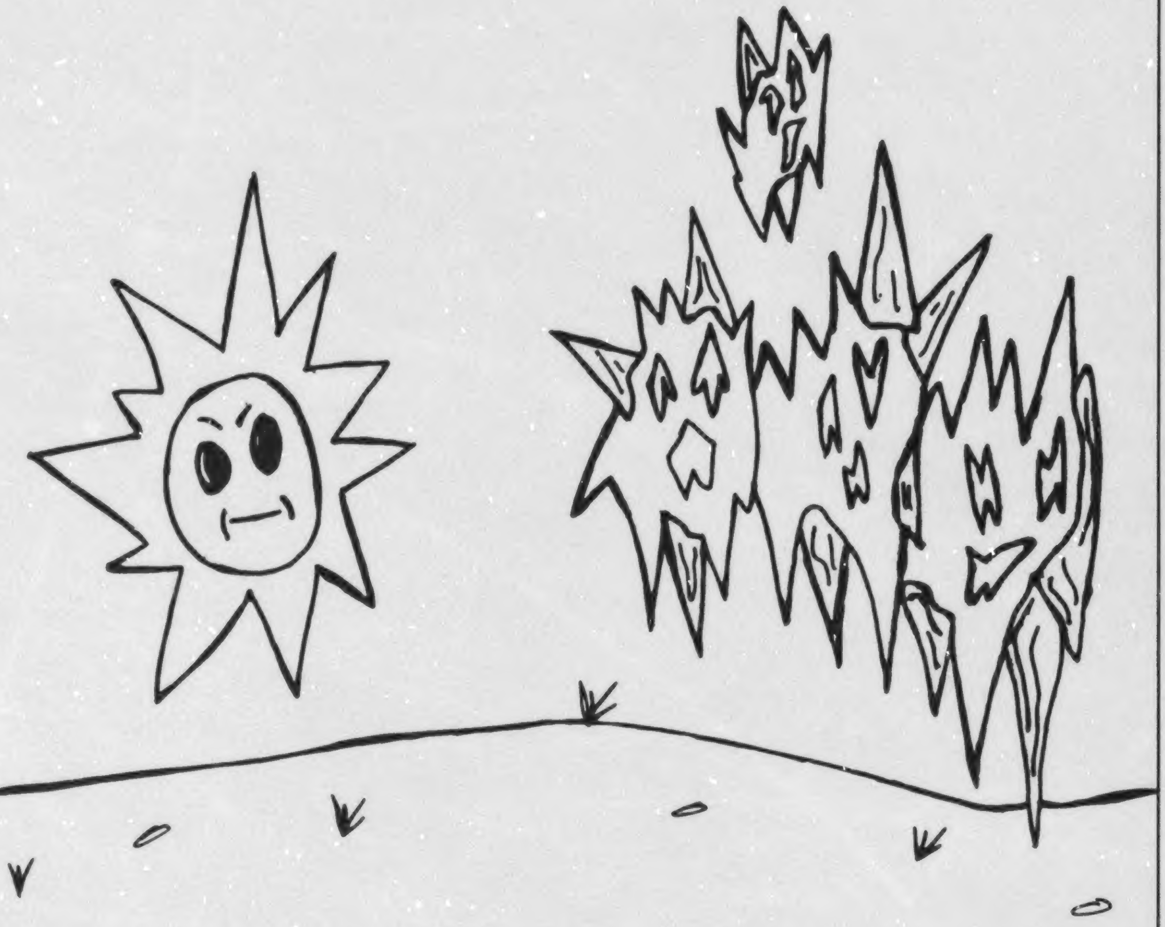
One of Summer's brothers left a baby son. The baby's mother and grandmother took him south to live. When the baby grew to boyhood he often asked about his father. His mother would not answer him. "Where is my father?" he would ask. But his mother would not reply.



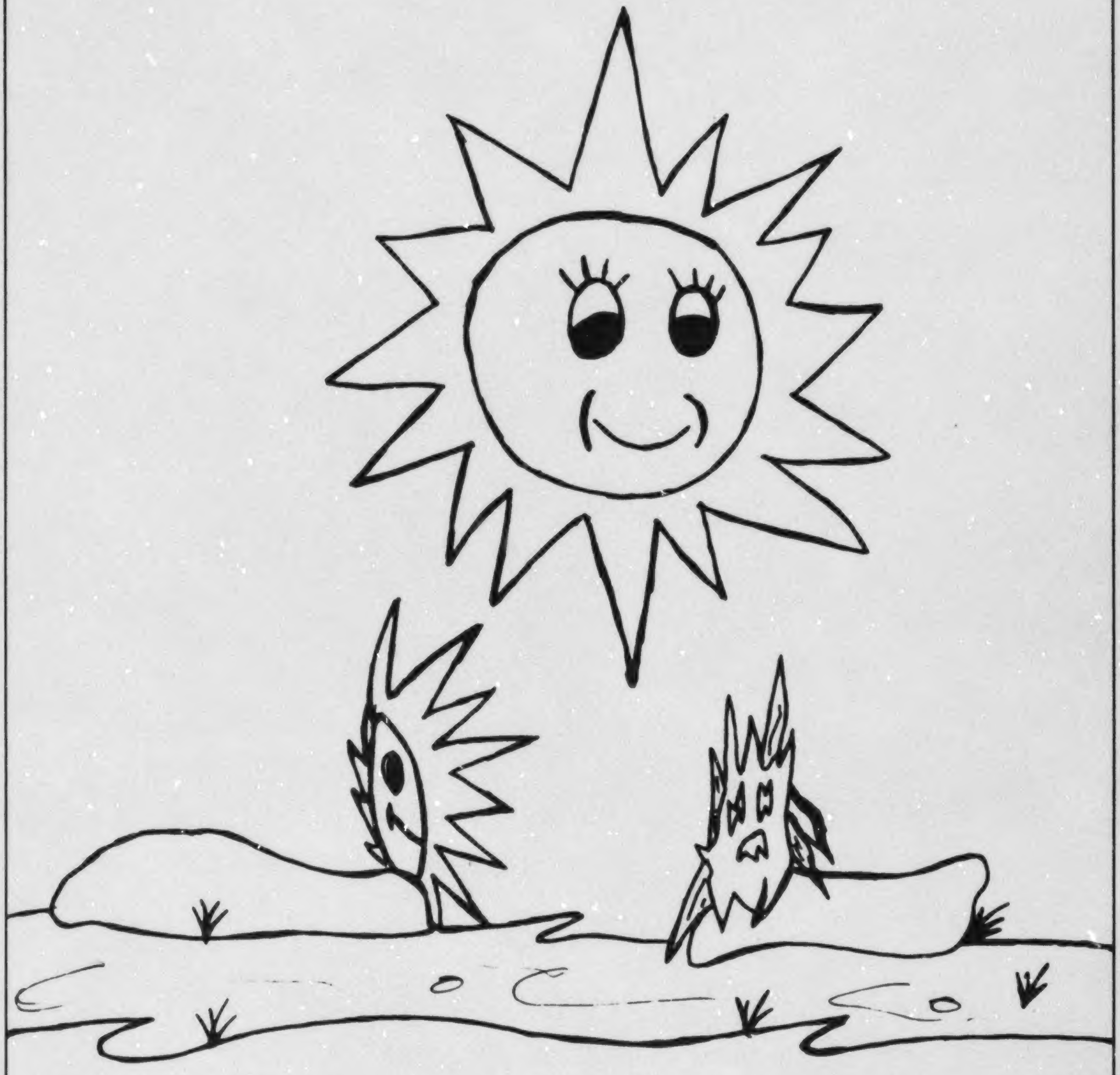
The boy's mother encouraged him to become strong. Everyday the boy took a sweat bath in the sweatlodge so he would obtain the power of heat. From the sweat bath the boy plunged into the river so he would obtain the power of cold. When he became a young man he was very strong and had special powers. These powers were heat and cold. One day the young man said to his mother, "I think I am prepared to meet anyone and anything."



The young man's mother was glad. "Now I will tell you about your father," she said. She told him about the wrestling match between the five winter brothers and the five summer brothers.



The mother's story made the young man eager for revenge. He called the five winter brothers to a wrestling match. One at a time the young man fought them. He overcame the eldest brother and cut off his head. He overcame the second brother and cut off his head. He also killed the third and fourth winter brothers. The young man let the youngest brother remain alive.



"Because you are so young," the young man said, "I will let you live. We shall share the year between us. You will be in power half the time, and I will be in power half the time."

That is the way it has been since.

AIM **To appreciate the importance of the sun and its affect on the earth**

Imagine that you are the Sun during a specific season. If you were the Sun, what would you see, hear, feel, smell, touch or think about? Can you finish this poem? Use a separate sheet of paper.

If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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If I were the Sun, ______________________________
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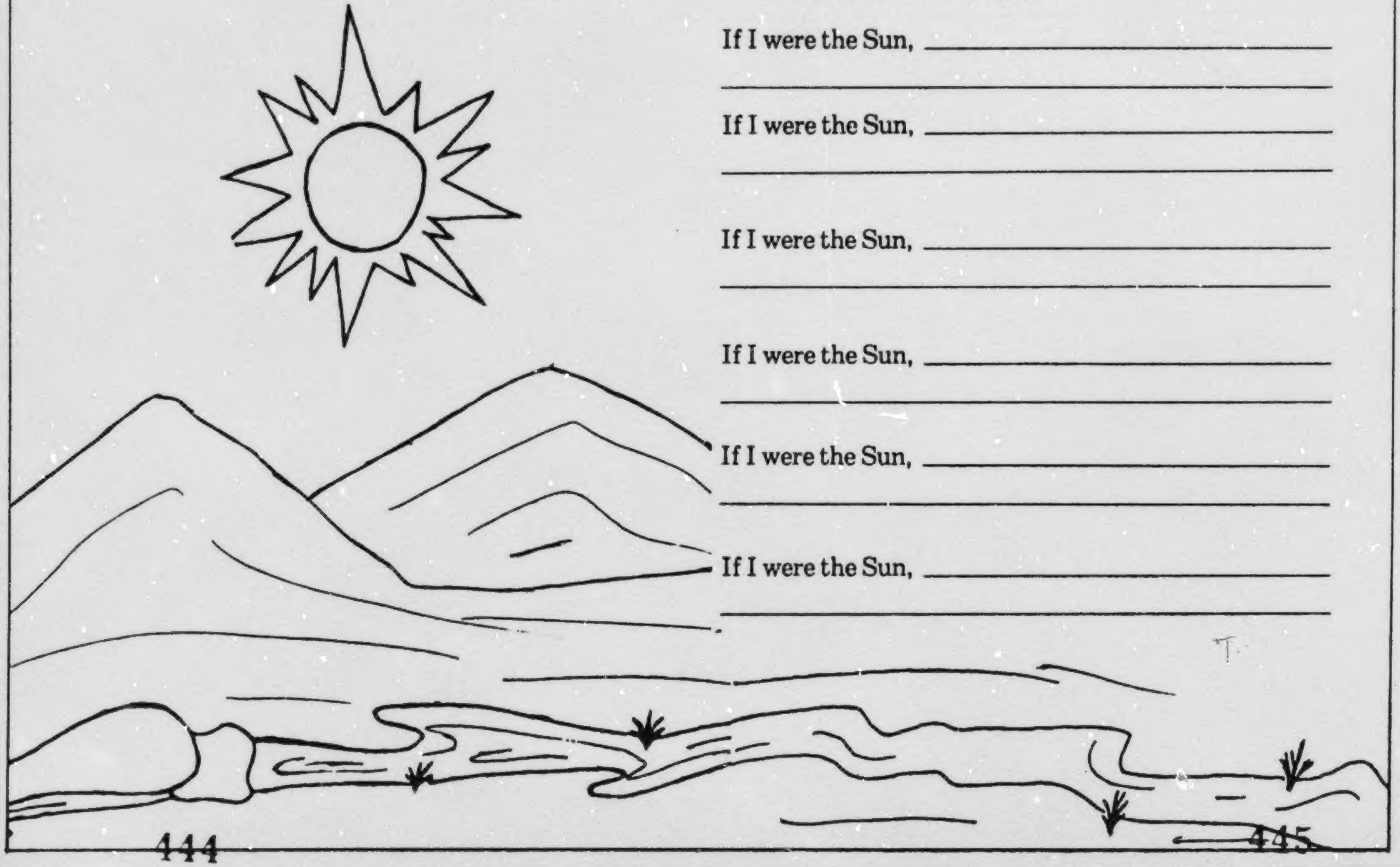
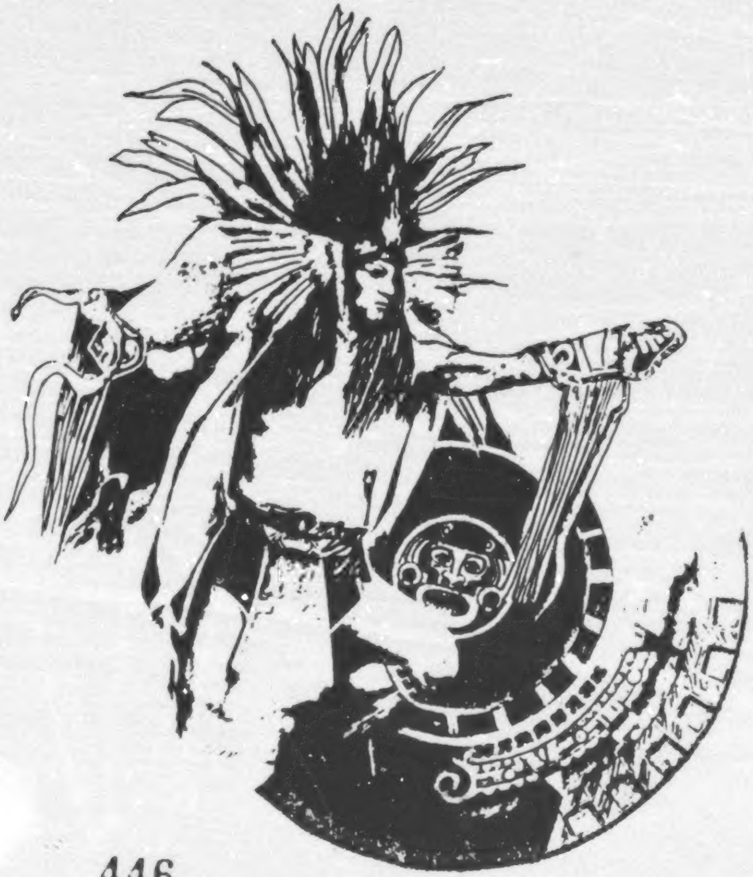


Reaching For the Sky

The Sun and the seasonal changes have always been very important to Indian people dating back to the time of the great civilizations of the Aztecs, the Mayans and the Incas.



The Aztec Sun Calendar Wheel translated the movements of the sun, moon and Venus into mathematical cycles.

North American Indians based their monthly "calendars" on the changes in the moon. Each new moon was described by what was happening during that time of year, (green corn moon, root gathering moon, big snow moon, etc.).

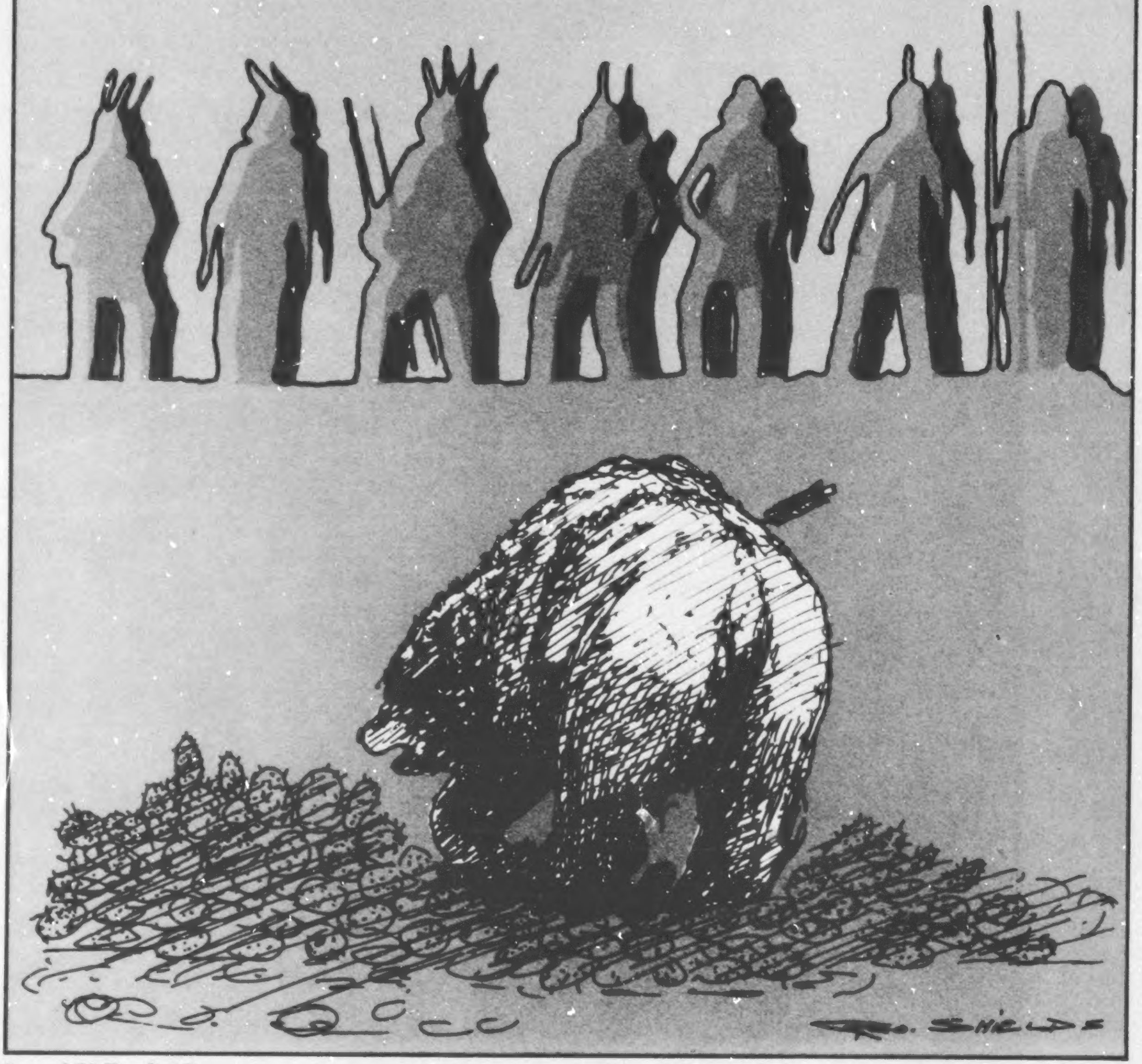
Naming the Months

In your Four Winds family groups decide on your own names for each of the twelve months of the year. Fit the month names to what you see happening during that time of year.

- Compare your month names with those of the other Four Winds groups.
- In the council lodge vote on the twelve best month names and have each group construct and illustrate a calendar for three of the chosen months.

BROKEN SHOULDER

The Indian Reading Series


Geo. Shields

Level V Book 13

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Broken Shoulder
(How the Big Dipper and North Star Came to Be)
Level V Book 13

By members of the Gros Ventre Elders Board
from the Fort Belknap Reservation

Preston Stiffarm, *Coordinator*
Theresa Lame Bull
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Illustrated by George Shields, Jr.

Narrated by Vernie Perry

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

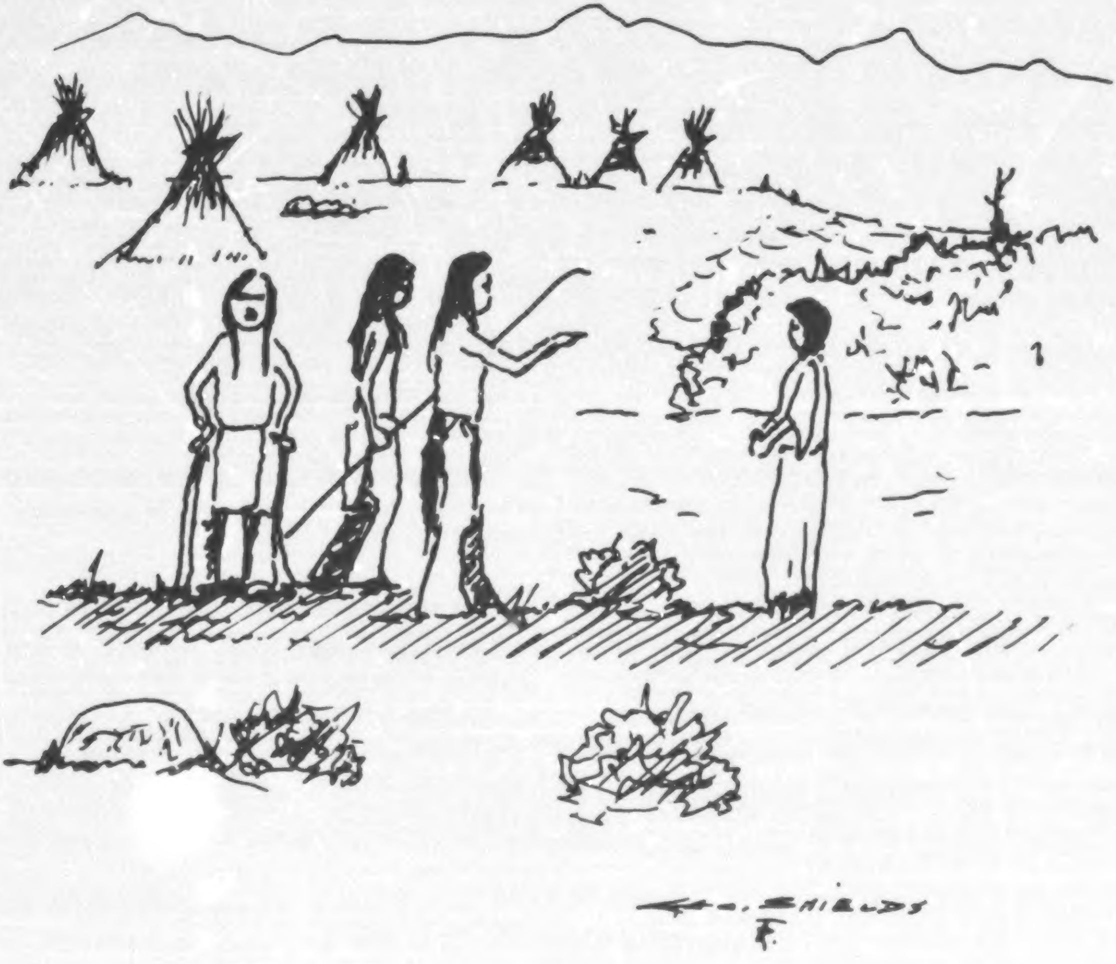
This is a story about the seven stars called the Big Dipper and the North Star. Among the Gros Ventre (Grow Vont), these stars are known as "Cha-Be-Ka'-Tha." This means "broken shoulder" and it tells how the seven stars came to be.

Long, long ago a large band of Gros Ventre (Grow Vonts) were camped in a big circle. Whenever the Indians camped and stopped to rest, the children ran off to play by themselves. Once when they were all together one of the children asked, "What game shall we play today?"

Another said, "I know, Let's play bear." To play bear was to play tag. The children were going to play tag and the one who was the bear was it.

They began the task of choosing the bear. All the children, both boys and girls, stood around to see who would be chosen as the bear. All of them were quite young except one girl. She was older than the rest. One of her brothers said, "Hey, let's get her. She can be the bear. She can chase us like a bear chases all the other animals through the forest."

The girl said, "All right, I'll be the bear. I will chase all of you."



GEO. SHIELDS
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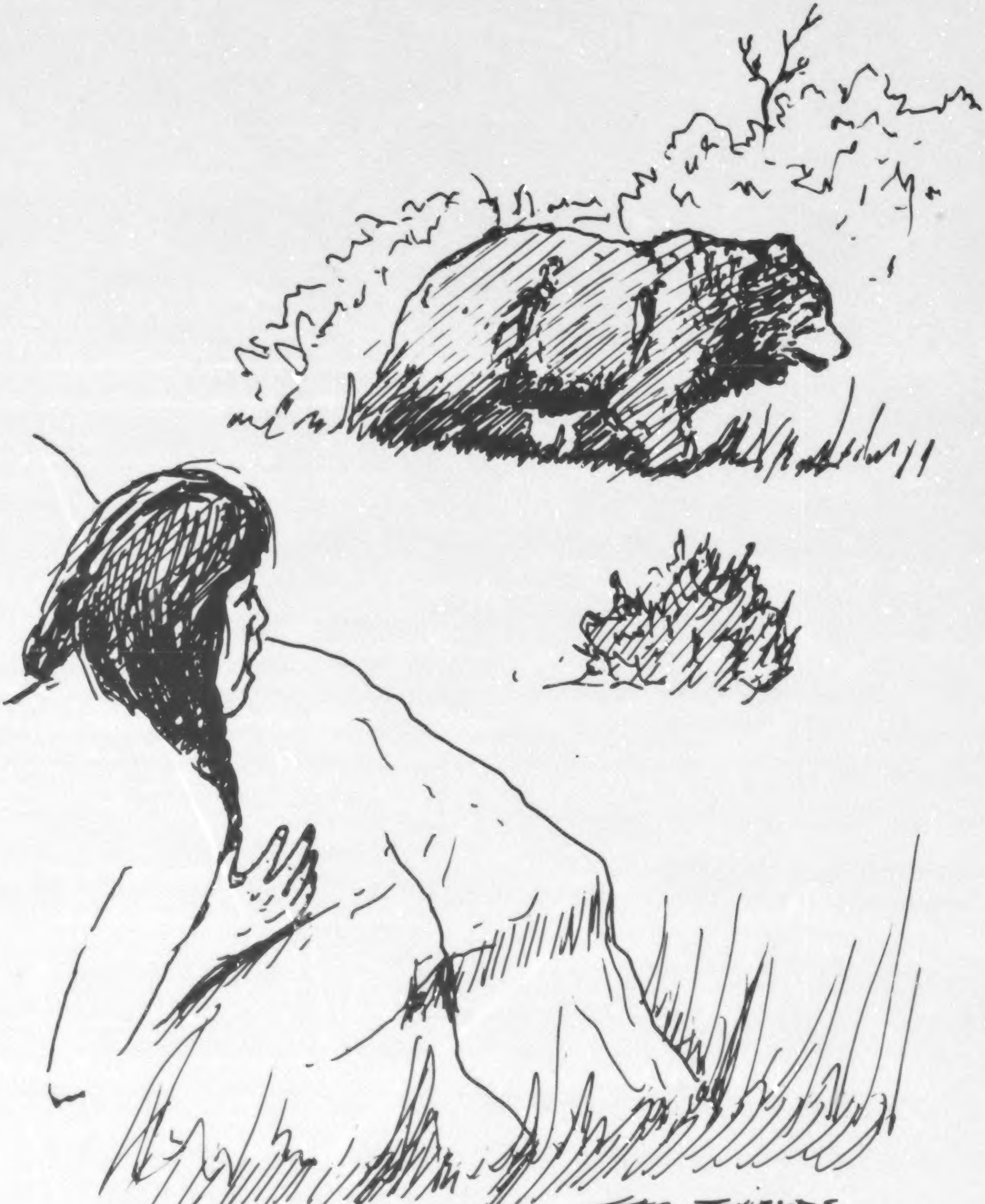
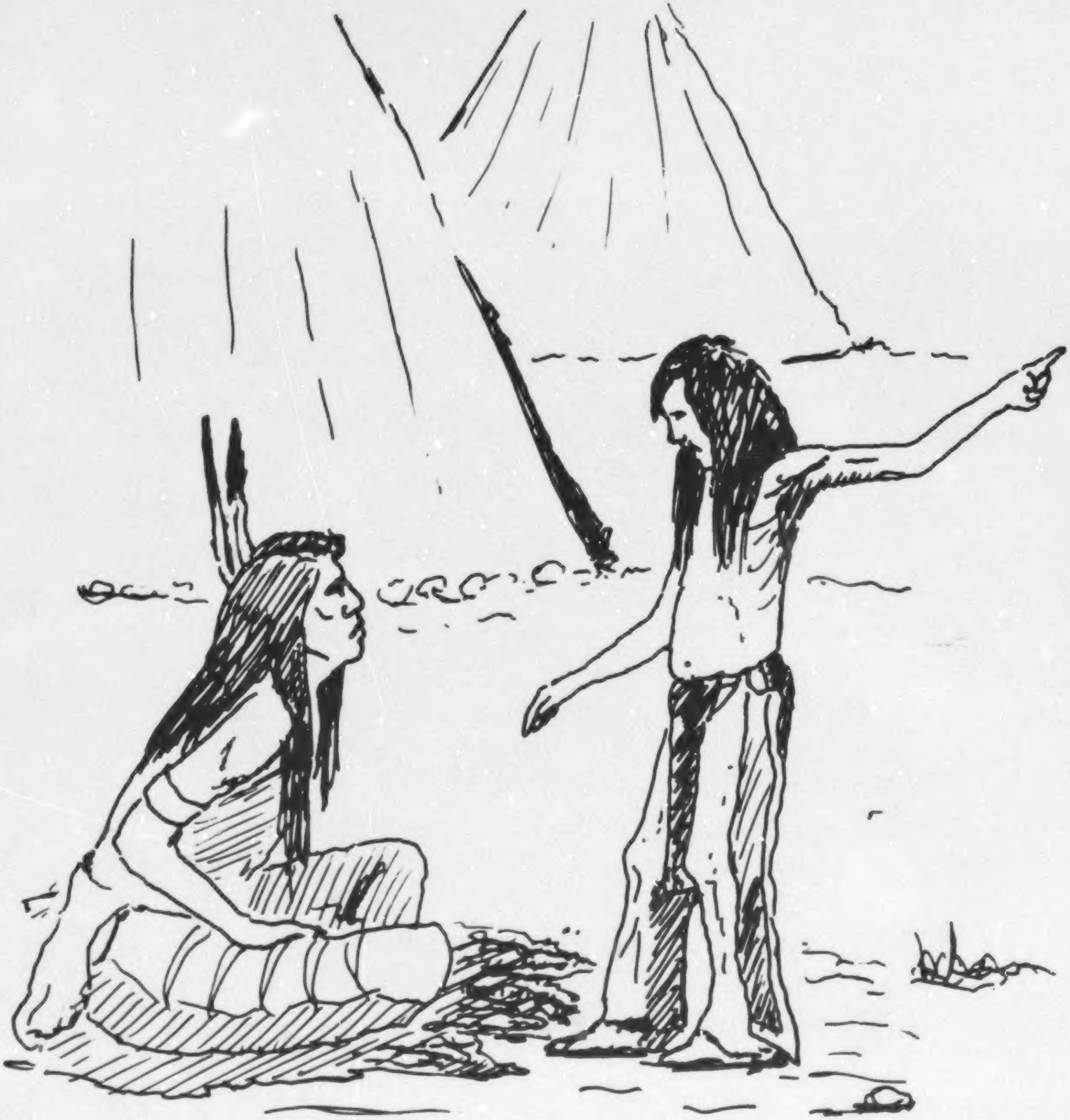
As they played bear, the girl chased them around the camp. She chased them through the coulees, in the brush and out on the prairie. She was the bear throughout the entire day. When others play this game, the one who is touched or tagged became the bear but not this group of children. The girl was the bear all the time.

The children kept running and hiding and finally one of the boys jumped up and looked around to see if they could see her coming. When he got up to look, there was a real bear standing there.


Geo. Shields Fr.

He yelled at the other children, "Look! There's a real bear standing in the brush. It isn't our sister anymore." The children all looked and sure enough, a real bear was standing in the brush. "Let's get out of here!" the boy yelled, and all of the children began running. The boys whose sister was the bear stayed behind. They knew something had happened to their sister and she was not the bear. She did not come near them or try to harm them so they waited close by. There were seven brothers and they were all there.

One of the children ran to the camp and reported the incident to a group of men. He said, "We were playing bear out there and the seven brothers' sister turned into a real bear. She's standing out there. Come and look for yourselves."

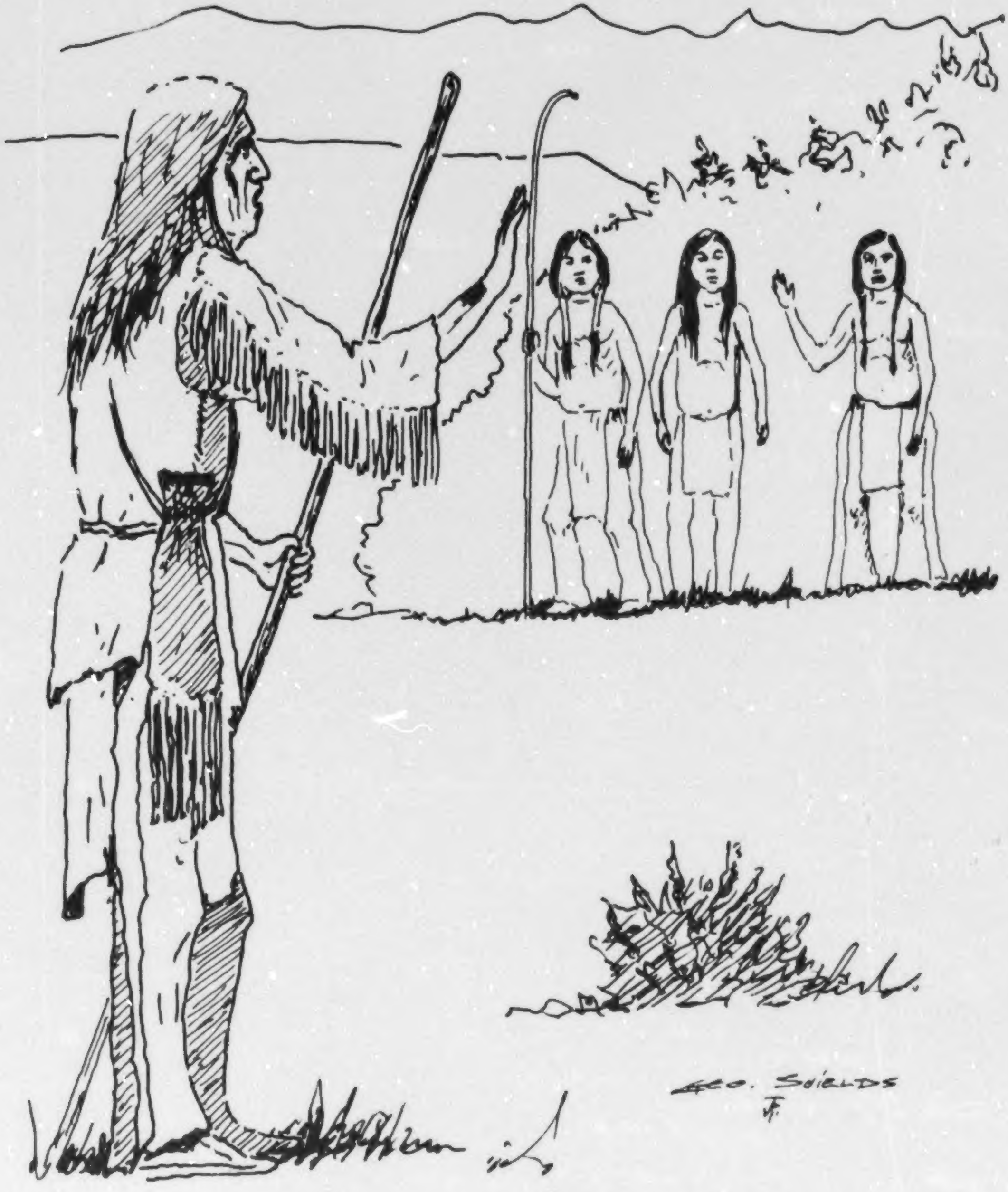

Geo. Shields Jr.

7

The men grabbed their bows and arrows and ran to where the children had seen the bear. The bear was still standing there near the seven brothers. One of the men said, "We better kill it because it just keeps standing there. It must be their sister because it does not harm them, but she might turn mean and harm some of us. She'll probably come to the camp when the boys return." The men charged. They shot their arrows. The bear fell over and the men knew they had wounded it. They had shot it in the shoulder with many arrows.

The men rushed back to the camp saying, "Everybody move. Take your lodges down. We must leave this place! We just wounded a bear and it will probably go mad. We must leave at once." They immediately broke camp and left. The only lodge standing was the one that belonged to the seven brothers and their sister. Even their parents had left, for they too were afraid of the wounded bear.

The brothers stayed with their sister trying to comfort her. They had no medicines and knew of no way to help her. Finally, one brother said, "Let's take her back to our lodge and take care of her. She's suffering and we have to try to help her." They took her back to their lodge and laid her down. She kept moaning and groaning and seemed to be in a lot of pain. The boys were confused and wondered what to do. One of the boys said, "Let's go down to the creek. At least we'll get her some water so she can drink." They went down to the creek and brought some water back. After they did this they went back down to the creek. They started to cry because they knew their sister had changed into a bear and was wounded. She was in a lot of pain and it was their fault for wanting her to be the bear in the game.



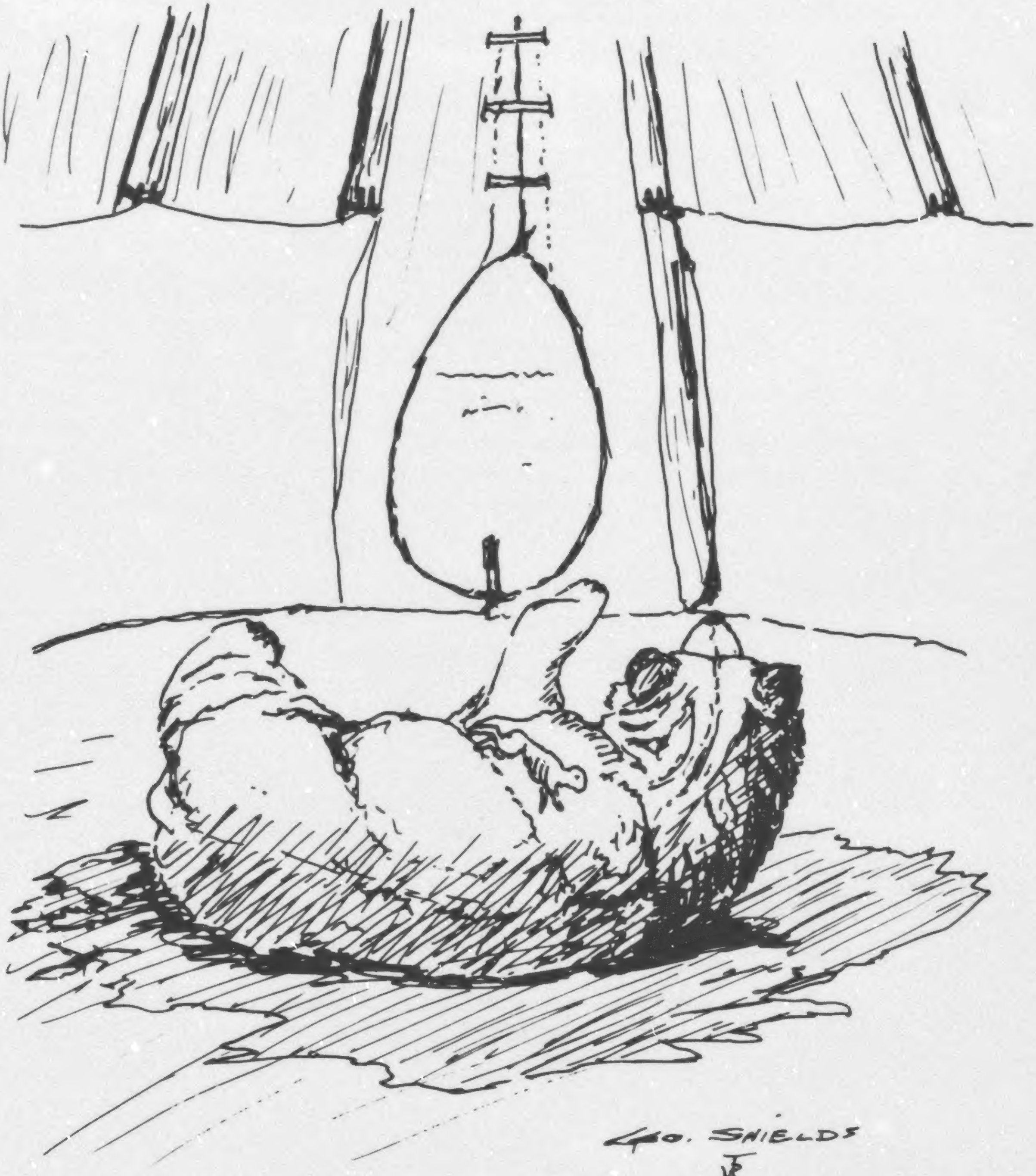
Suddenly, a man appeared and said, "Don't cry children. I'll help you. I know your troubles. I know all about it. Tell me what you want done."

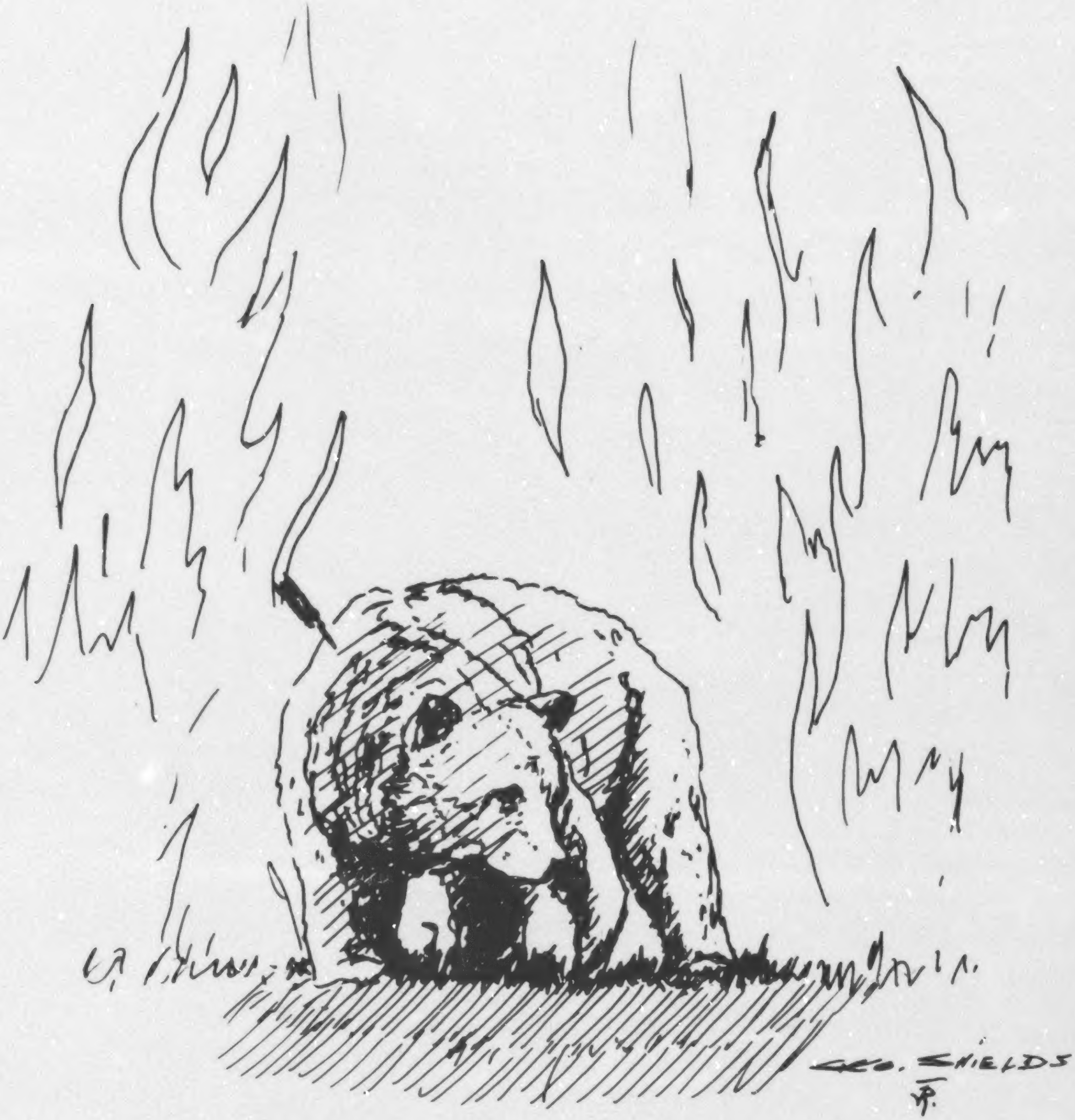
One of the boys said, "Our sister is lying in our lodge suffering because she was wounded in the shoulder and we don't know what to do for her."

Then the man said, "Well, she must be hungry by now. I'll go down by the creek and get a little bush rabbit for you. Take it to your sister. Before you do, take the hide off and make a big fire someplace to roast it." The boys did this and returned to their lodge with the man.

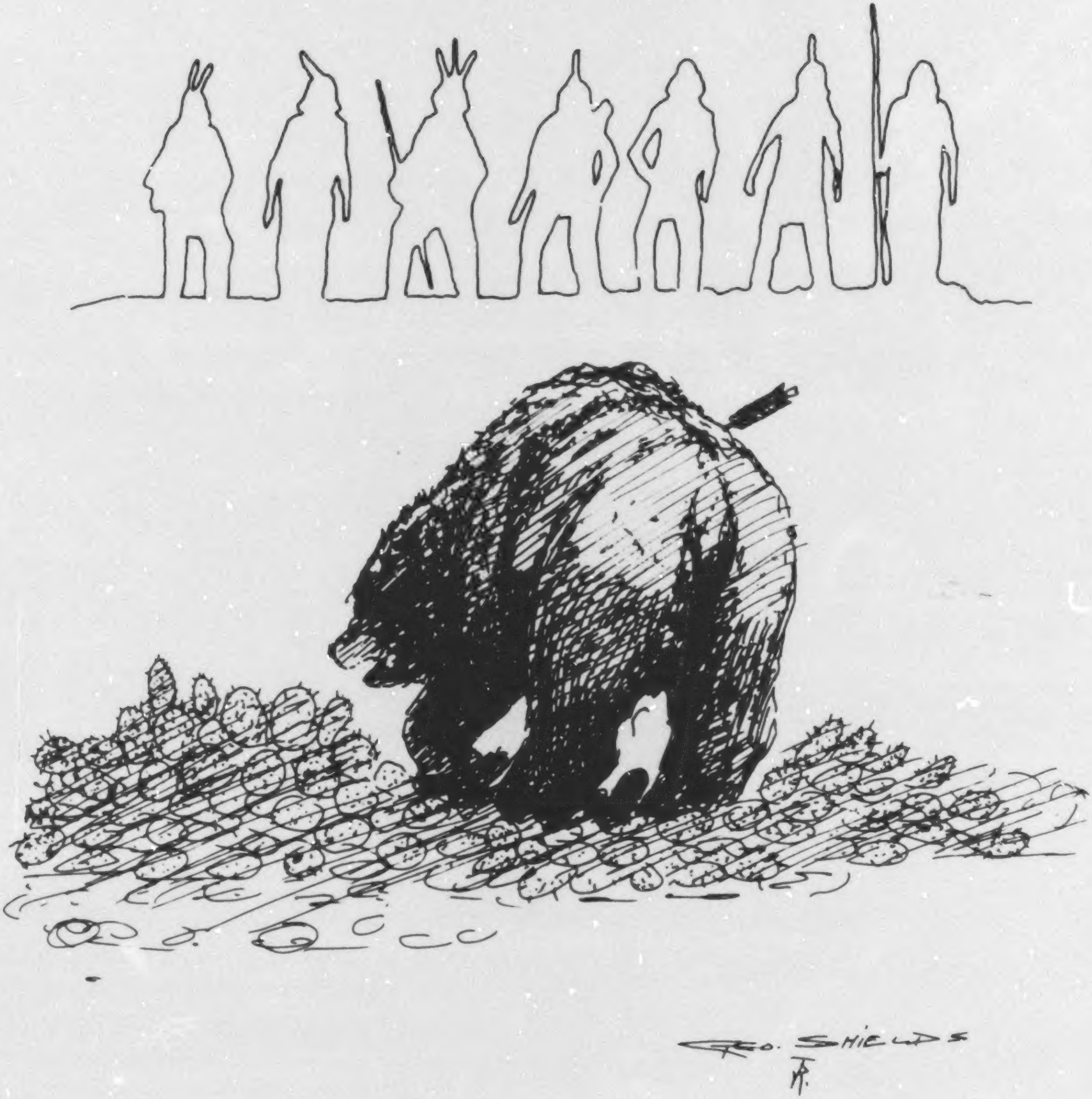
The man said, "You know, I'm kind of worried about you children. I don't think you should stay with your sister. I think you should leave her. Your sister is suffering and she's liable to go mad and kill all of you. Bears can go mad when they're sick or wounded. You must do exactly as I tell you. Go into the lodge and instead of feeding the rabbit to your sister, throw it on the wounded shoulder. I will grant you three wishes so you will be able to get away from her. She is a bear now and it will be better if you no longer see her or have anything to do with her."

The boys did as they were told. They went into the lodge and threw the cooked rabbit on the bear's wound. This immediately sent her into a rage. The boys left the lodge while the bear was busy trying to remove the hot meat from its open wound.


GEO. SHIELDS



The boys used the first wish. They asked for a huge prairie fire to start. They crossed a ravine and the fire grew behind them. Hopefully, this would stop the bear chasing them. As the fire burned, the boys looked back to see if the fire had stopped the bear. Much to their surprise, the bear had crossed through the fire and was still chasing them.



The boys knew that the bear would soon catch them since she could run faster than they could. They used the second wish to cover the whole area with cactus. Surely, the bear would be stopped by that. However, the bear started across the cactus patch and was soon full of large thorns.

When the bear crossed the patch she had to stop and pick the thorns out of her paws. This gave the boys time to run farther. The bear was in a lot of pain from the wound on her shoulder and the thorns in her paws. She was now in a rage and could barely see to pick the thorns out. When she was done she began chasing the boys again.

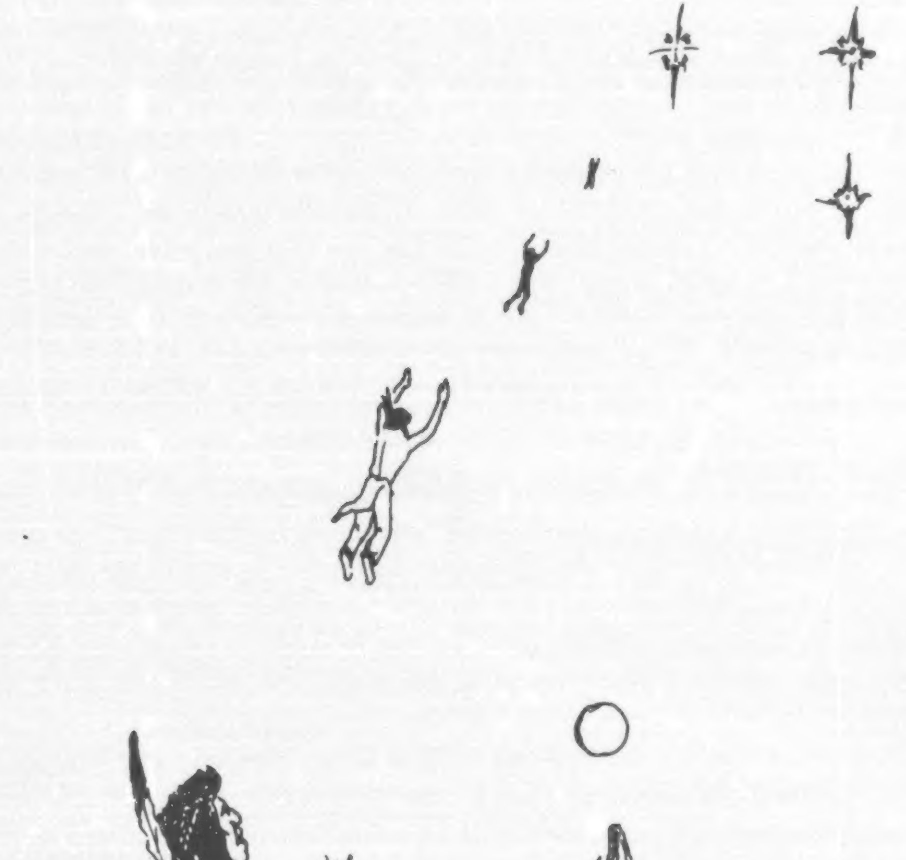
The boys saw her coming and knew they would never be able to outrun her. One of the boys said, "Let's use the last wish. We'll wish for a large patch of brush, one that is so thick even a rabbit or any other small creature cannot get through." The boys made their wish and the large thick brush appeared. The boys stopped to see whether the brush would stop the bear. They heard a loud crash, a rustling and other noises coming from the brush. She had somehow made it through the thick brush and seemed to be on the verge of catching them.

GEO. SHIELDS

The boys began running and wondered what they could do. They had run out of wishes. None of the boys had any power or medicine. They were desperate to get away from the rampaging bear. Then one said, "Our little brother always carries a little ball. Let's try it and see if there is anything to it. There must be a reason why he keeps it." They took the ball from the littlest brother. The oldest one kicked it into the air. The ball went high up into the sky and the oldest boy followed the ball. The ball came back and the next brother kicked it. He also went into the sky. The remaining five brothers did the same and they also rose upwards into the sky.

Just as the last brother kicked the ball the bear came running up to the spot where the boys had been. She was still in a blind rage but could do nothing. The boys went high into the sky and became stars of the night. They stay together and shine every night hoping their sister will come back. If she changes from a bear, she will know where they are and come for them.

To this day, the Gros Ventres (Grow Vonts) refer to the Big Dipper and North Star as "Cha-Be-Ka'-Tha" or "Broken Shoulder," meaning the time when the seven brothers were forced to flee from their sister who had turned into a bear and had gone mad over a broken shoulder.


Geo. Shields

GEORGE SHIELDS, JR.

PRESTON STIFFARM

BEST COPY AVAILABLE

For Heaven's Sake

BROKEN SHOULDER
HOW BIG DIPPER AND NORTH STAR CAME TO BE **16A**

AIM **Using different guides to help find your direction when lost; participating in Indian games**

Stand outdoors in the country on a clear night and look up. Without a magnifying lens you can see several thousand stars. Our galaxy, the Milky Way, contains close to 200 billion stars, many of them in clusters of hundreds of thousands.

Stars are a good way to find your way in the outdoors.

Besides using the stars, Indians use other elements in nature to give them their directions.

- Since moss grows where it is moist and shady, it is usually found on the north side of a tree out of direct sunlight. Looking for the moss will tell you where North is.
- Following a stream downhill may lead to a road or settlement of people since people usually live near bodies of water.

- The sun rises in the East and sets in the West. By noting the time of day and watching the sun (if it is out), you will be able to find East and West.

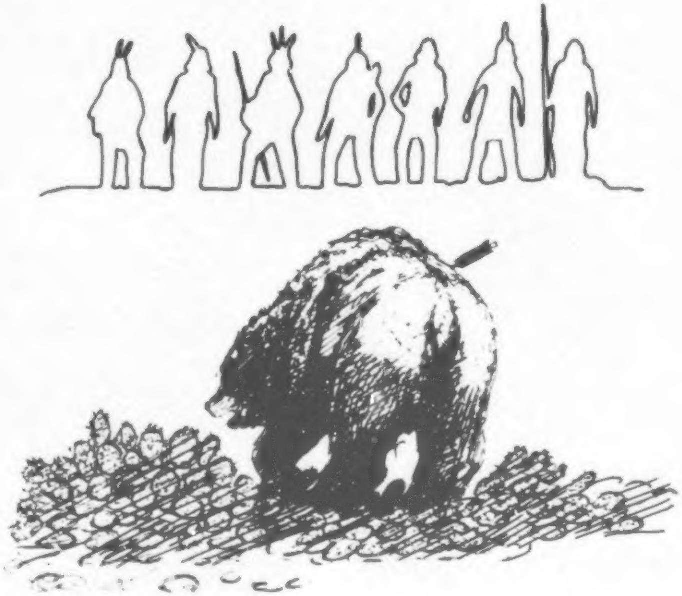
- If you are familiar with which way the wind blows, you can use the wind to help you find your way.

- Blazing a trail is sometimes very helpful. To do this cut notches in the tree bark to indicate which ones you have passed on your way. Just follow the markings on your way back.

- Always be aware of major land markings (mountains, streams, valleys, etc.) and note where you are in relationship to them.

Knowing their environment helped Indian people survive.

In your Four Winds groups make a list of ways to find your way if lost in the city. Where would you go? Who would be good people to contact? What phone number would be good to know?



INDIAN GAMES OF THE NORTHWEST

Playing tag as the children did in *Broken Shoulder* is a common game. Here is another one to try.

A Bear Race

All players line up side by side in a straight line. When "Go!" is spoken, each player must place both hands on the ground and race to the finish line walking like a bear. The left hand and the right foot move at the same time as do the right hand and left foot. The first to cross the finish line wins.

HOW THE BIG DIPPER AND NORTH STAR CAME TO BE

The Indian Reading Series

Level V Book 14

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

How the Big Dipper and North Star Came To Be
Level V Book 14

An Assiniboine Story

As Told by Jerome Fourstar

Jerome Fourstar, *Coordinator*
Madonna Fourstar
Geraldine Clancy
Josephine Tapaha

Illustrated by Joseph Clancy

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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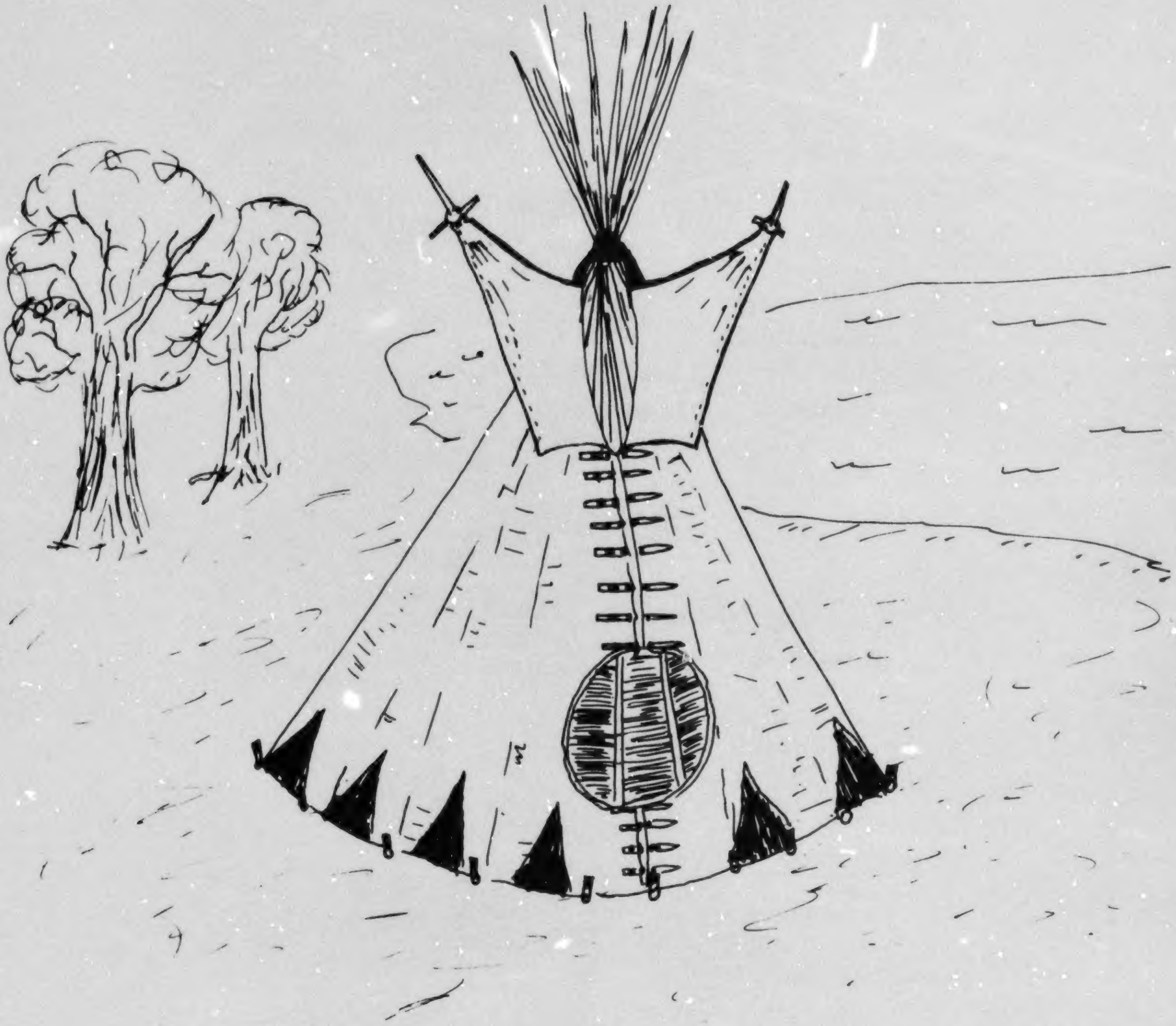
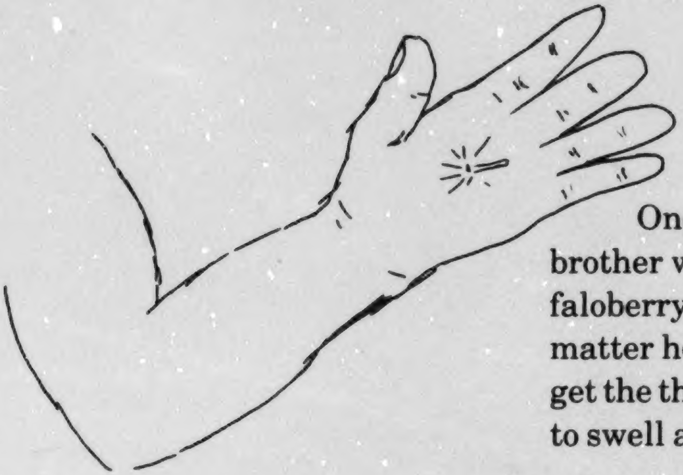
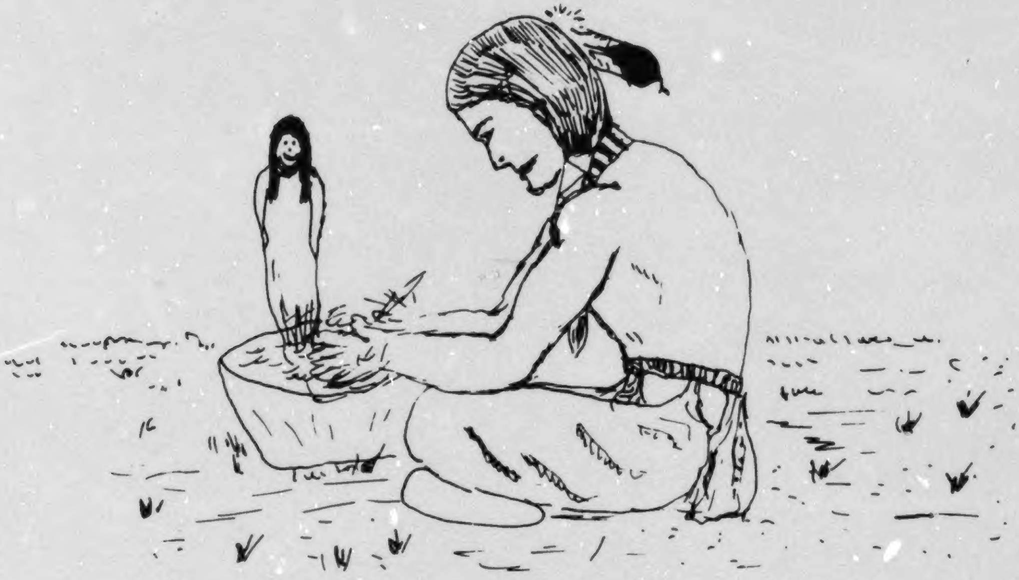


Long ago monsters roamed the earth and hunted for people to eat. At that time there lived seven brothers. These brothers lived in a big tepee far in the forest near a lake.

The brothers shared many things, even cooking and hunting chores. Whenever the brothers went hunting, one or two remained at home to take care of the tepee and do the cooking.

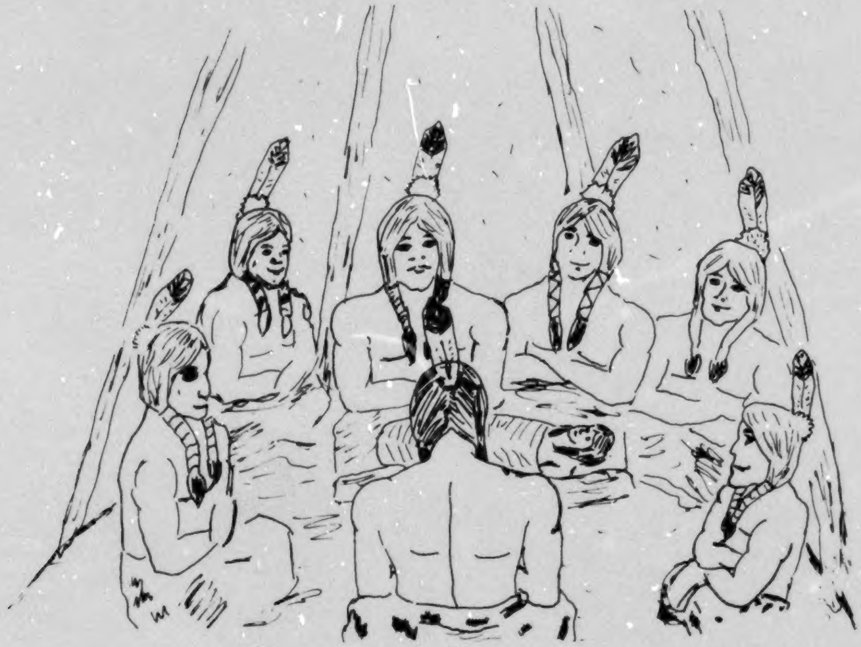


One day while the youngest brother was out hunting, he got a buffaloberry thorn caught in his hand. No matter how hard he tried, he couldn't get the thorn out. Soon his hand began to swell and hurt.

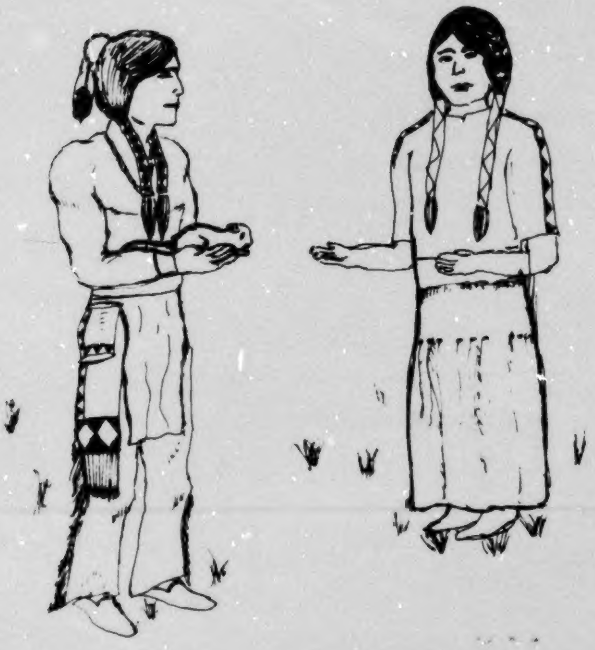


The following morning, the youngest brother stayed home while the rest of the brothers went hunting. His hand still hurt, so he decided to wash it and see if the thorn would come loose. While he was washing his hand a little girl popped out instead of the thorn.

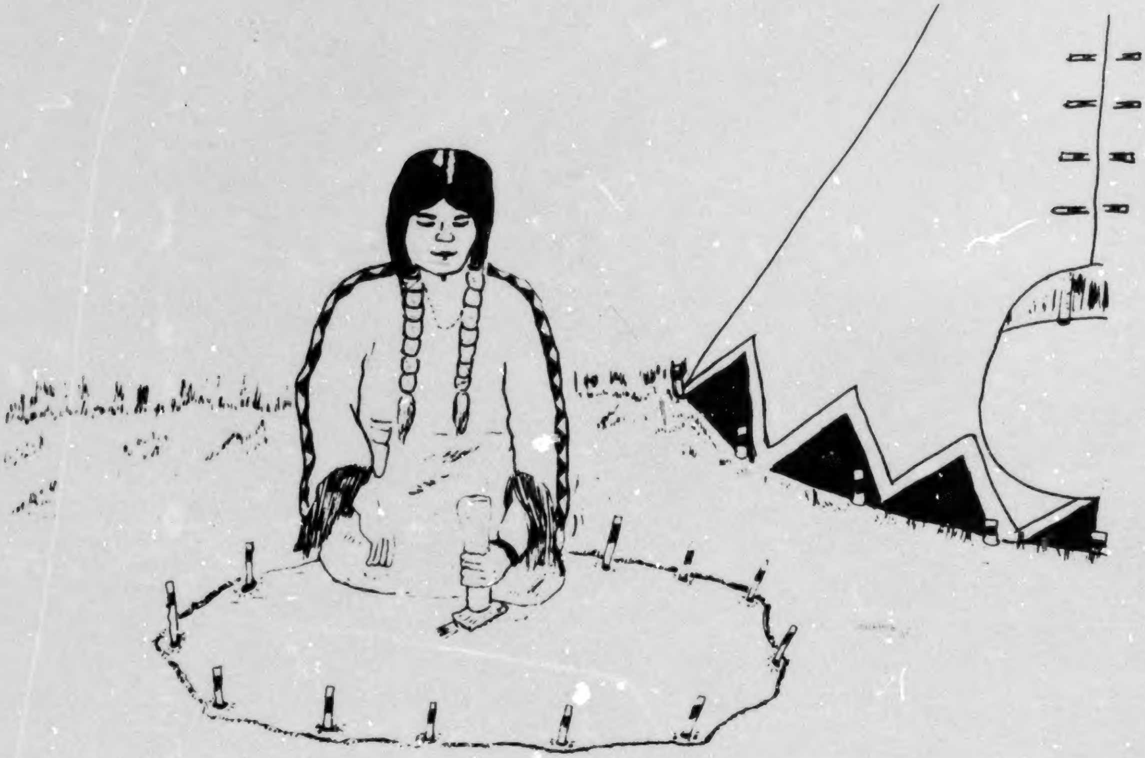
He was so surprised! He took the little girl and put her under his pillow. When his brothers returned, he didn't tell them what had happened. Finally, the oldest brother asked about his hand. He told everyone what had happened.



Everyone wanted to see the little girl. The youngest brother carefully took the little girl from behind his pillow and showed his brothers what she looked like. After seeing the little girl the oldest brother said, "We will keep her and raise her like our own daughter."



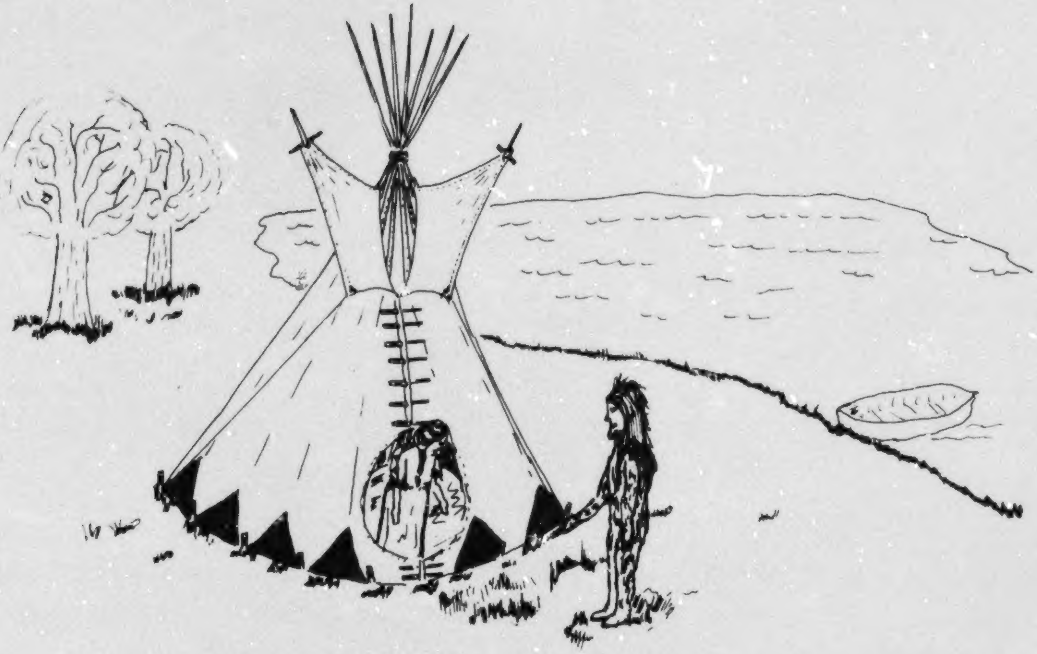
When the little girl began to walk, the oldest brother gave her a beaver for a pet. Soon twelve moons had passed and the girl had grown into a teenager.



During the next six moons the girl learned many things. Before long the girl knew how to tan hides and make clothes. She even made a bigger tepee for her seven fathers.

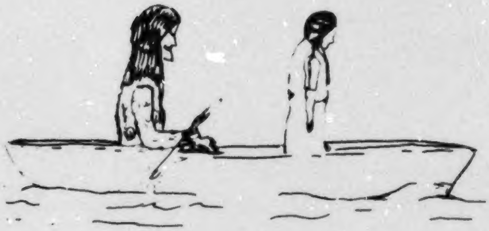
One day the oldest brother told the girl to always be careful because monsters roamed about looking for people to eat. "The monsters try to fool people by telling them that they are cold and hungry. If you hear monsters you must not open the tepee flap, even if you feel sorry for them," the oldest brother told the girl.

The girl stayed inside the tepee and continued to do her chores while the brothers went hunting. The beaver stayed with the girl and kept her company.

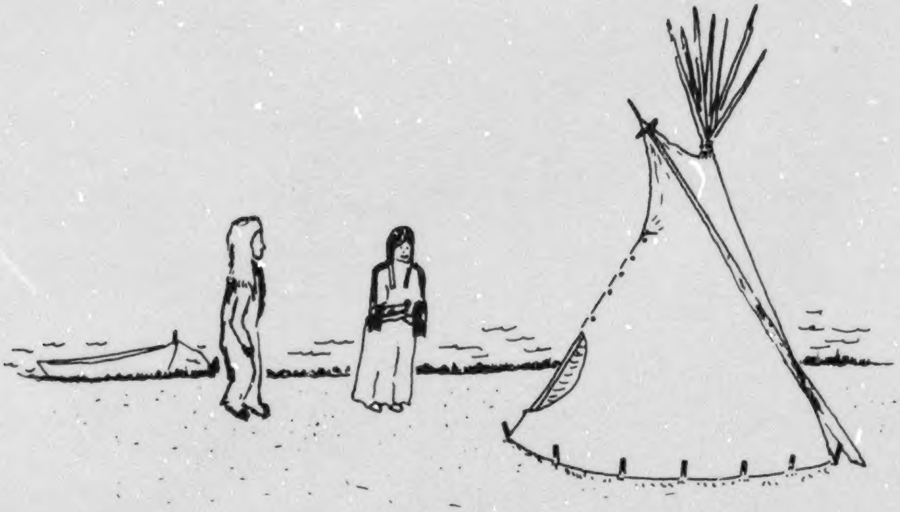


One day while the girl was alone, she heard a voice outside saying, "I'm cold and hungry." The girl heard footsteps walking around the tepee. Thinking there was a real person outside, she opened the tepee to take a peek.

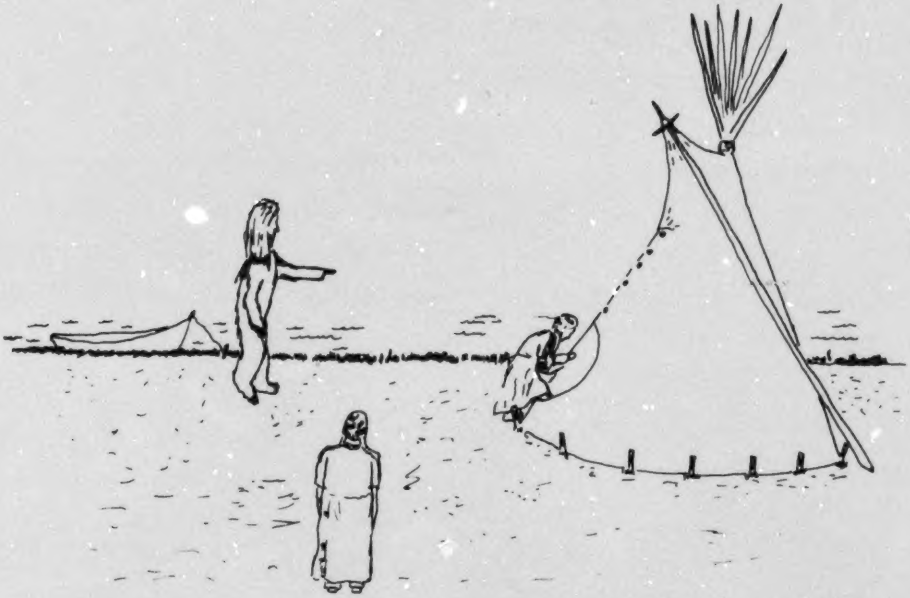
It was a monster! The monster grabbed her by the wrist and pulled her outside. "Come on," the monster said, "I'm taking you home with me." The girl told the monster to wait so she could bring her beaver. The monster yelled, "Hurry and get it. We have a long way to go."



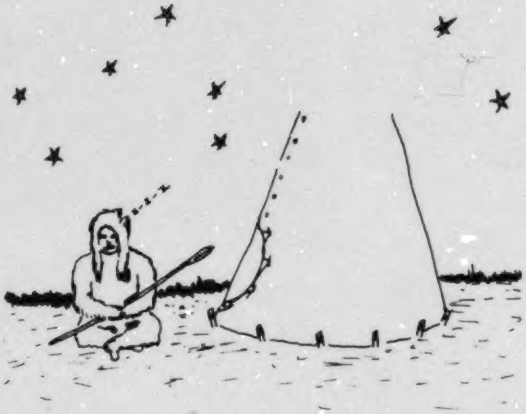
The monster took the girl to the lake where he had his boat. He pushed the girl and her beaver into the boat. The monster took a stick and hit the boat saying, "All right boat, let's get going." Soon the boat was moving across the lake. After awhile the monster again hit the boat and this time he told the boat to go faster. The boat went as fast as it could.



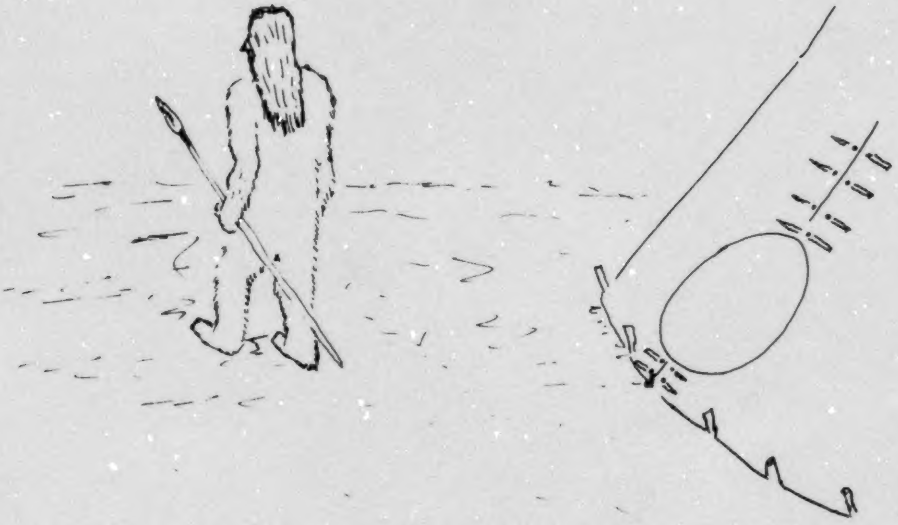
It was sundown when they arrived at the monster's house. The monster told the girl to get out of the boat and go inside. The monster hollered to his grandmother, "Come see what I brought home."



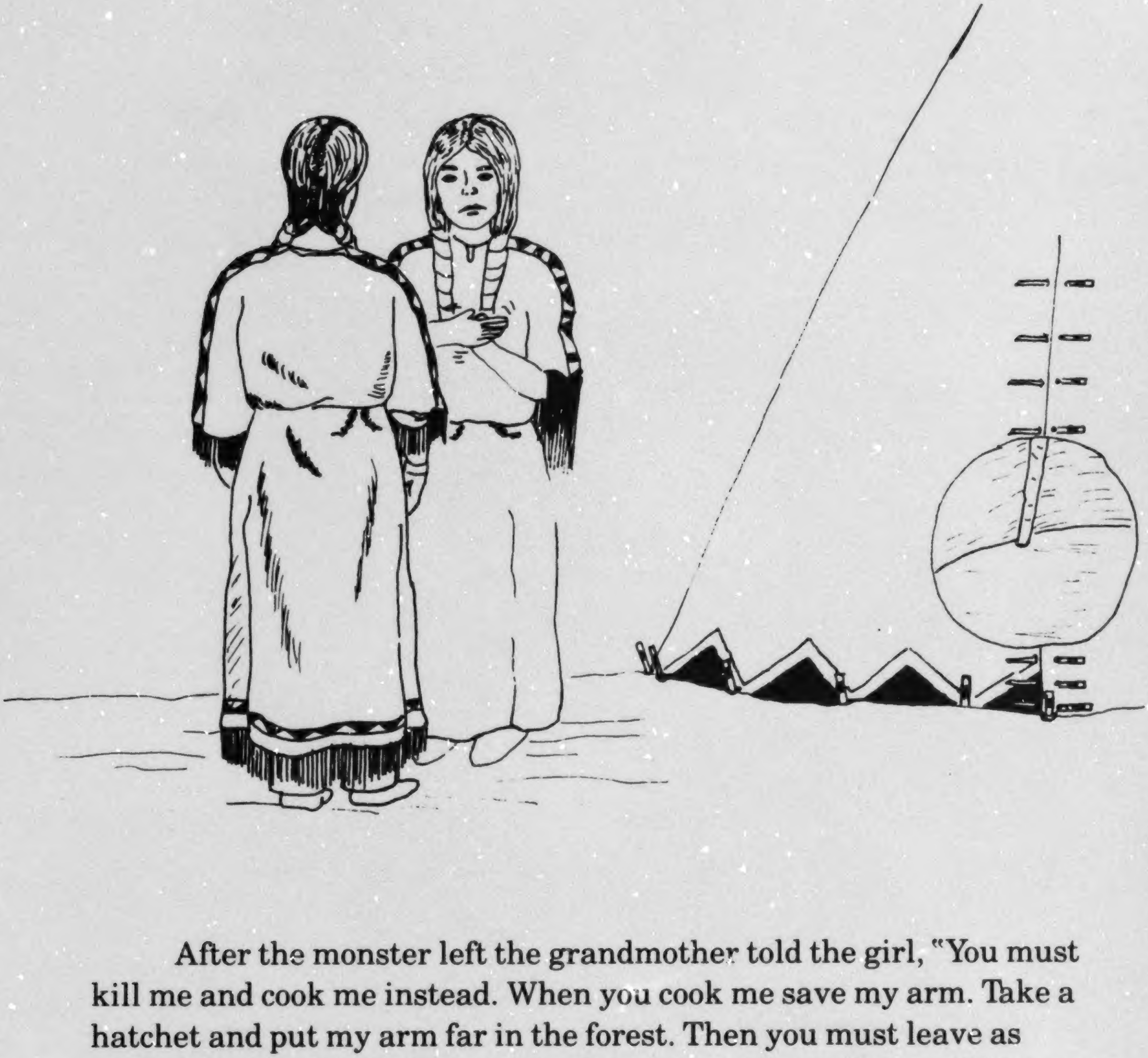
When the monster's grandmother came out, the monster said, "Look what I brought for us to eat. She is a little on the skinny side. We will keep her and fatten her up first." The monster told his grandmother to keep an eye on the girl so she would not run away.



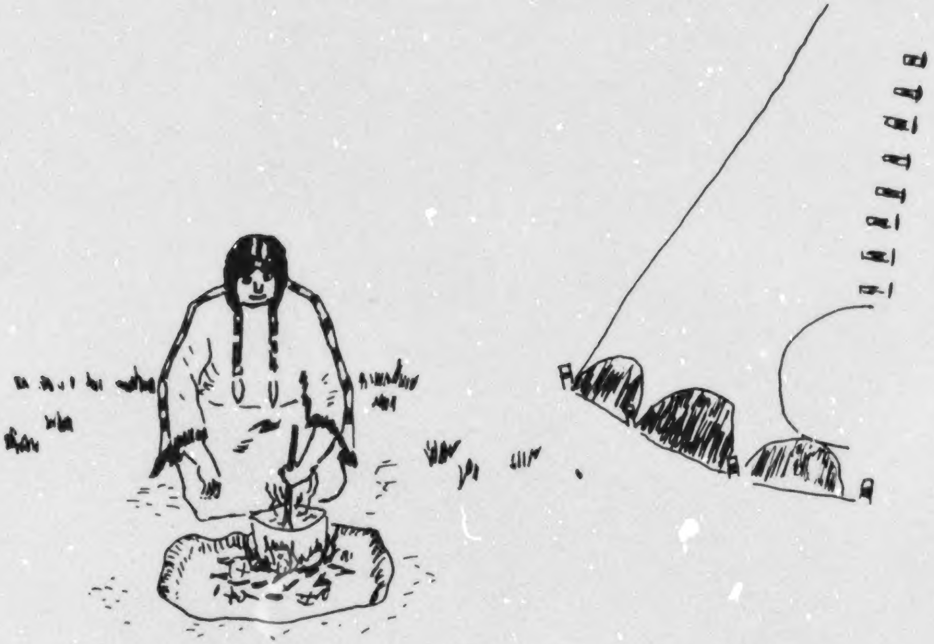
"I will sleep outside." He made his bed by the door in case the girl tried to sneak away. She would wake him up if she tried to jump over him.



During the next week the monster went hunting for other people even though he still kept the girl captive. Everytime the monster returned, he was always empty handed. Finally, one day as the monster was leaving to go hunting, he told the grandmother, "Kill the girl. She is fat enough. We will have her for supper."

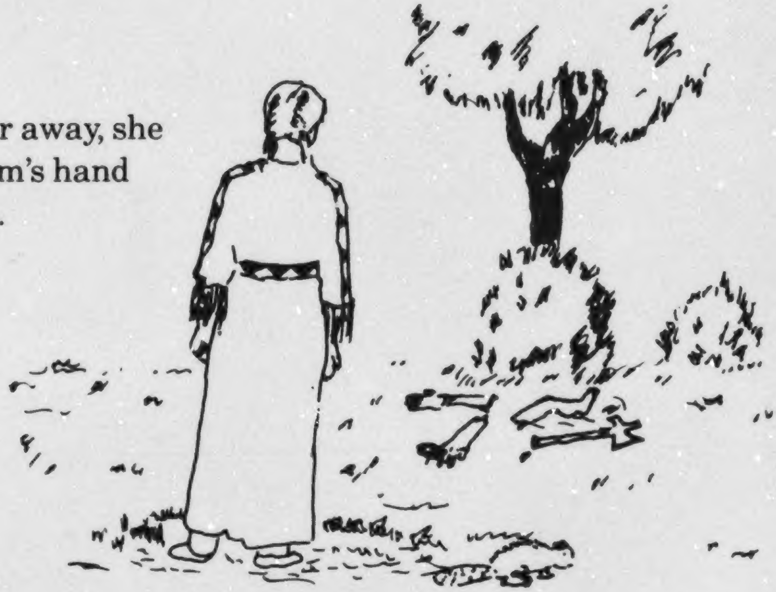


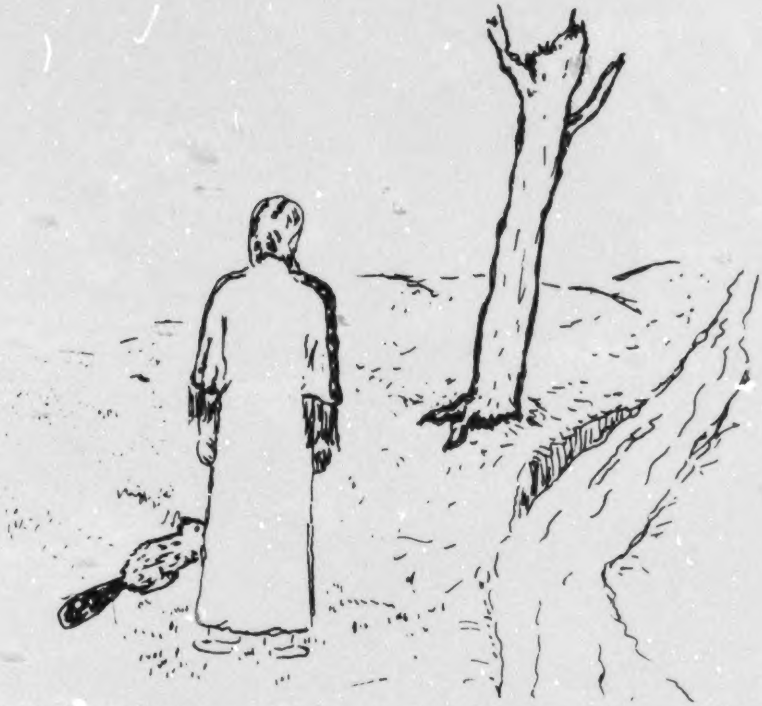
After the monster left the grandmother told the girl, "You must kill me and cook me instead. When you cook me save my arm. Take a hatchet and put my arm far in the forest. Then you must leave as quickly as possible. Run towards the morning sun and you will come to a creek. You must cross the creek and run along the edge of the forest. Soon you will come to a house which looks like a tepee, but this house will be as hard as stone. Knock on the door and someone will help you."



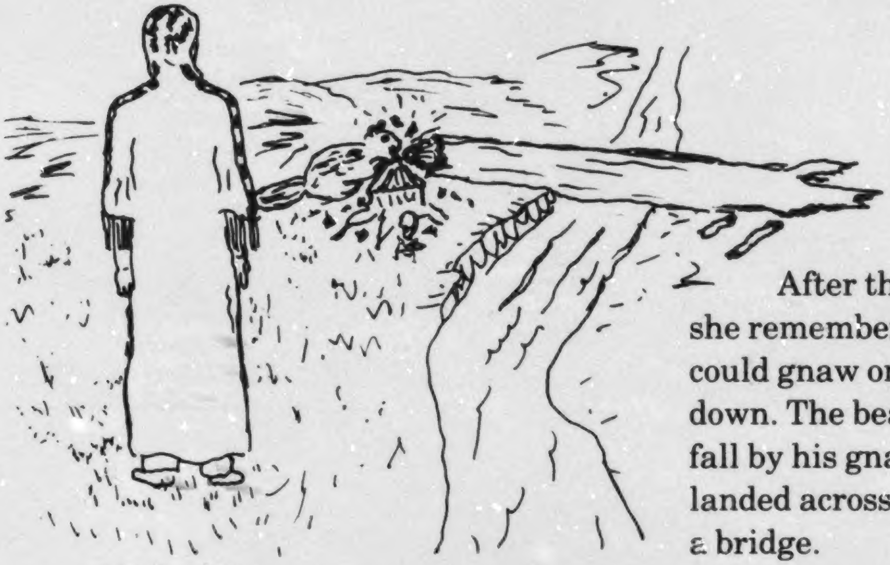
The girl put the old lady in the pot and began to cook her. She put a lot of wood in the fire so the pot would boil. Taking the old lady's arm, hatchet and her pet beaver, she headed for the woods.

When she was far away, she put a hatchet in the arm's hand and left it under a tree.

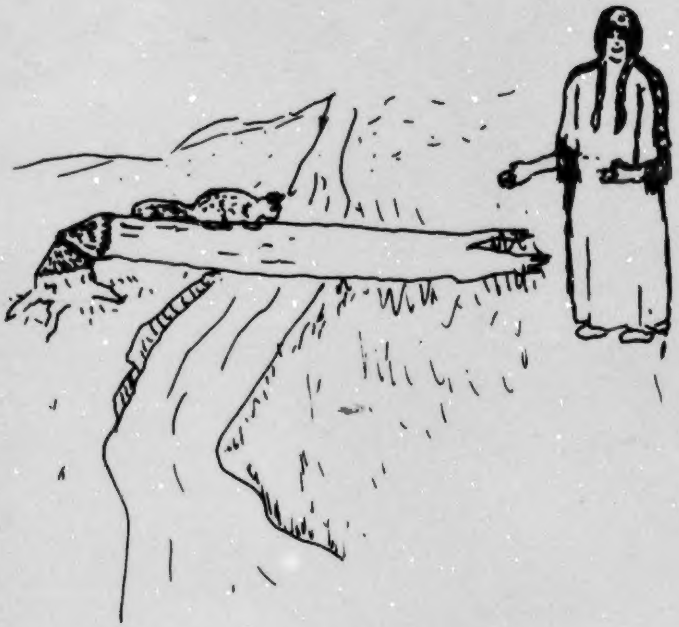




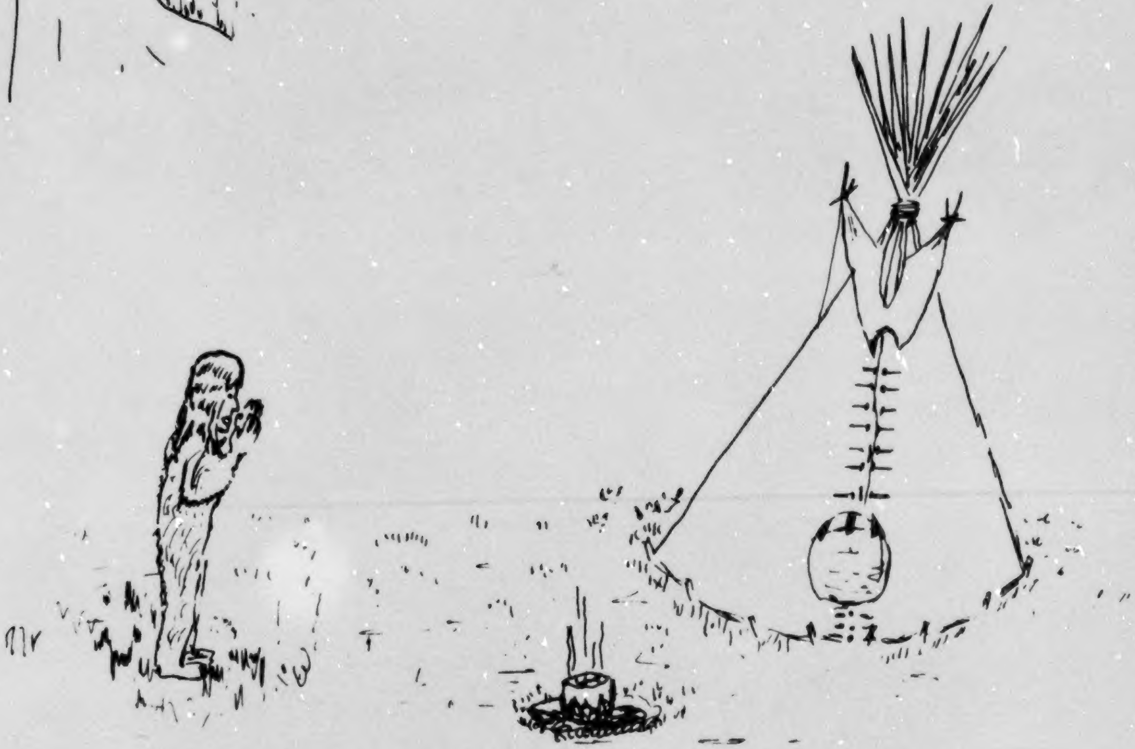
The girl ran through the woods as fast as she could. She ran in the direction the old lady had told her. Soon she came to the creek but could not cross it because the banks were too steep. The girl didn't know what to do.



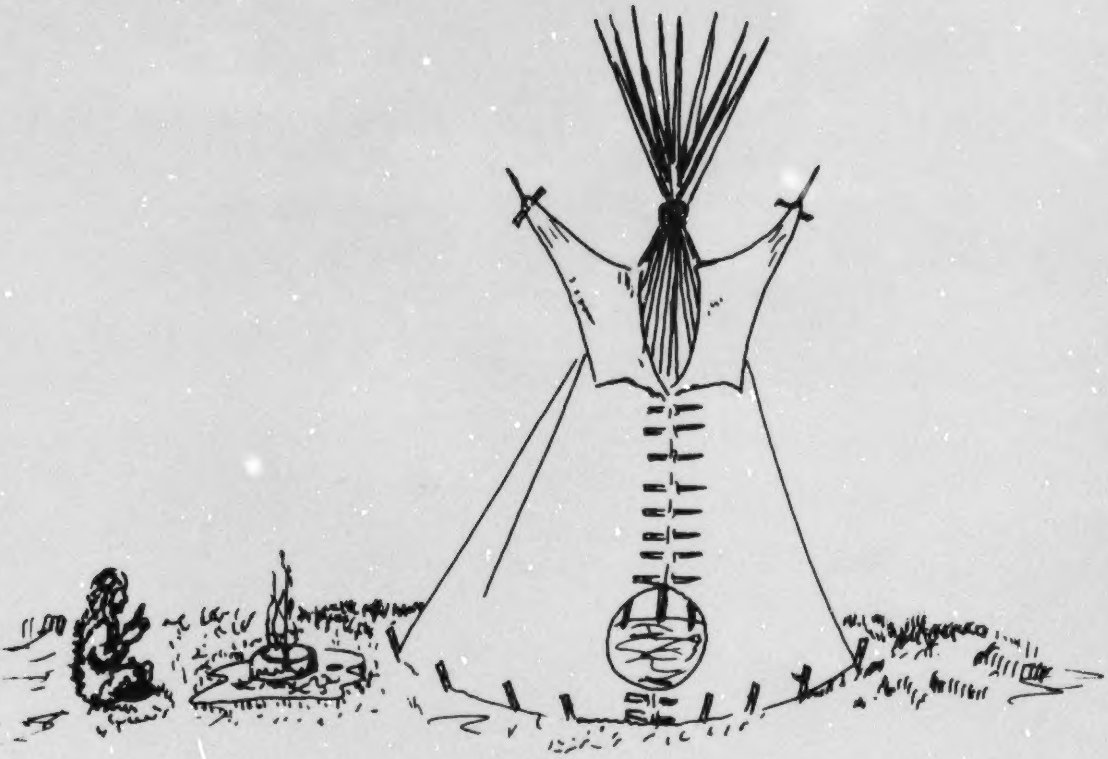
After thinking for awhile, she remembered her pet beaver could gnaw on the tree and cut it down. The beaver made the tree fall by his gnawing. The tree landed across the creek and made a bridge.



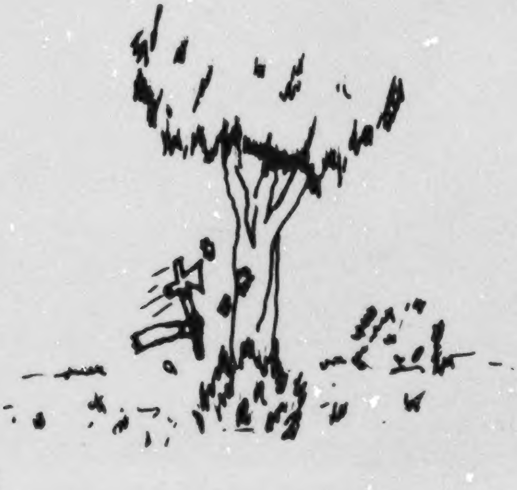
Once the girl crossed the creek, the beaver followed her. When they reached the forest, they ran along the edge. She didn't know how far they would have to run. They kept on going as fast as they could.



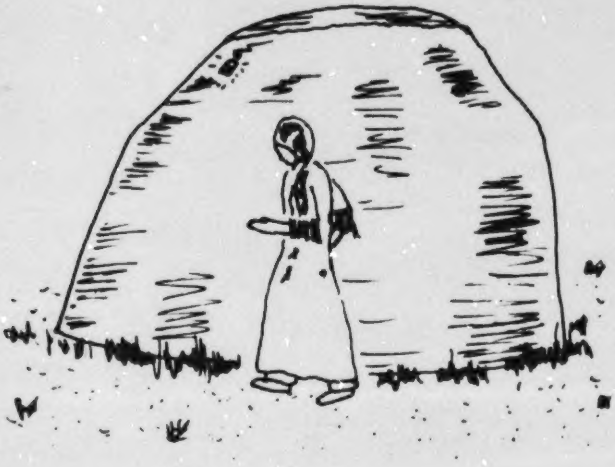
When the monster returned home, he hollered to his grandmother, "I'm home. Where is my dinner?" The monster saw the pot of stew boiling on the fire and decided to start eating. Again the monster called to his grandmother but still she did not answer.



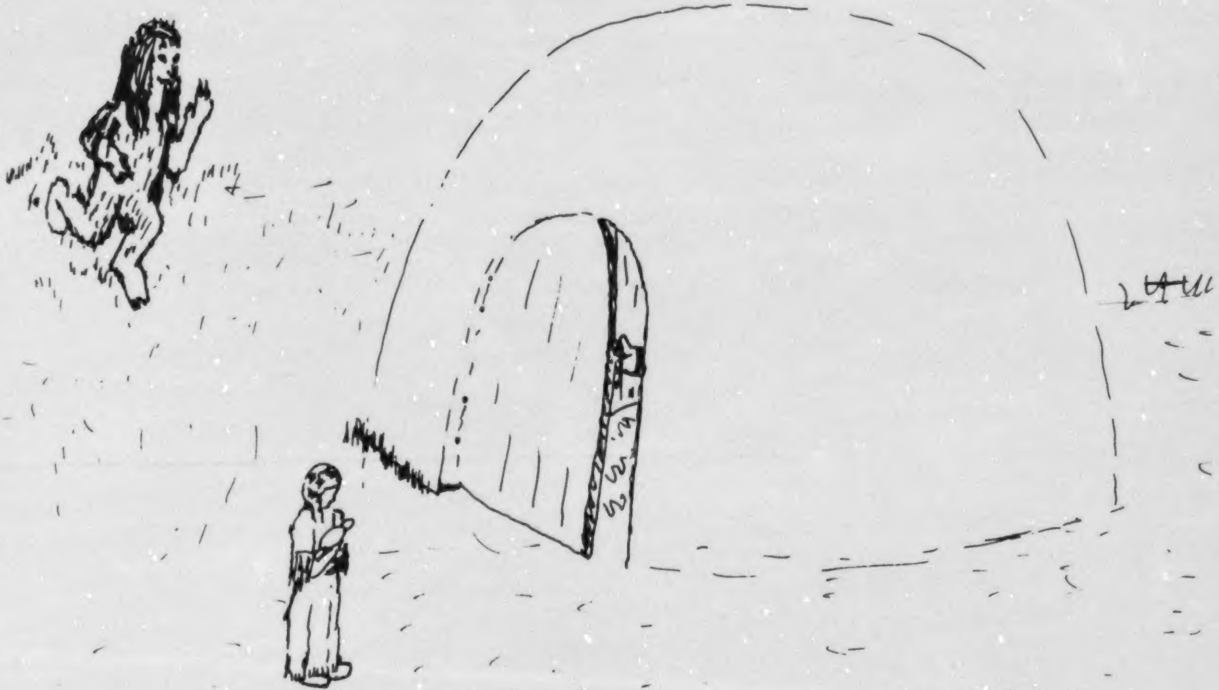
As the monster ate he heard chopping sounds coming from the woods. The monster thought his grandmother was out chopping more wood for the fire. The monster called for her to come and eat, but the chopping sounds continued. After the monster tasted the stew he said, "This stew smells and tastes like an old lady." The monster decided to go look for his grandmother. He began walking toward the chopping noise.



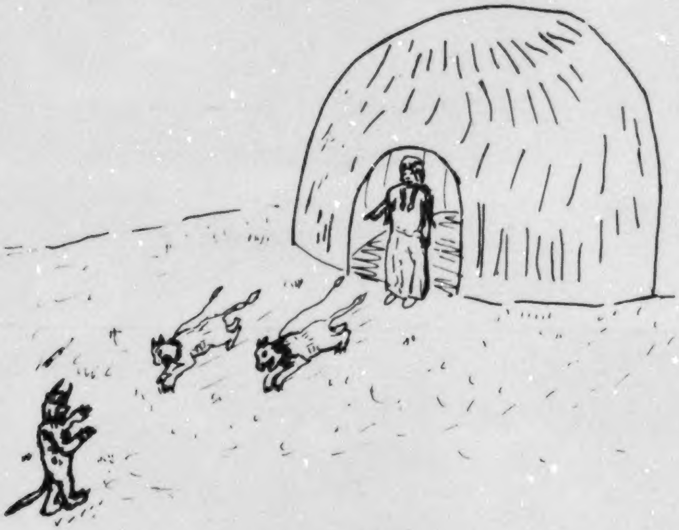
When he reached the tree where the girl had left the arm and hatchet, he saw his grandmother's arm. The monster knew the girl had run away. "I will follow her because I can smell her scent," the monster shouted.



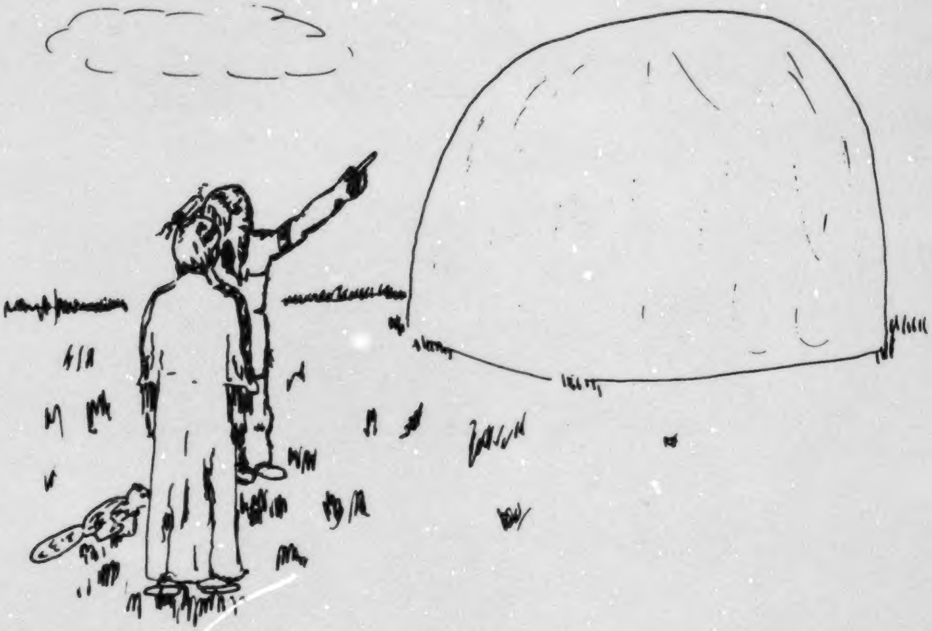
About this time the girl had finally reached the big tepee house which was as hard as stone. She knocked on the door and asked for help. Just as the door was being opened, the girl heard the monster coming from the woods. "Please hurry! There is a monster after me," the girl cried.



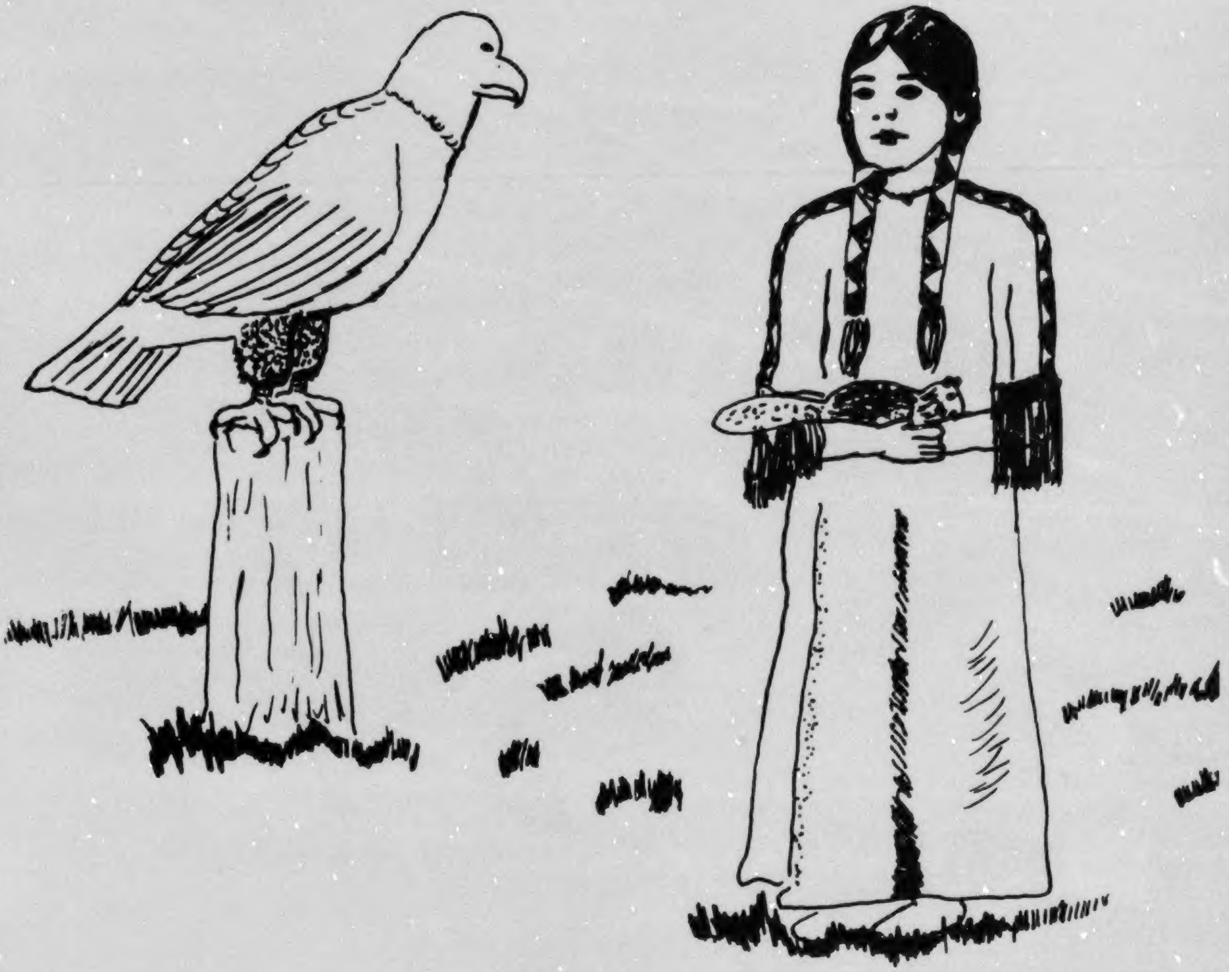
When the door opened the man inside the house saw the monster too, but the monster reached the girl. "Let the girl go!" the monster shouted to the man. "She's mine!"



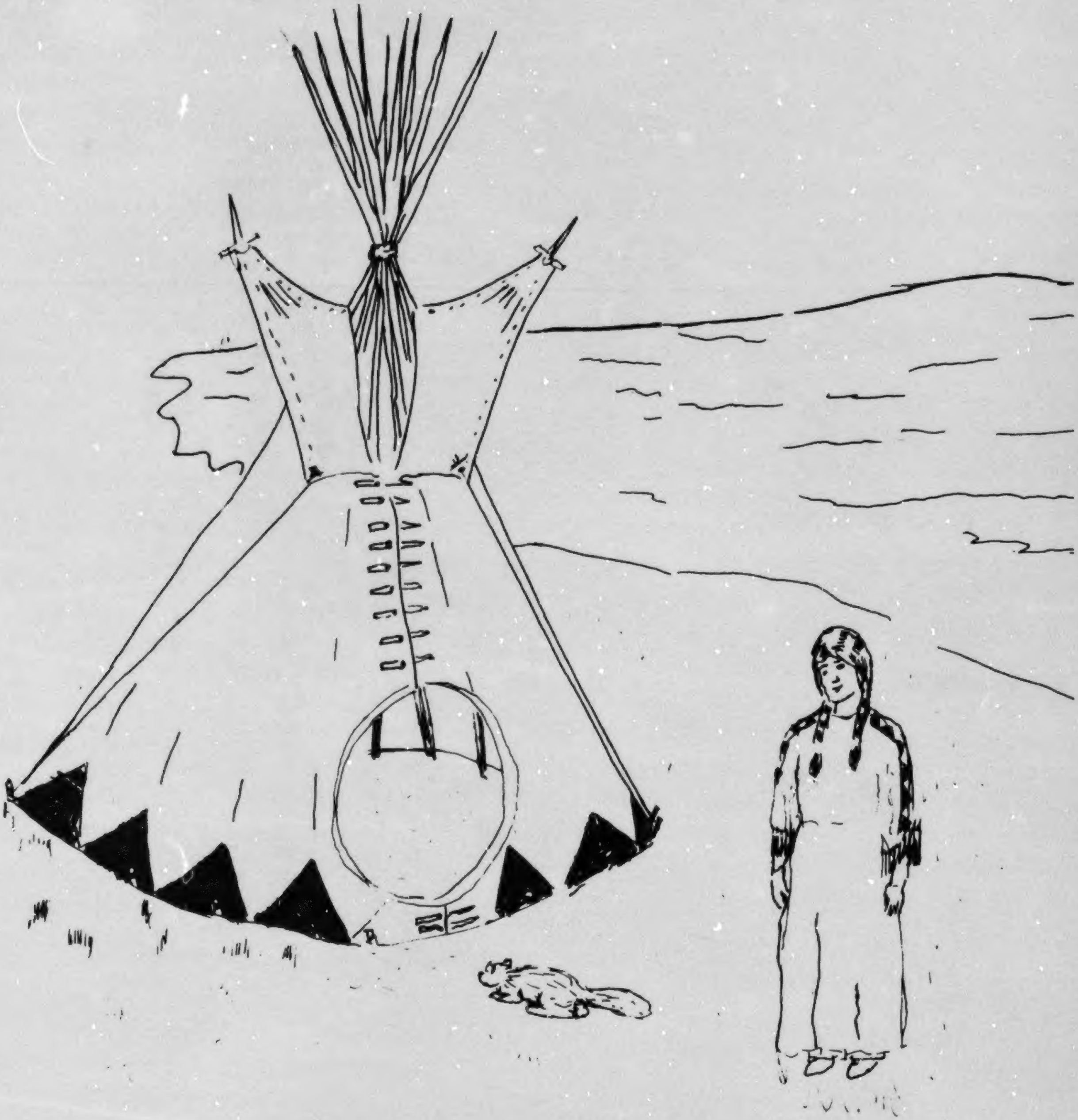
The man went inside and came out with two large mountain lions. He let the lions go and they attacked the monster. The man took the girl inside and told her the mountain lions were his pets. He also told her she would be all right now that the monster was gone.



After the girl had stayed with the man for many months, he told her, "You have been away from home for a long time. Your seven fathers still miss you. They think you are dead. I think it is time for you to return home." The man had magic powers and he could turn himself into an eagle. "I will take you home. While you walk, I will fly over head and guide you.



The next day, the man changed into an eagle. He stayed with the girl until they arrived at her home. When the eagle knew the girl was safe, he flew back to his home and changed back into a man.



The girl peeked inside the tepee and saw her seven fathers sitting with their heads bowed. She pushed her beaver inside the tepee. When the brothers saw the beaver they shouted and were happy. They welcomed their daughter and gave thanks that she was safe.

The next morning the oldest of the brothers said, "My daughter, we must protect you from the monsters which roam the earth. To do this we will go up to the sky. From this day on we will be the Big Dipper and you will be the North Star. Whenever people look into the sky at night, they will see you and they will not get lost." Together the brothers and the girl flew to the sky. There they stayed, safe from all the monsters on earth.

JOSEPH CLANCY

GERALDINE CLANCY

JEROME FOURSTAR

MADONNA FOURSTAR

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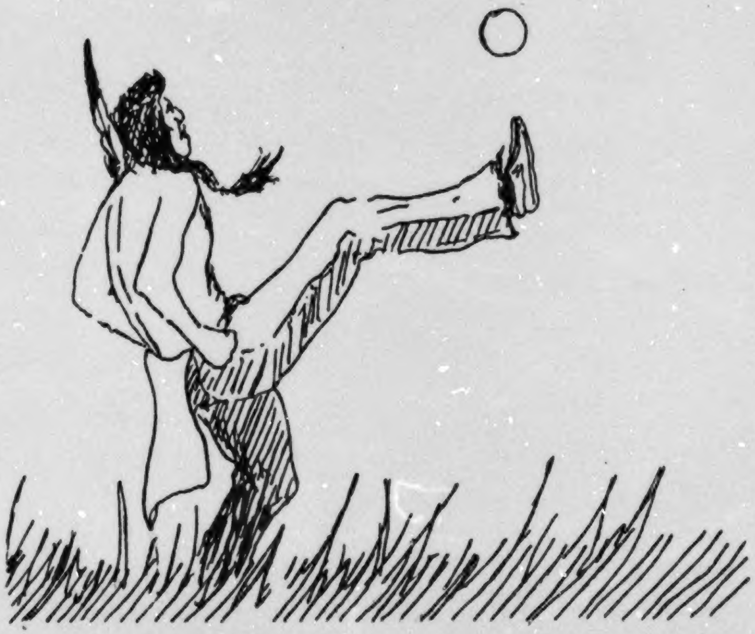
For Heaven's Sake

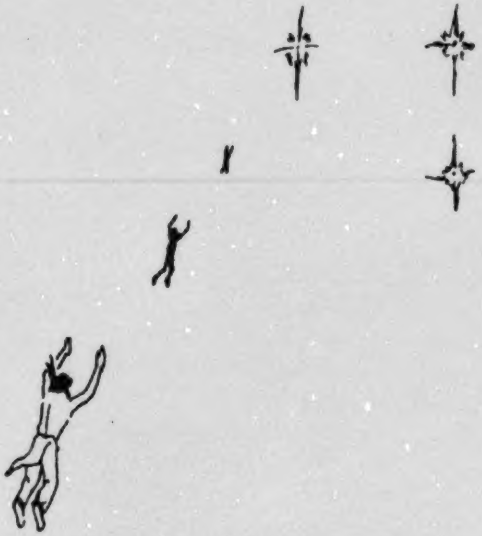
BROKEN SHOULDER
HOW BIG DIPPER AND NORTH STAR CAME TO BE 16A

AIM ➢ **Using different guides to help find your direction when lost; participating in Indian games**

Stand outdoors in the country on a clear night and look up. Without a magnifying lens you can see several thousand stars. Our galaxy, the Milky Way, contains close to 200 billion stars, many of them in clusters of hundreds of thousands.

Stars are a good way to find your way in the outdoors.





Besides using the stars, Indians use other elements in nature to give them their directions.

- Since moss grows where it is moist and shady, it is usually found on the north side of a tree out of direct sunlight. Looking for the moss will tell you where North is.
- Following a stream downhill may lead to a road or settlement of people since people usually live near bodies of water.

- The sun rises in the East and sets in the West. By noting the time of day and watching the sun (if it is out), you will be able to find East and West.

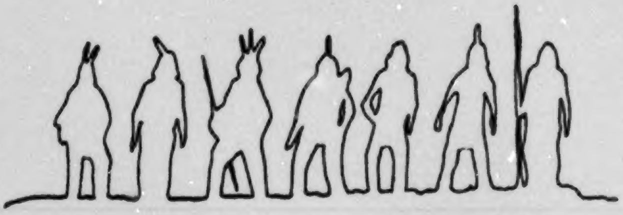
- If you are familiar with which way the wind blows, you can use the wind to help you find your way.

- Blazing a trail is sometimes very helpful. To do this cut notches in the tree bark to indicate which ones you have passed on your way. Just follow the markings on your way back.

- Always be aware of major land markings (mountains, streams, valleys, etc.) and note where you are in relationship to them.

Knowing their environment helped Indian people survive.

In your Four Winds groups make a list of ways to find your way if lost in the city. Where would you go? Who would be good people to contact? What phone number would be good to know?



INDIAN GAMES OF THE NORTHWEST

Playing tag as the children did in *Broken Shoulder* is a common game. Here is another one to try.

A Bear Race

All players line up side by side in a straight line. When "Go!" is spoken, each player must place both hands on the ground and race to the finish line walking like a bear. The left hand and the right foot move at the same time as do the right hand and left foot. The first to cross the finish line wins.

Duckhead Necklace and Indian Love Story

The Indian Reading Series

Level V Book 15

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Duckhead Necklace

Indian Love Story

Level V Book 15

By members of the Assinboine Elders Board of the
Fort Belknap Reservation

Leo Wing, *Chairman*
Preston Stiffarm, *Coordinator*
George Shields, Sr.
Jim Walking Chief
Juanita Tucker
Estelle Black Bird
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Illustrated by George Shields, Jr.

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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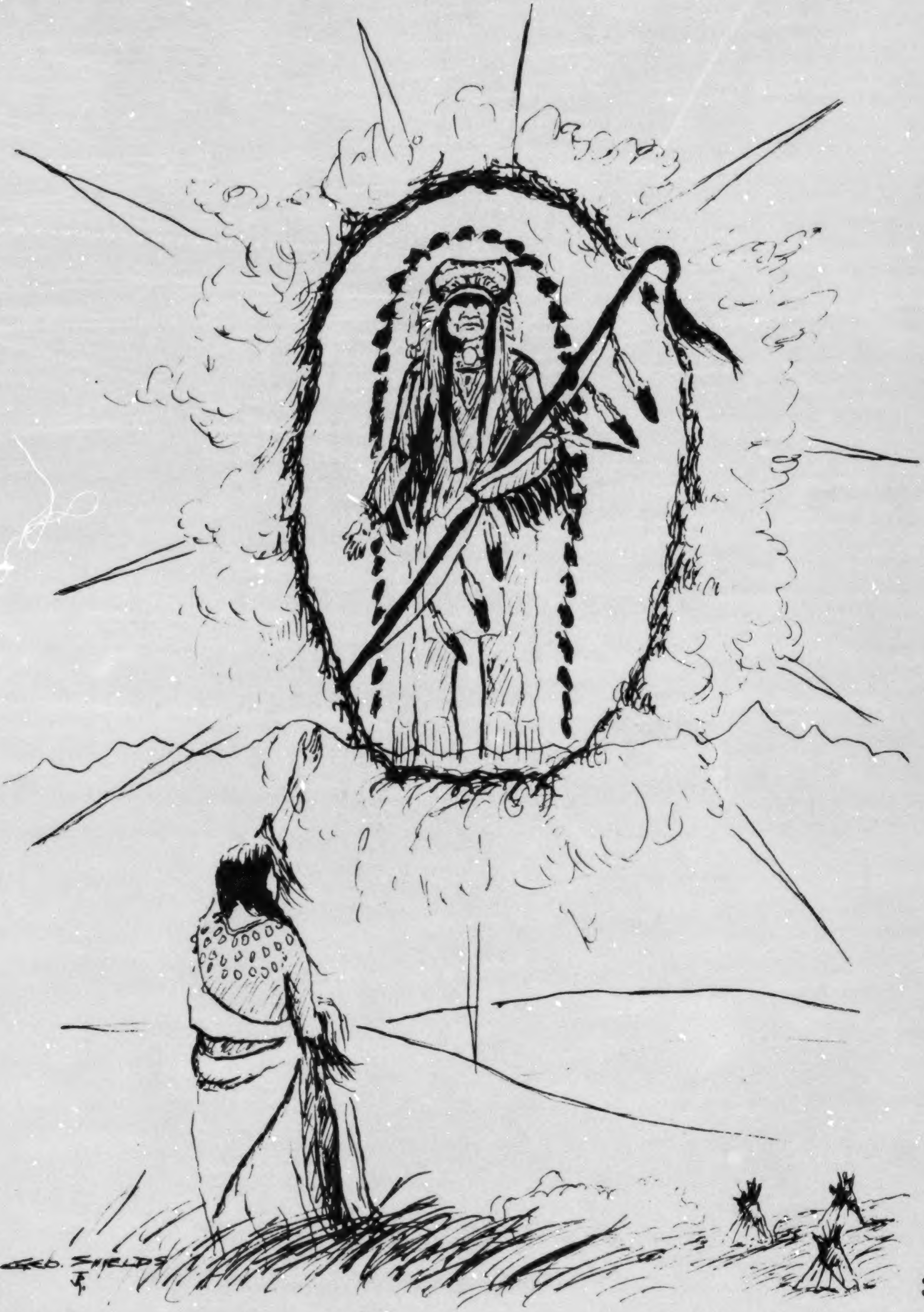
Duckhead Necklace

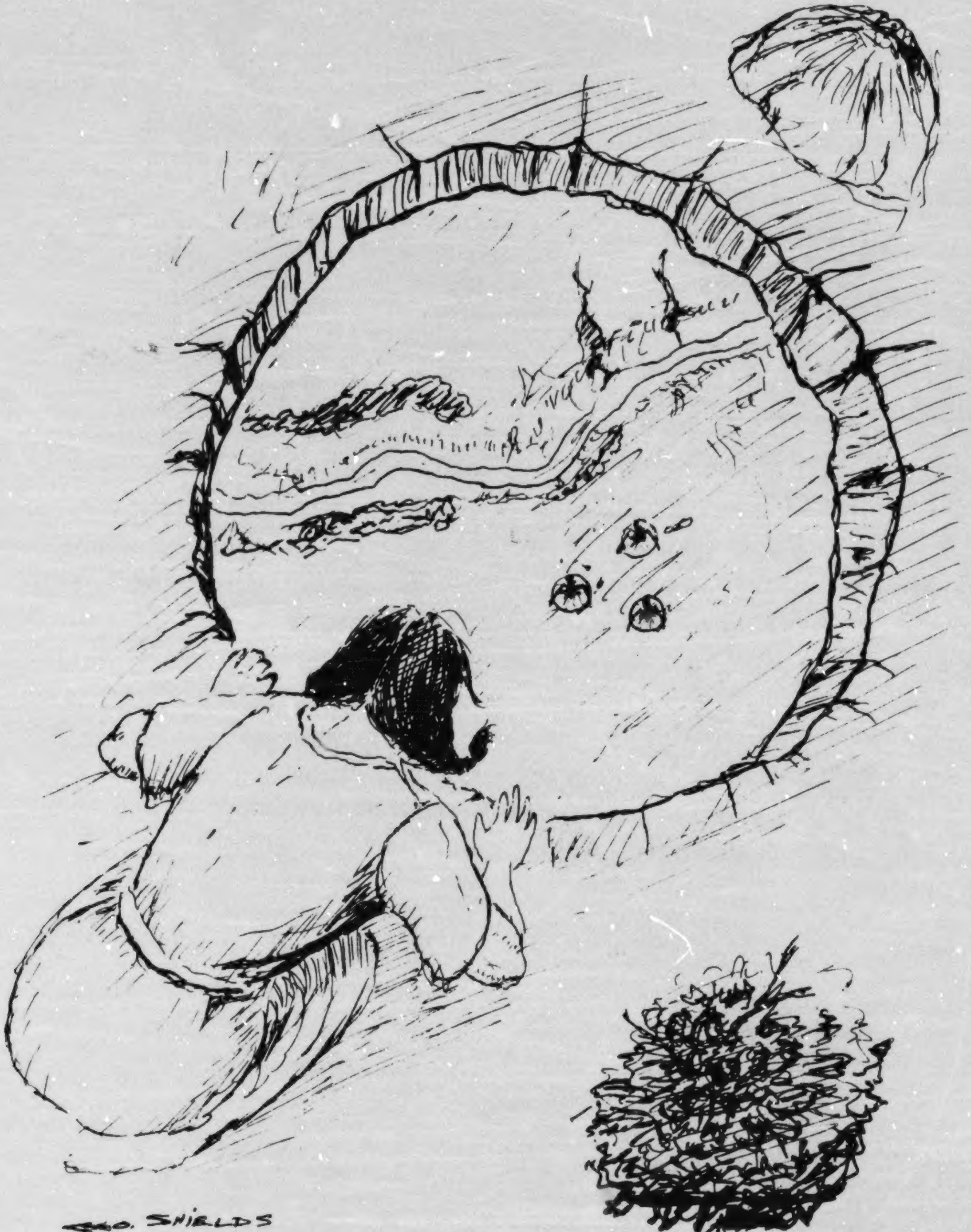
narrated by Isabel Shields

One evening two Indian girls sat outside looking at the stars. One star was very bright. "I wish that bright star would come down and marry me," one of the girls said. The next evening a young Indian man came from an opening in the sky. He was a handsome and nicely dressed man. He took the young girl back with him into the sky and they were married.


GEO. SHIELDS

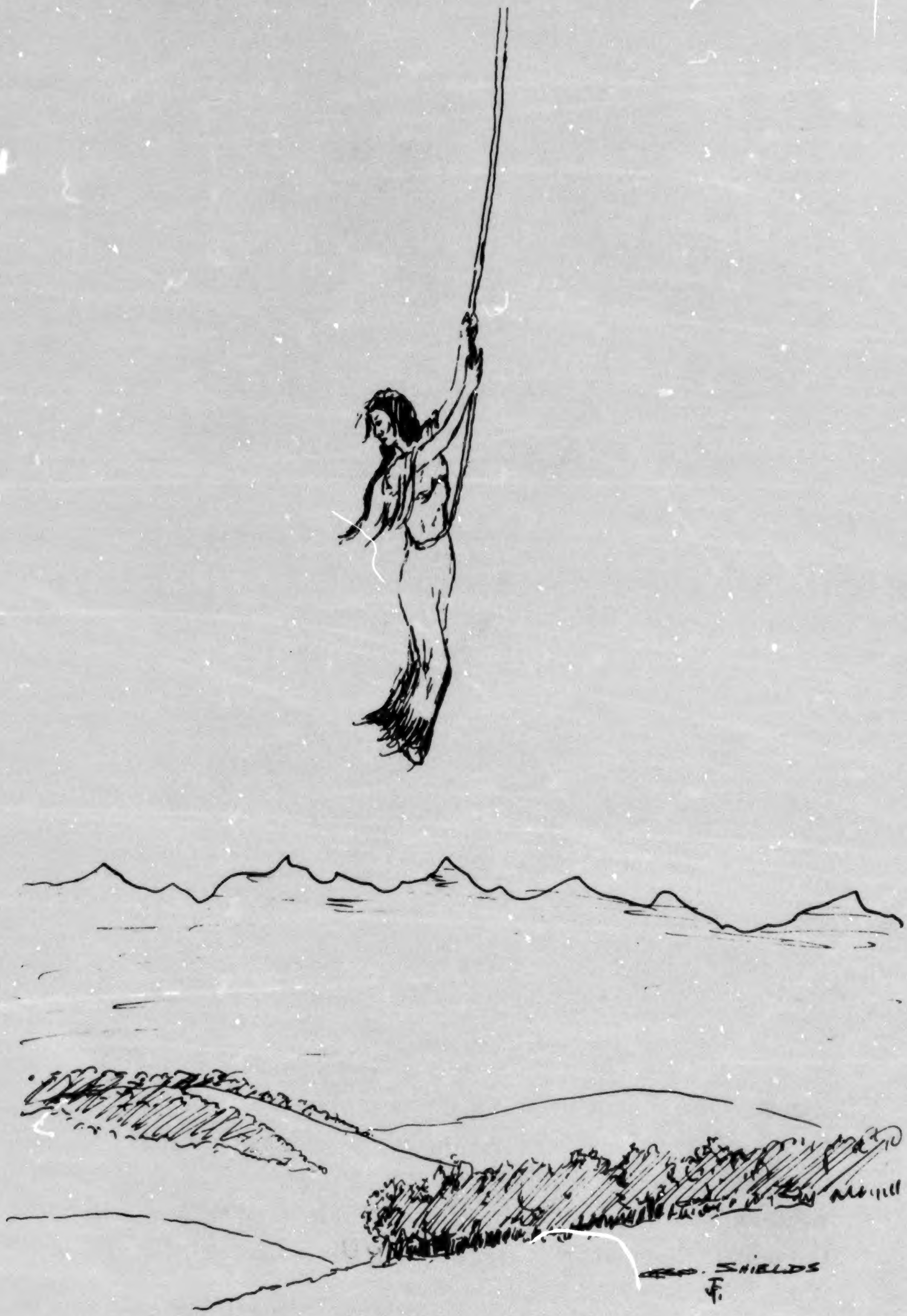
He took her to live in a very beautiful place. She was happy and enjoyed everything. There were many things for her to do. She could do anything she wanted but there was one exception. She was told not to dig large green turnips. After awhile she became lonesome. She took long walks looking for the hole in the sky. One day she realized she was to have a baby. This made her even more homesick.

On one of her walks she found some big green turnips. Even though she was told not to, she dug one up. It left a large hole. She looked down and saw the place where she used to live. She made plans to go back. Every time her husband brought game home she tanned only part of the hide. She cut the rest of the hide into strips and dried them to make a rawhide rope. She was trying to hurry as it was almost time to have her baby and she wanted to be home when the baby was born.


GEO. SHIELDS
JF.

When she thought she had enough rawhide, she tied the strips together and made a long rope. Once the rope was finished she went to the hole. She tied one end of the rope to a rock and the other end around her waist. Slowly she let herself down through the hole. The rope wasn't long enough and she was left hanging in mid-air.

When her husband came home he discovered she was missing. He looked everywhere. Finally, he discovered the hole in the sky. There he found her hanging at the end of the rawhide rope. He picked up a rock and said, "Split her in two but don't hurt the baby." He threw the rock down and hit the woman. She fell to the ground and died. The baby boy was also hurt, but he stayed by his mother until he could walk.


Geo. Shields
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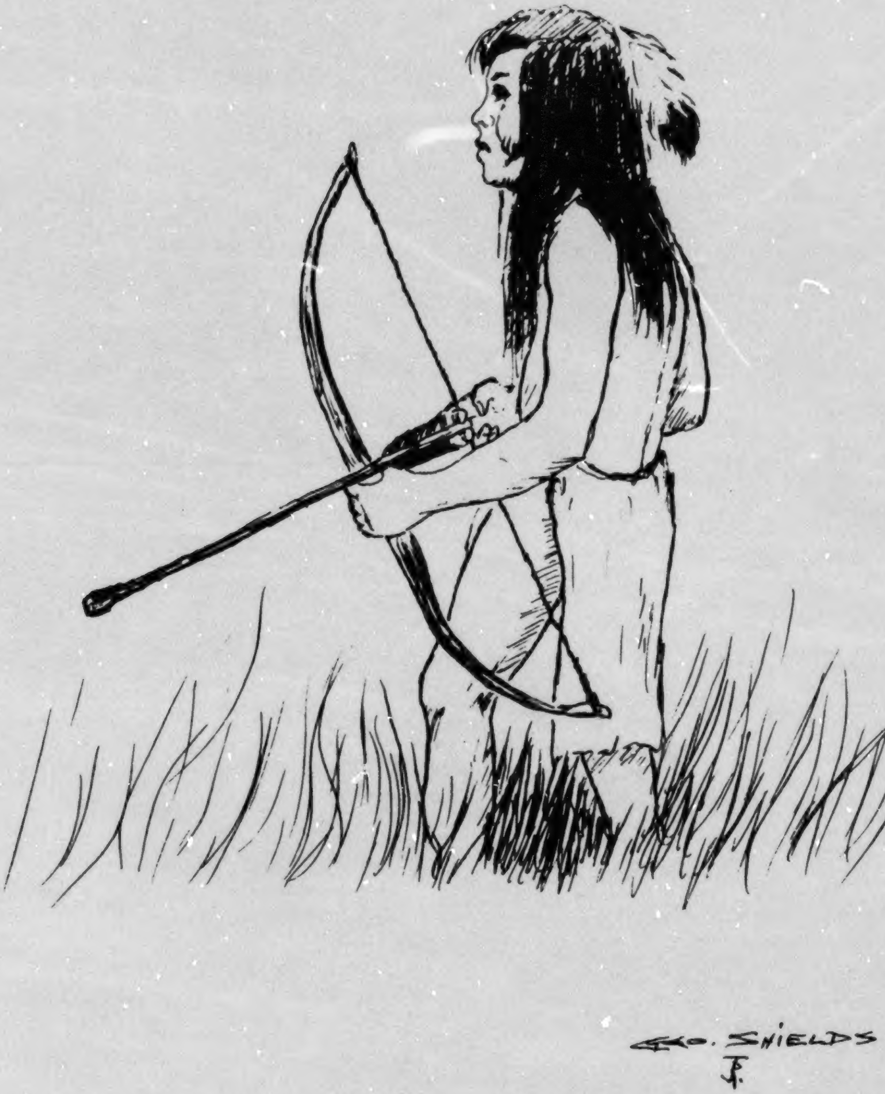
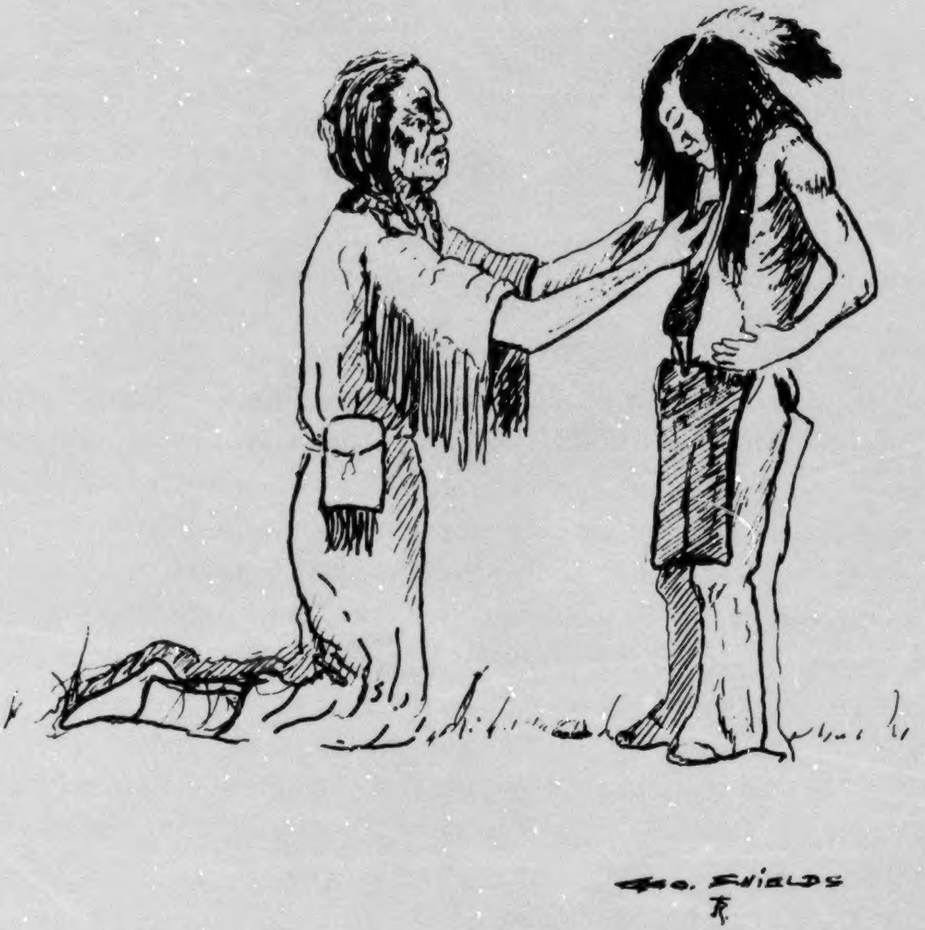
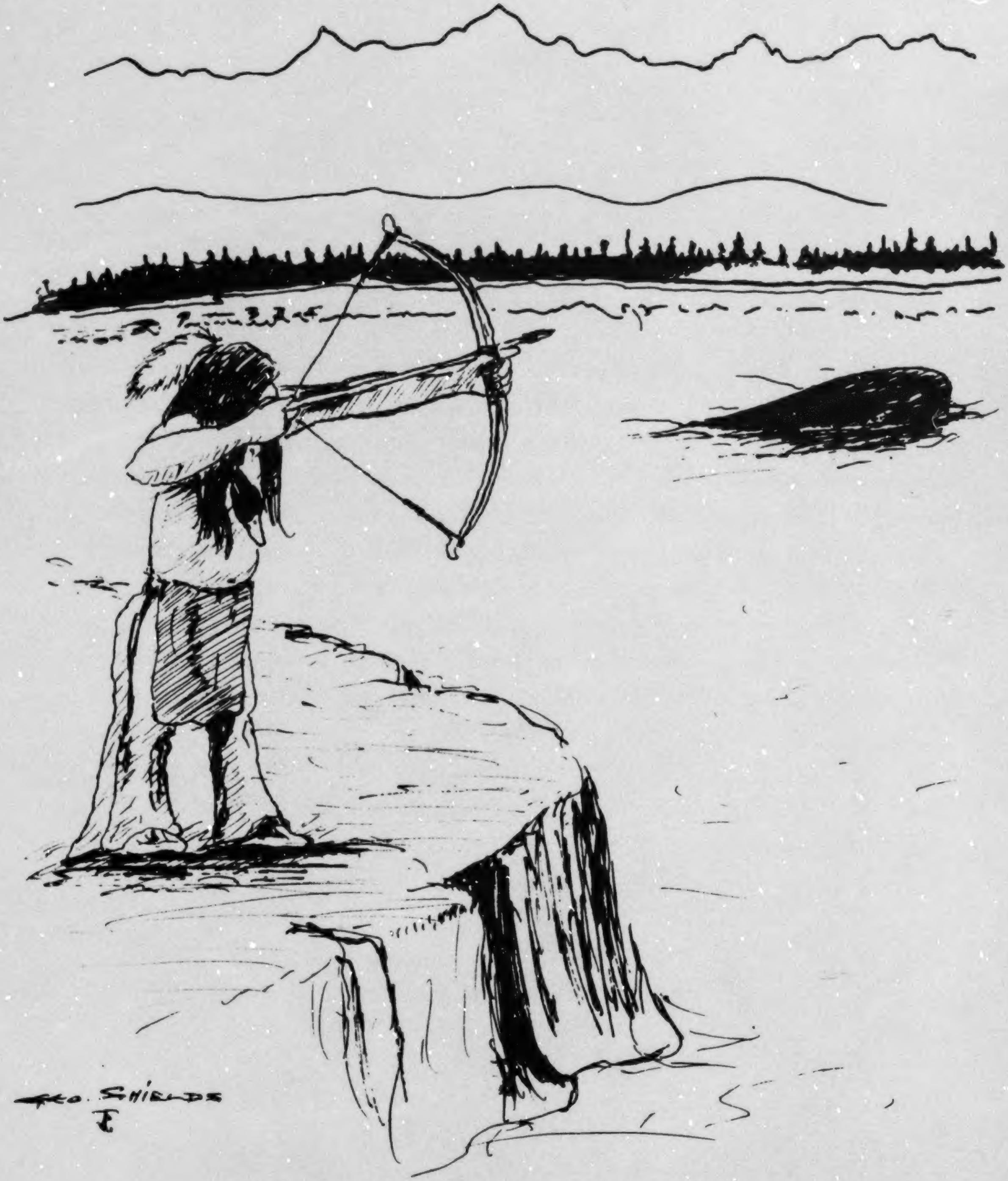


There was an old woman living in a tepee not very far from the little boy. She knew there was a child living near her. One day she wanted to find out if the child was a boy or girl. She placed a doll and a bow and some arrows near the child's home. The next time she went to look, the bow and arrows were gone so she knew the child was a boy.

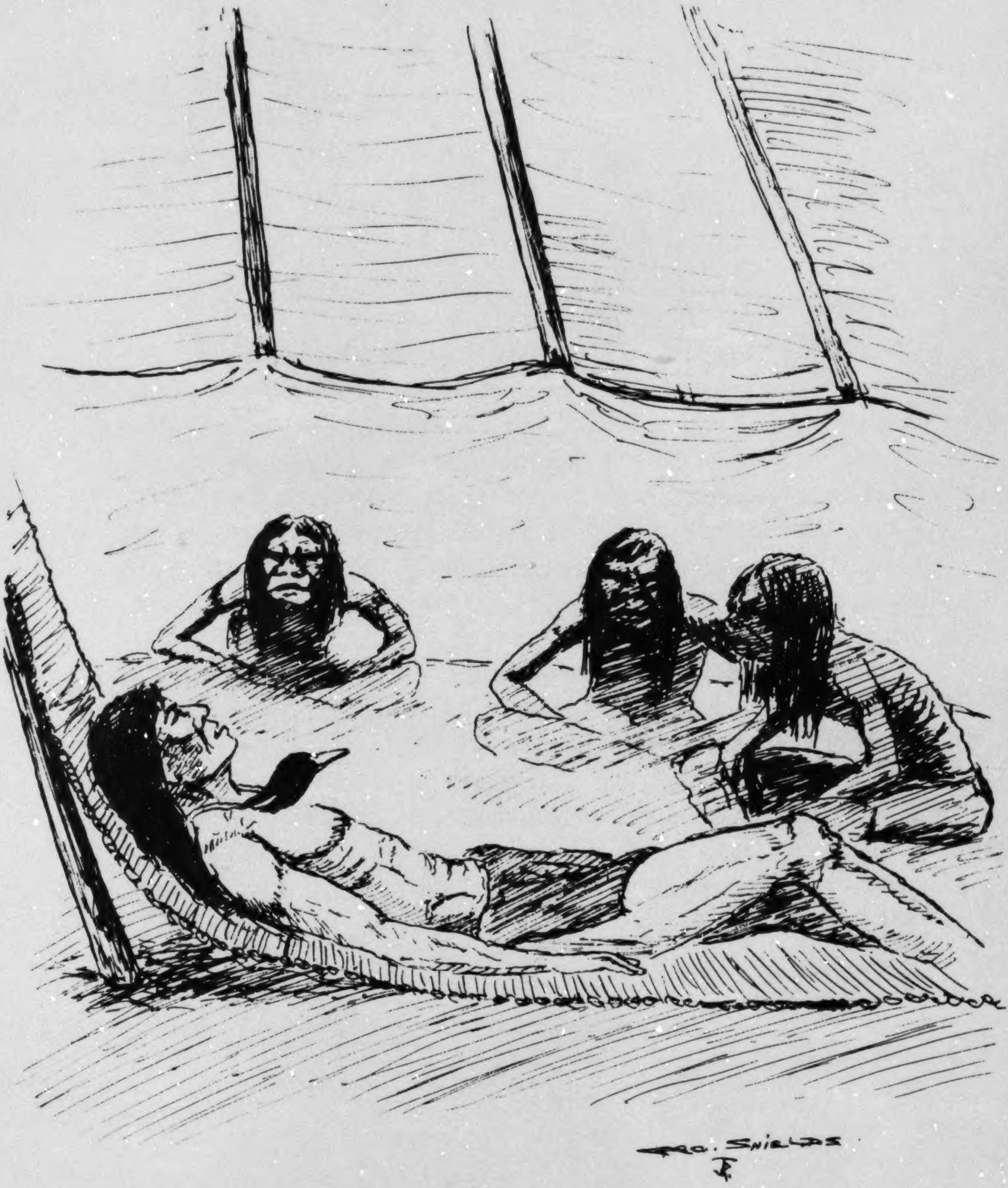


One day the boy walked to the end of a forest. He saw a lone tepee. When he was close to it a voice called, "Come in my grandchild. I have been expecting you." The little boy went in and sat down. He saw an old woman sitting opposite him. She told him to stay with her. He had the bow and arrows she had left. She taught him how to use the bow and arrows. She tied a duck head on a buckskin string and put it around the little boy's neck. She told him it would protect him at all times. His name would be Duckhead Necklace.

Sometimes he went hunting for small animals and birds. Often he was lucky and he would kill a sage hen, duck, bush rabbit, prairie chicken or other small animals. His grandmother was very proud. One day he came to a big lake. He saw a large whale swimming around. He shot and killed it with his bow and arrow. He returned to his grandmother's tepee and told her what he had done. Grandmother left saying she was going after firewood. She did not return for several days. This happened many times. Each time she came back her hair would be hanging loose and her arms and her legs were scratched and bleeding. Long ago,that is how Indians mourned for someone they had lost. Duckhead Necklace's grandmother was in mourning. In those days animals could change to people and people could change into animals. Duckhead Necklace had killed a whale. The whale he had killed was his grandmother's husband. Duckhead Necklace was very sorry. He did not know the whale was his grandmother's husband.


GEO. SHIELDS

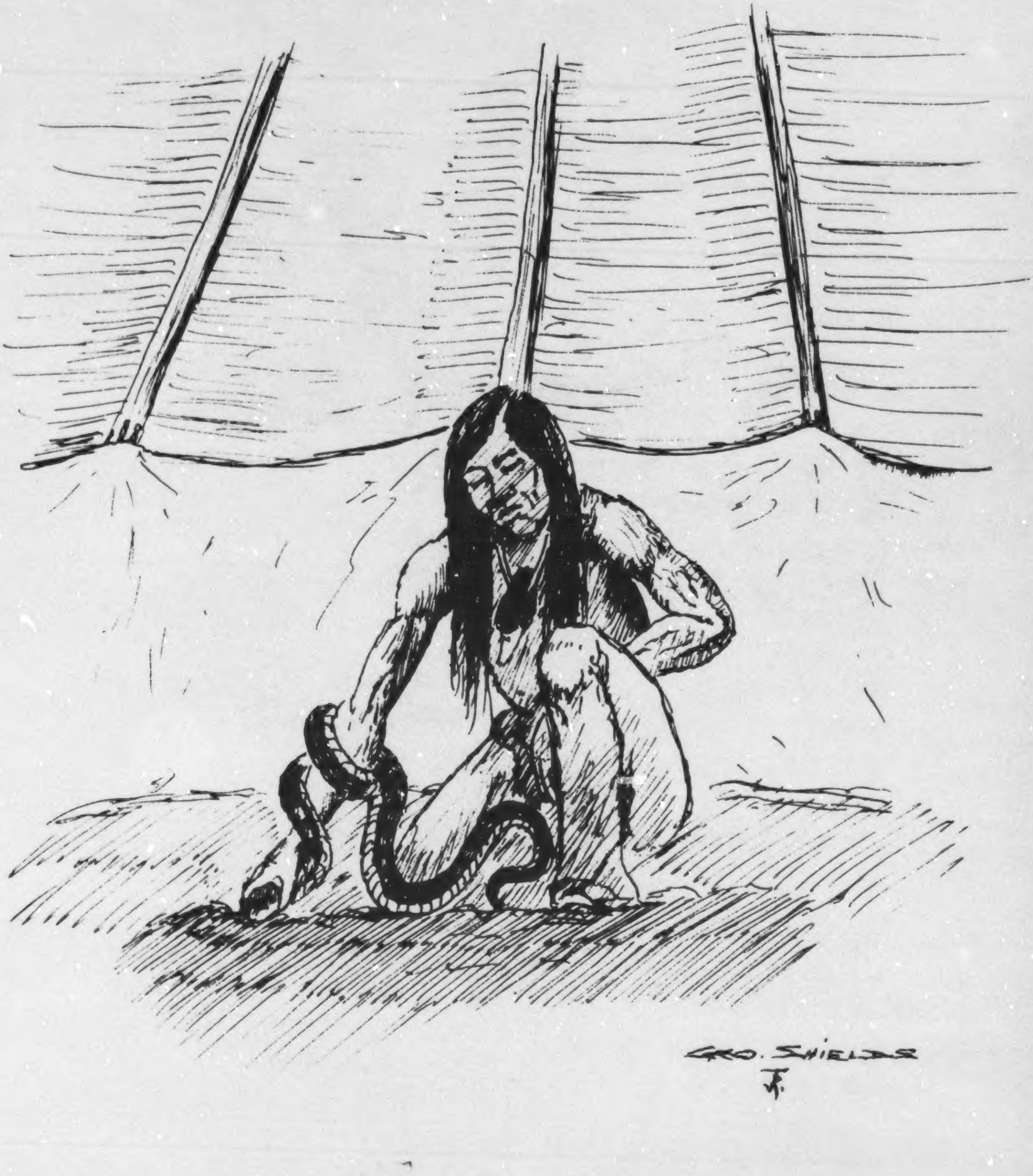
One day when Duckhead Necklace was walking, he came to a tepee. From inside a voice told him to come in and sit down at the head of a circle of young men. Each man took turns telling him stories, hoping to put him to sleep. Duckhead Necklace went to sleep right away, but while he slept the duck head hanging around his neck was saying "Yes" for Duckhead Necklace. In the Indian way, as long as someone says yes, the stories go on and on. These young men planned to kill Duckhead Necklace after they had put him to sleep. The young men were actually snakes. Duckhead Necklace woke up and heard their plan. He grabbed one of them with his hands. Stroking the snake from his neck down to his tail he said, "You are to crawl on the ground always." In turn, the snakes told him never to drink from a buffalo wallow (which is water standing in small pools). Duckhead Necklace left. Whenever he came to a buffalo wallow, even though he was thirsty, he always remembered not to drink.

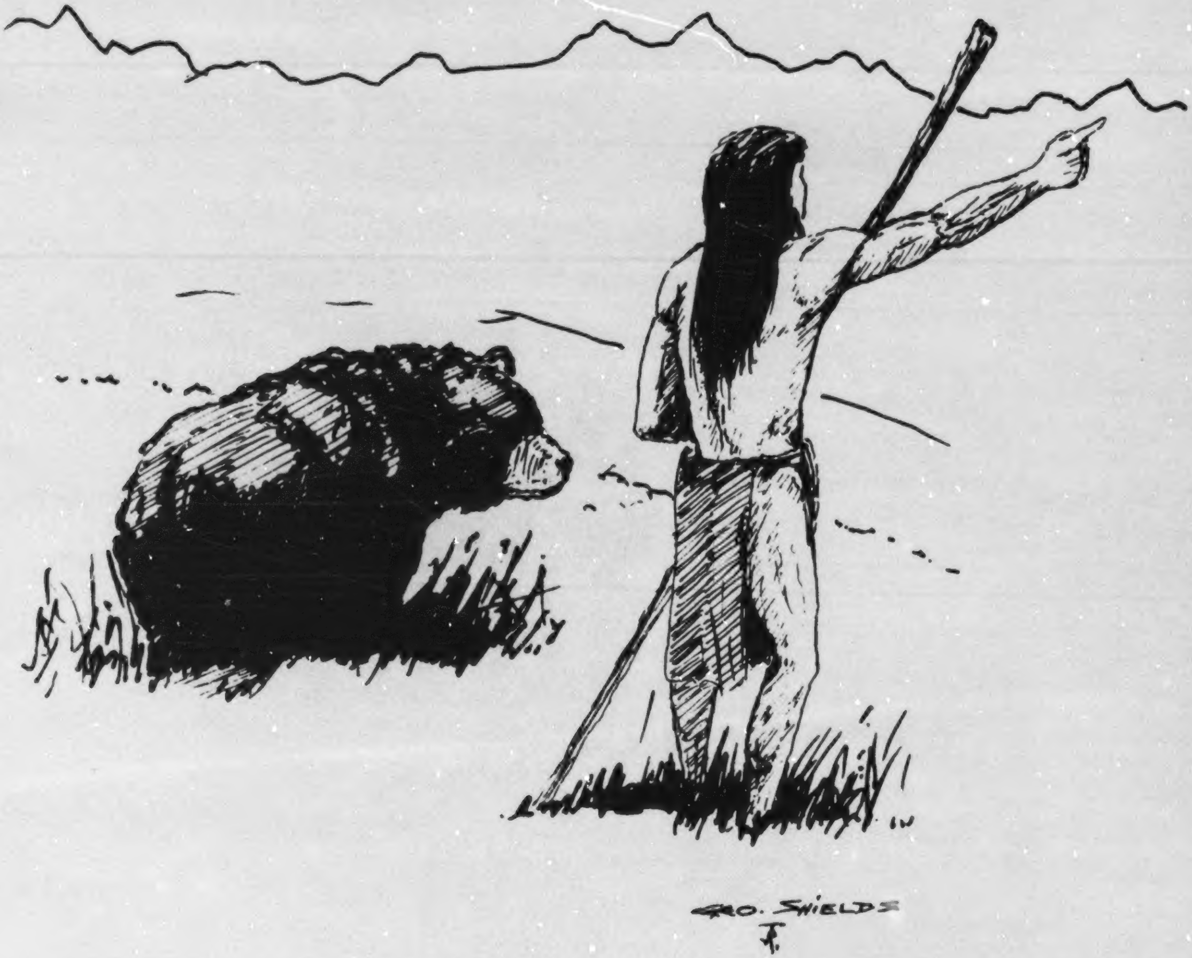


GEO. SHIELDS

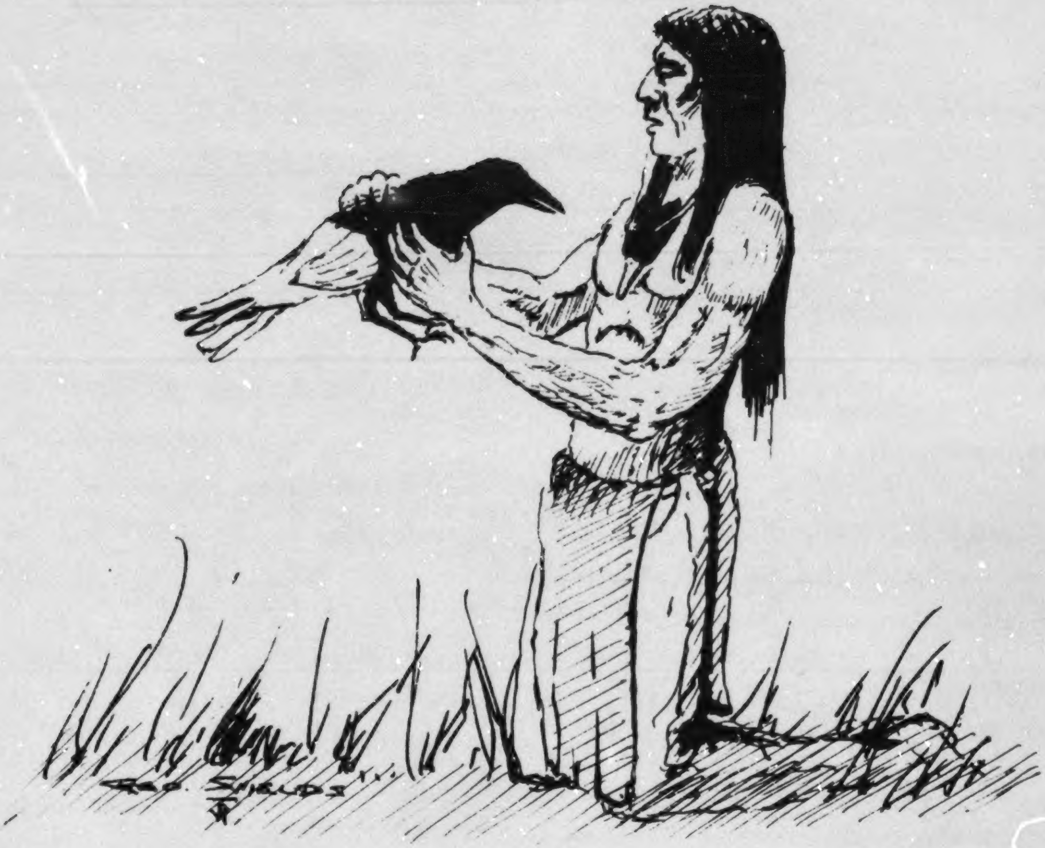
After many days had passed, Duckhead Necklace thought, "It's been a long time since I was told not to drink from buffalo wallows. I don't think anything will happen now." When he took a drink a snake entered his body and settled in his head. The snake did not come out. Duckhead Necklace's body turned into a skeleton. Still the snake stayed. The snake finally came out. When this happened, Duckhead Necklace returned to life. He grabbed the snake rubbing its nose on a stone, making it flat and he told him, "You will have a flat nose forever."

Duckhead Necklace traveled until he discovered a village. He sat on a hill and watched the camp. He noticed bears and people living together. He went down to the first tepee and went in. The people told him to sit down. They gave him something to eat. After eating, the men smoked. The people told him that at first everyone got along just fine, but now the bears took most of the meat and they left the rest to spoil. "People are starving and we can't do anything about it," the men told Duckhead Necklace.


GEO. SHIELDS JR.



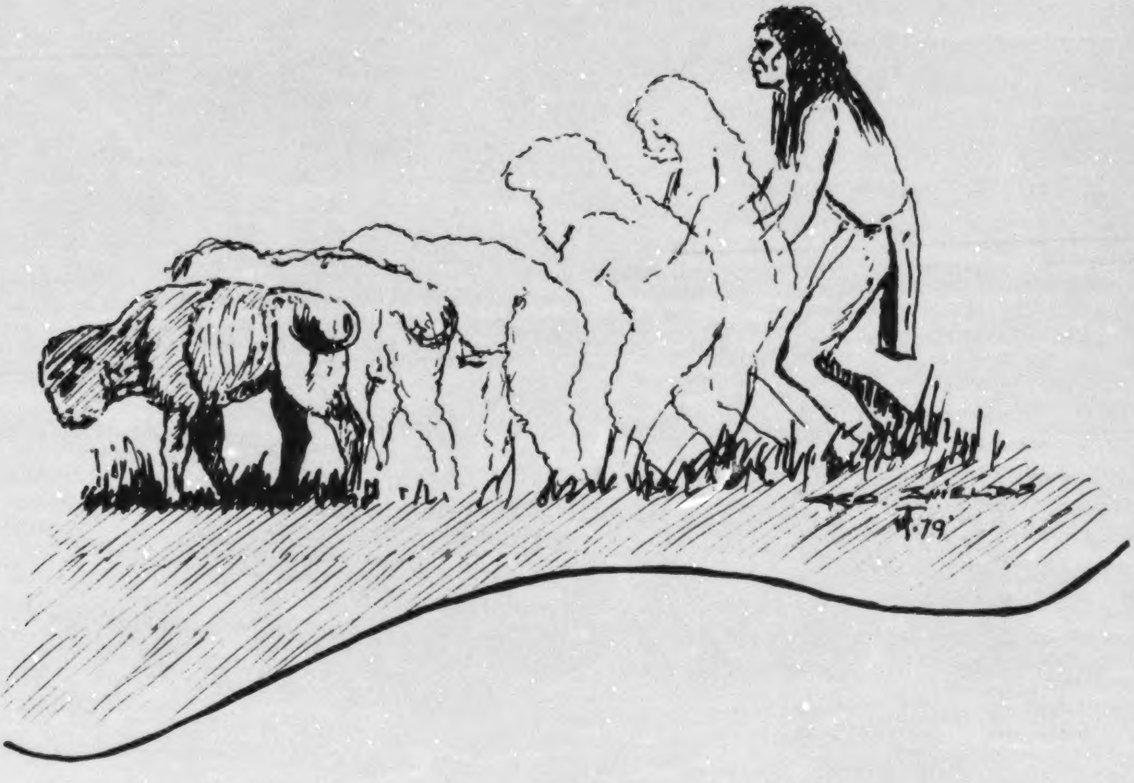
Duckhead Necklace went to the bear chief's tepee and told him he was doing wrong by starving the people. Duckhead Necklace ordered the bears to leave and go live in the mountain forest. He also took their talking away. When the bears moved away, the people settled down to a peaceful life. After living in the village awhile Duckhead Necklace decided to travel on.



Duckhead Necklace walked along until he came to another village. There the people lived with beautiful white birds. For awhile when the men hunted, everyone shared equally. As the white birds became bolder, they began taking more of the meat the men brought back from hunting. The people told Duckhead Necklace, "The birds have taken over. They eat what they want and leave the rest of the meat to spoil. People are starving."

Duckhead Necklace went to the bird chief's tepee and asked the birds to move away. The bird chief refused. He was satisfied with the way they were living. Duckhead Necklace asked several times but each time the birds refused.

The next time the men went hunting, Duckhead Necklace went along. He changed himself into a buffalo calf and told the men to shoot him. They did. The white birds came to eat the meat the men had killed. The bird chief chose the buffalo calf. He flew down and landed on the calf. As soon as he landed Duckhead Necklace grabbed him. With his hands he stroked the bird chief from his head to the end of his tail. The bird chief turned black. These birds became known as ravens. Duckhead Necklace also took their talking away. The birds could no longer rule the people. The people were very happy and said many good things about Duckhead Necklace. Duckhead Necklace knew his grandmother would be proud to know he was doing good things for other people.


GEO. SHIELDS
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Indian Love Story

narrated by George Shields, Sr.

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This is a true story. It happened hundreds of years ago, back in the days of the buffalo when the Indians roamed this country freely.

In those days Indian people of different tribes did not understand each other's language. They fought each other some of the time. The fighting brought honor to the victor. An Indian who earned many coups from his enemy was considered a chief. What the whiteman calls a horse thief, long ago was considered honorable in the Indian society. The Indians made horse raids and advised the younger people who had horses not to be sleepy heads. "If you sleep late and don't wake up at night, you are going to go around by foot. You won't have any horses if you sleep too long. You will be easy prey for enemies."

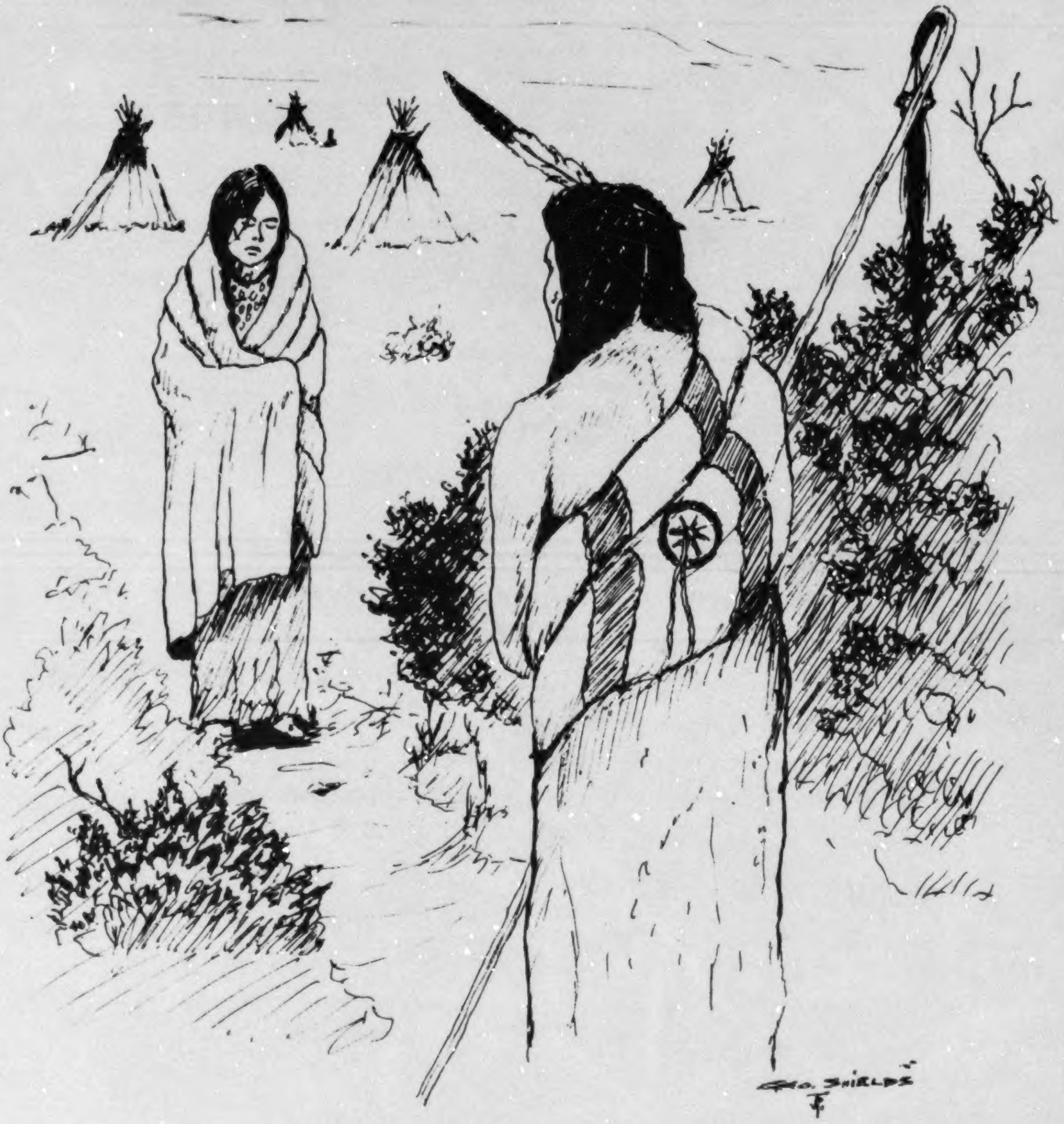
There was a young Indian man who was the only child of a married couple. He met a young Indian girl who was one of two children. The young man fell in love with this young girl. They talked of love but never touched each other. They would stand many feet apart, just close enough to hear what was being said to each other.

Time went on and there was to be a war party. The young man wanted to see his sweetheart before he left. After sundown he went to his girlfriend's camp. He went near her tepee and the girl came out. She waited to hear what he had to say. The young man said, "I came to tell you that tomorrow night a war party is leaving. I want to go. I want to make something of myself. When I come back we will talk to our parents and perhaps we can marry." While the man was talking the girl never said anything. She just bowed her head.

After he stopped talking the girl said, "Is that all you wanted to tell me?"

The young man said, "Yes."

"Listen," she said, "you are suggesting you want honor so people will recognize you, maybe as a chief. Why do you want that? Your father is a great chief, a respected man. People respect you as much as they respect your father. You don't have to go. Some people who go on war parties never come back. What if that happens to you? What's going to happen to me? My heart and my beliefs are for you. My love is for you. If I lose you I'm nothing. I don't think I will go on living. I love you that much. I don't want you to go. You don't need anything else than what you have now. You are respected already. You ride good horses. You wear good clothes. You have plenty to eat. You live in a good tepee with your father and mother. What more do you want?"

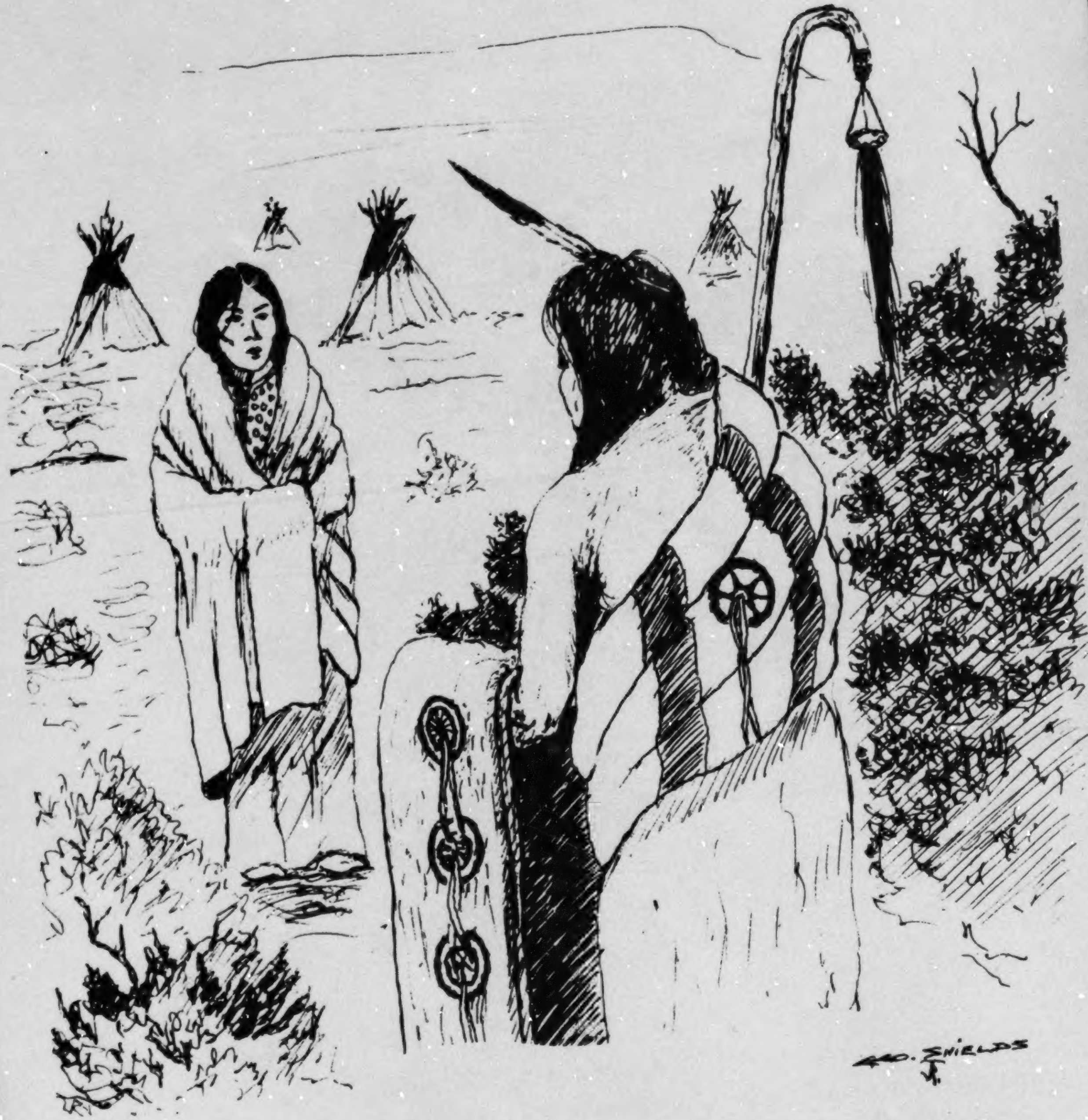


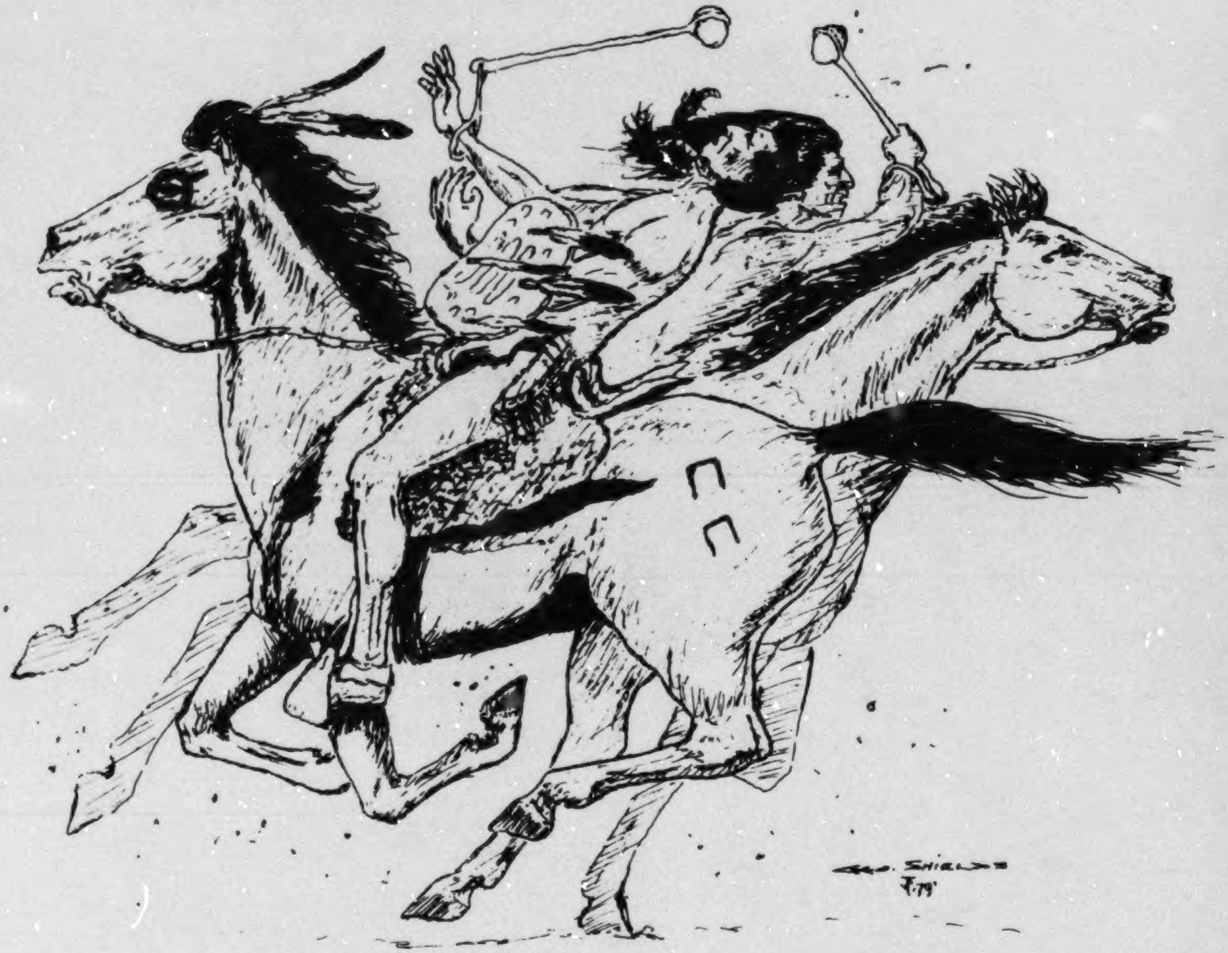
The man said, "I know but that isn't enough for me. I want a name for myself before I ask for a wife. I just have to go."

They argued back and forth. Finally, the girl gave up. She never said anything. She just stood there and hung her head. It was dark so the young man could not see if the girl was crying.

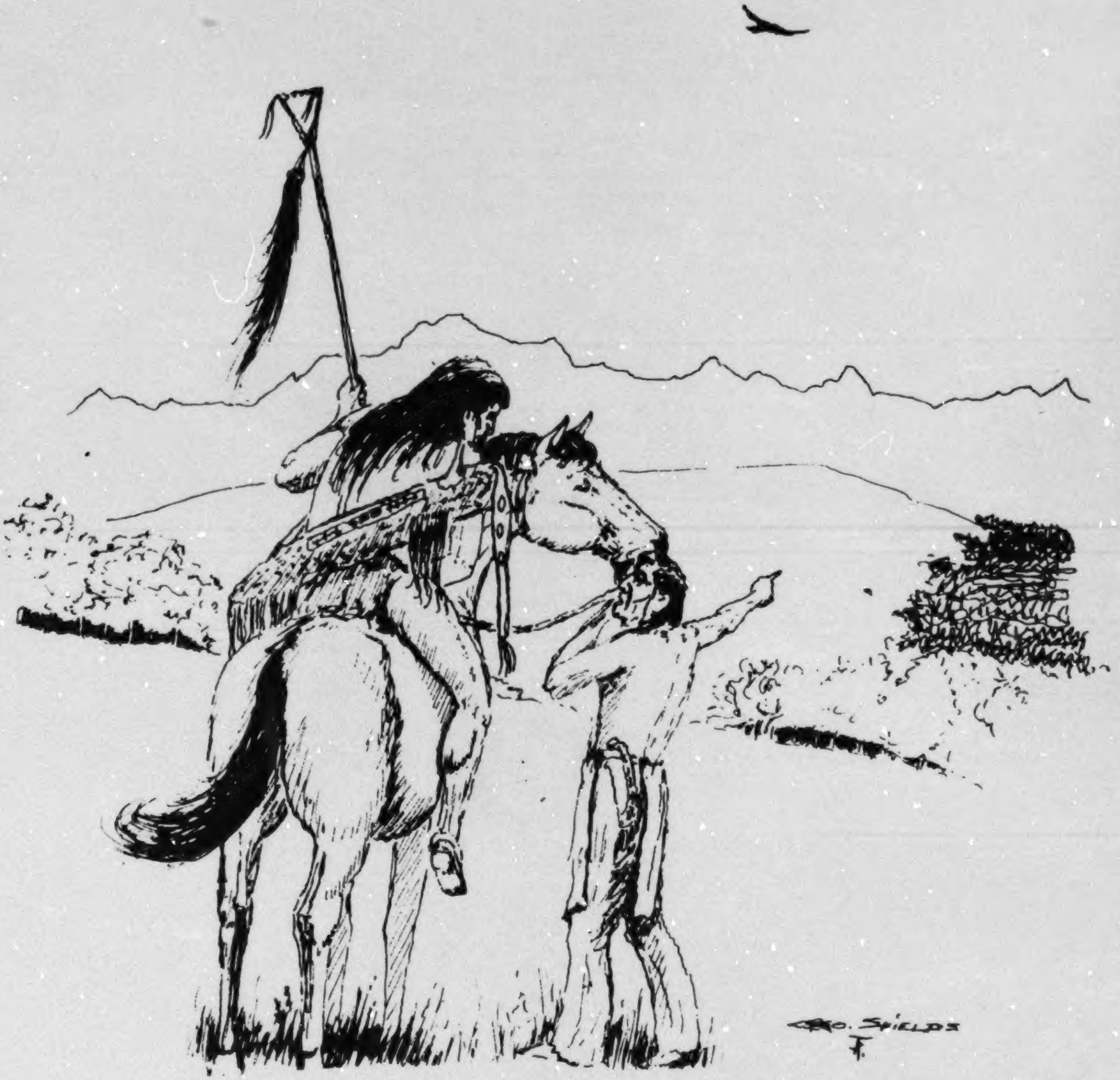
He went to his tepee and put on a good robe fixed with porcupine quill work. It was fancy, one of the best robes. He took the robe back to the girl. "I'm going to go," he said. "While I'm gone I want you to keep this. When I come back I want to see this blanket and you. We will get married if our parents consent."

He left. He didn't kiss her, because they didn't do that in those days. The girl just stood there while he disappeared into the darkness.


GEO. SHIELDS Jr.

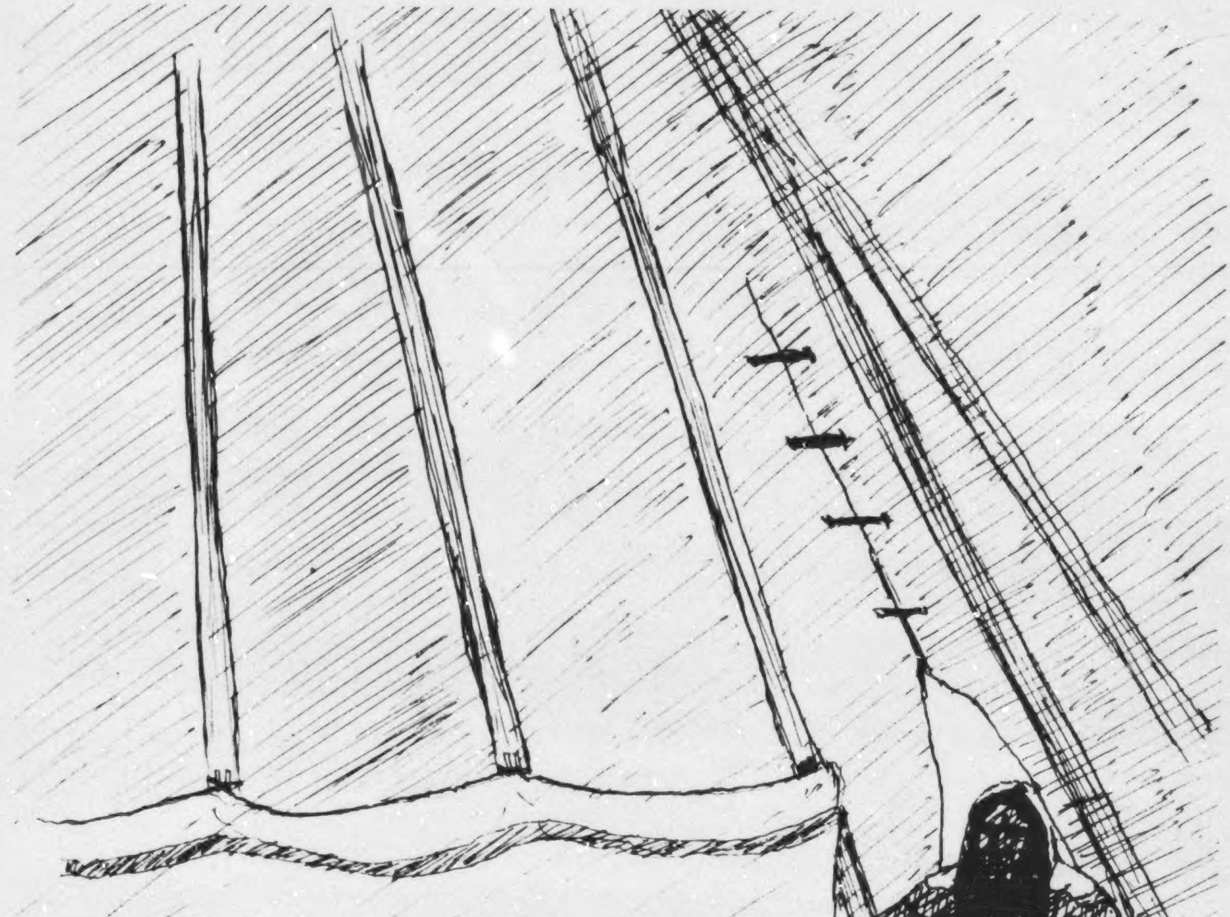


The next night the war party went looking for their enemy. They found them and fought. The young man killed an enemy and took his scalp and other things for coups. They won the fight and started back. The return trip took many days.



One day they approached an old camp, the same camp they had left some days before. The young man began looking around the campsite. He walked to the river and came back saying, "I found something. While we were gone someone must have died. The person was buried in a tepee in the woods over there."

The young man felt uneasy about talking about someone who had passed away. "I'll go over there and look," he said. When he came to the side of the tepee, his heart fell but he didn't cry. The tepee was staked down solid all around. The doorway was entwined with sticks so wolves, or coyotes could not get inside the tepee and eat the dead person. He undid all the twigs and sticks and peeked inside. As soon as he stuck his head inside the doorway he recognized his blanket. There his sweetheart lay dead, covered with the blanket. When he saw this he wanted to make sure. He went over to the body and uncovered the face. Sure enough, it was his sweetheart. He went back to his war party.


Geo. Shields

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He said, "The dead person is the girl who told me not to go on the war party. It is the girl I promised to marry when I came back. She told me if I didn't listen to her and stay, she would die of loneliness. She told the truth. She died because of me. I'm the one who caused it. I'm going to stay here with her. She's a woman and she's out here all by herself. I'm a man and I should be with her."

A wise man in the war party said, "No, don't do that. She's been gone for a long time. Come back with us. These things happen. If you stay here you can't bring her back. It's just going to be harder on you."

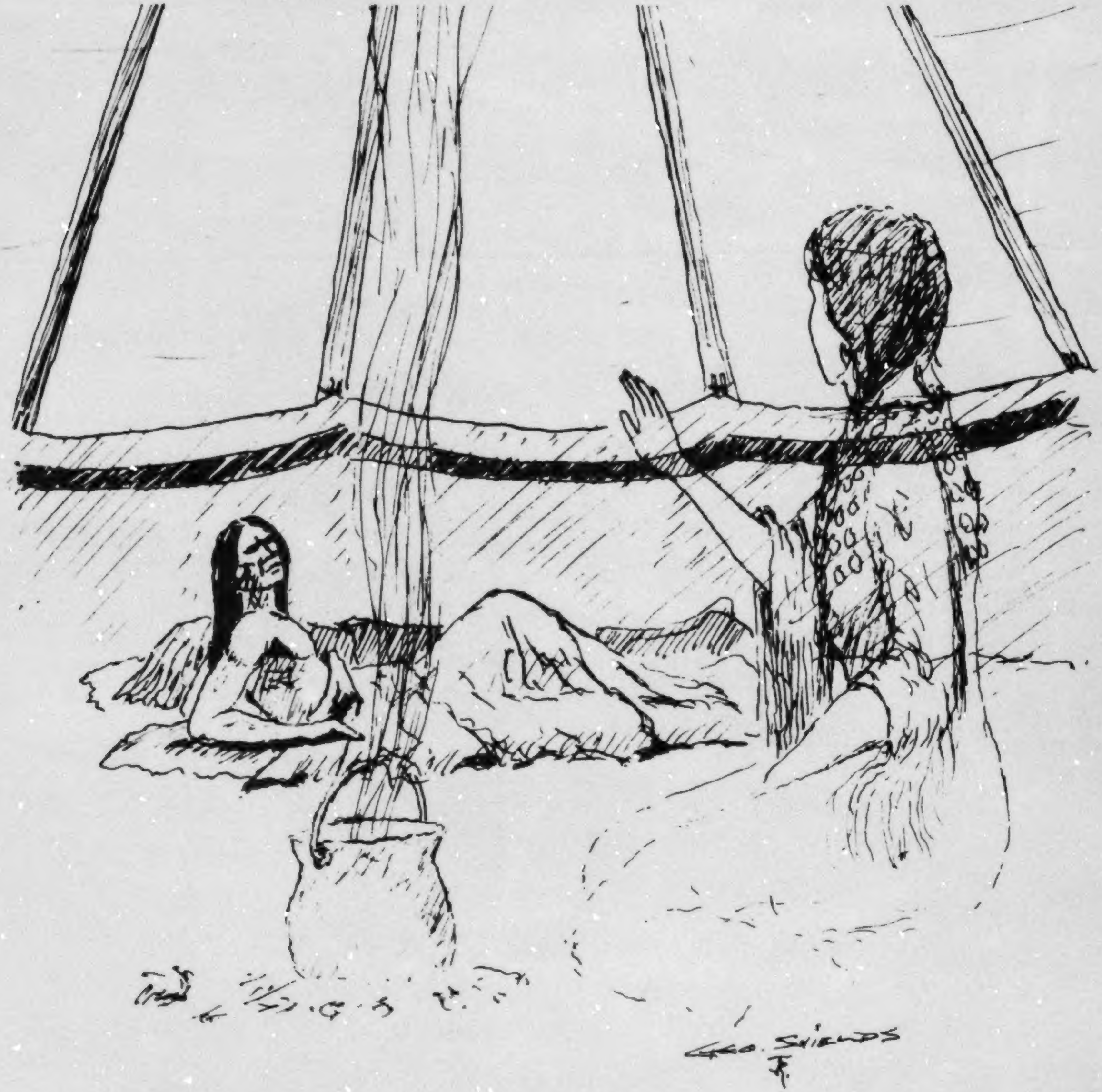
But the young man just wouldn't accept it.

Finally, the wise man said, "All right then. You stay but don't harm yourself because of her. She's in the happy hunting grounds with the rest of her relatives who have gone before her."

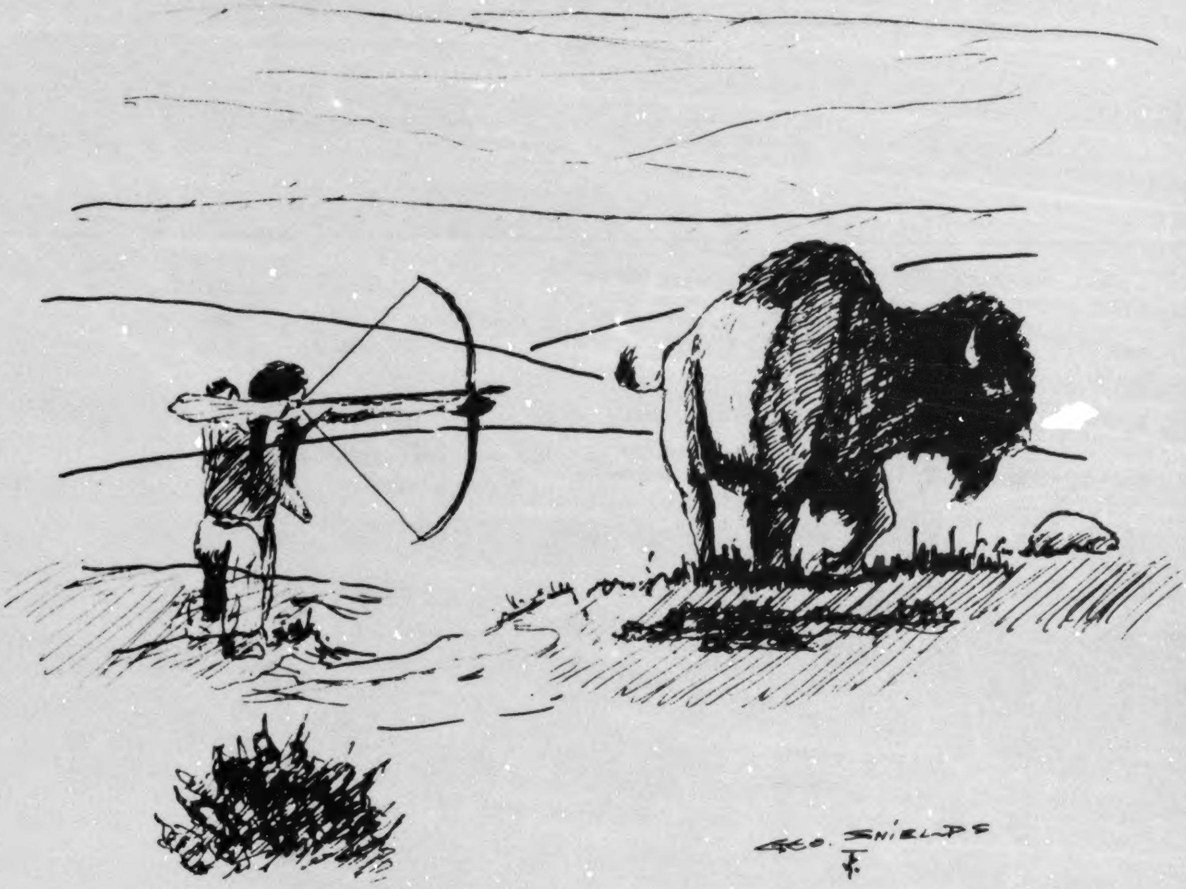
"No, I won't do anything. I just want to stay with her for four days," the young man said. "Take the horses and the scalp that I have and give them to my father. Tell him what I am doing and that I'm going to come back."

The men left him and he went back to the camp, the burial grounds. He went inside the tepee and crawled in beside his sweetheart. The man's body touched her dead body as he lay there. The first night he didn't sleep a wink. The second night he was able to sleep a little and the third night he slept well. The fourth night he slept soundly. That morning he heard movement inside the tepee and a fire was burning. The burning fire was crackling. He just lay there because he thought he was dreaming.

Suddenly, he heard a woman's voice. "Get up. You're going to eat," she said. Still he lay there. He still thought he was dreaming. Again the woman spoke and the fourth time he opened his eyes. There was a fire in the middle of the tepee. There was also food cooking. His sweetheart was sitting by the fire.



She said, "My folks sent me some food and we are going to eat. But before we eat I want to tell you this. I told you what was going to happen. Now you sleep by me. You don't fear me. You don't hate me. I pitied you. After we eat we're going home to your people, my people." She looked like she did when she was alive. She had good clothes and nicely combed hair. After they ate she said, "When we go out, fix this doorway the way you found it. Fix it so no animal can get in here."

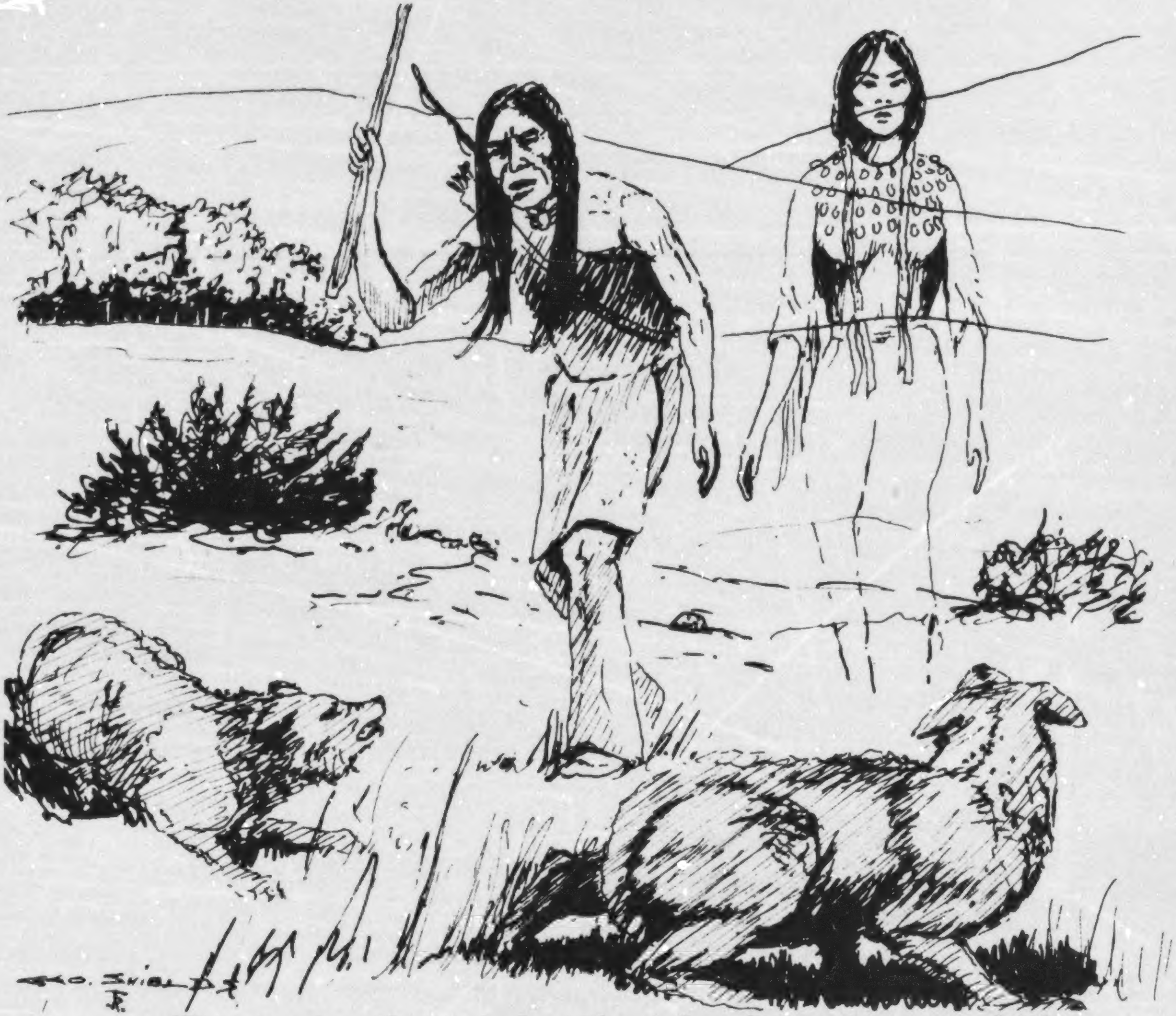


They went to find their families. They traveled day after day. Finally the girl asked, "Are you hungry?"

The young man said, "Yes, I'm hungry now."

"Well, do you see that herd of buffalo over there? Go over there and kill a fat young buffalo. They won't see you because I will give you my power," she said. He killed the buffalo. They cut out the best parts and cooked them.

Their journey home continued day after day. The summer sky was clear. The grass was green and trees by the river were covered with green leaves. Every now and then they saw a herd of buffalo. The buffalo would not pay any attention to them. They could not see them because the young woman gave the man special power.



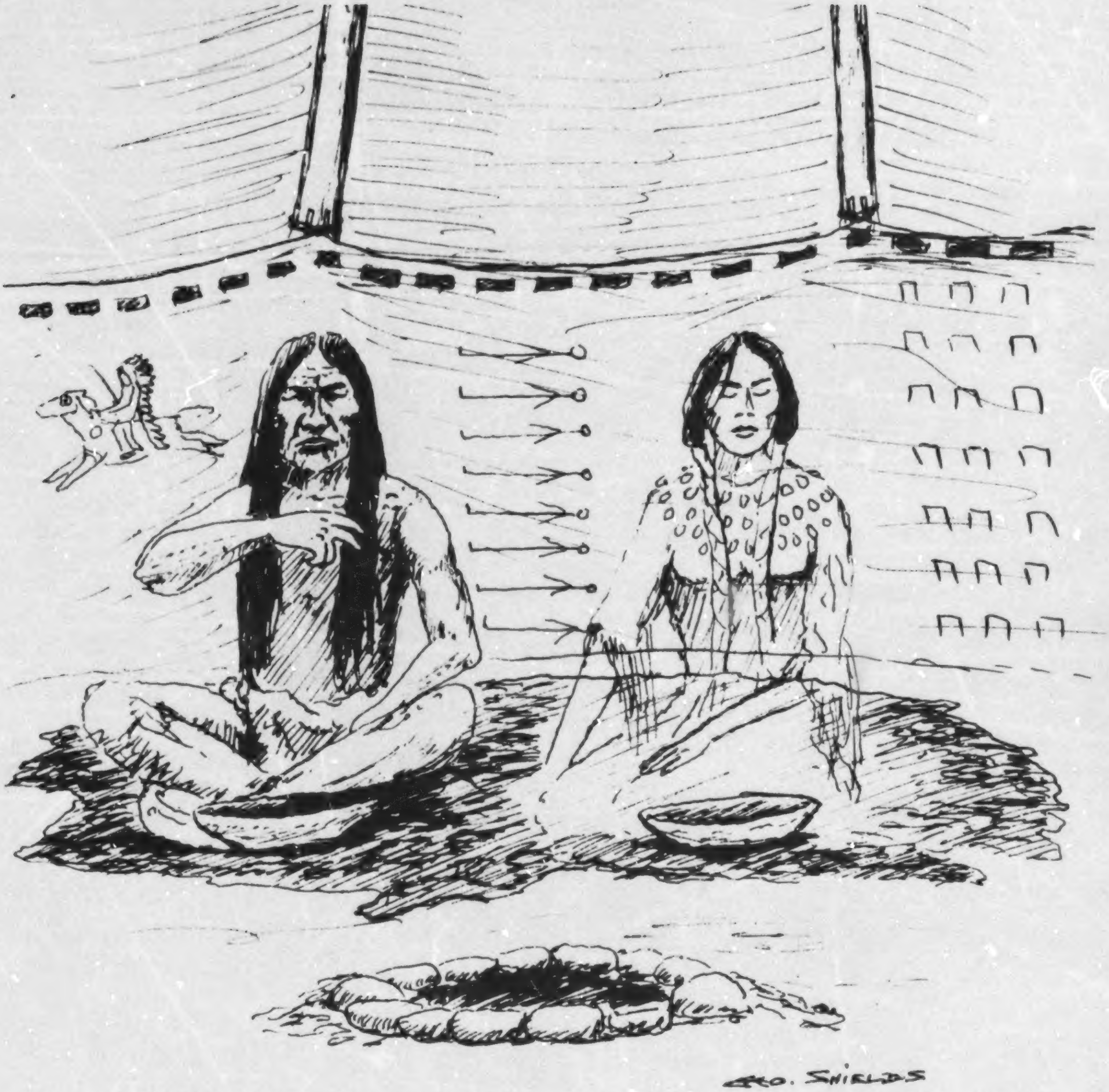
They continued to travel until one day they came upon a high ridge. Far below by a river was a large camp. The girl said, "Here are our people. Our parents live in this camp. We are going down there but I want you to go to your parent's place. That is where you belong anyway."

They started down the ridge to the camp. As soon as they came close to the encampment all the dogs barked and barked. They smelled something and ran in the opposite direction. The dogs knew a soul was coming alongside the young man. That was why they barked. The people felt strange. A man was coming and the dogs were barking at him. The dogs had never done that before.

The young man went to his parent's tepee. His mother was very glad to see him. She hung onto her son and cried. She said, "My son, I'm glad you came back. We heard what you did and we were scared. Our enemies are still nearby. I'm glad you came back. Sit down and drink some water. I will feed you." He sat down on his bed. His parents had fixed it just like he had been sleeping on it.

When he sat down, his sweetheart sat down beside him. The people could not see her because a soul cannot be seen by a living person. The young man's mother began to feed him. "Your father just killed a young buffalo and we have good meat," she said. She fed him and put some water beside the food. Before he ate, he took the water and food and put it beside him in front of the girl. He continued talking to his parents and after awhile he took the food and ate it. Everytime they fed him he did that. He wouldn't touch the food and water until he placed it on his left side. His mother noticed the strange way he was acting.

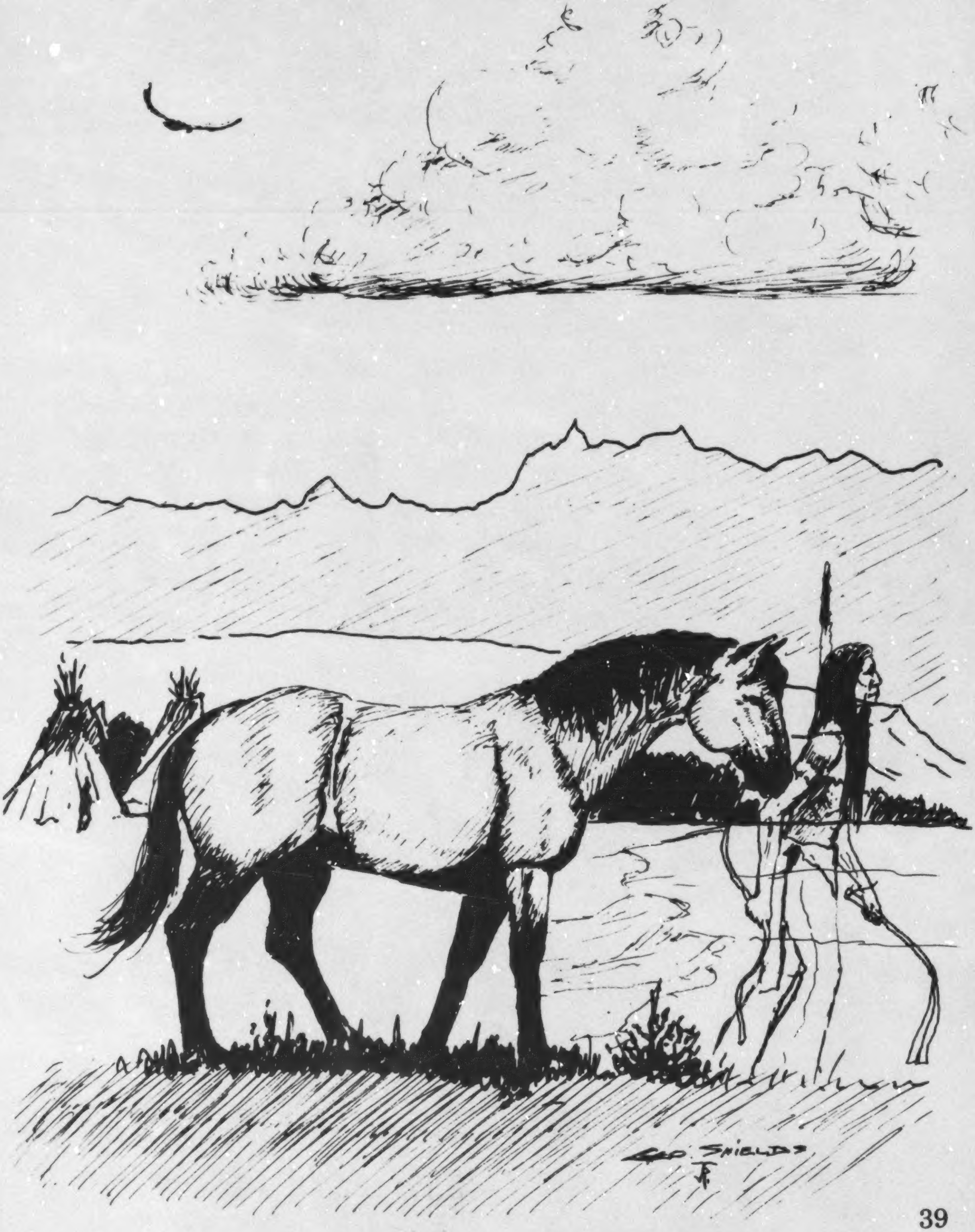
One day after the young man had gone outside, his father came in. The mother said, "Our son has been acting very strangely. He never acted like this before. I have noticed his strange ways since he came back."



After awhile the young man came back to his mother's tepee. The girl's soul went wherever he went. His mother said, "My son, you've been acting very strangely. Tell us, why you are acting like this?"

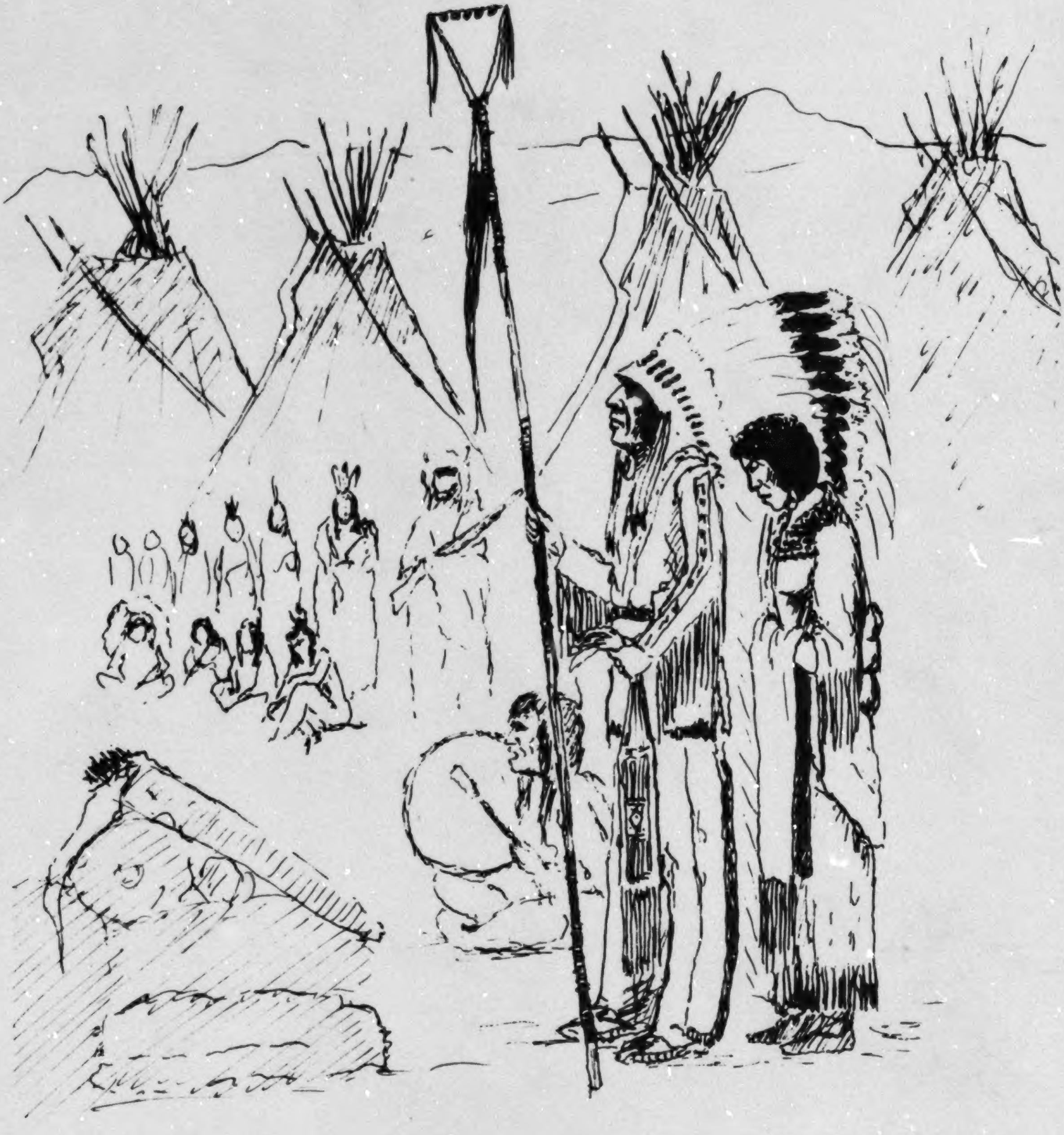
The young man said, "Mother, the girl that passed away at the old camp is with me. She's right here." When he said that, the girl smiled. After that his mother set two places, one for the girl's soul and one for her son. When his mother did this the girl was very happy.

The young man would eat everything, but the girl's food was always left uneaten. Time went on until a war party was getting ready to leave. The girl said to the young man, "You have to make a name for yourself so we must go along. You said you liked horses. It is time to get some." They went in broad daylight and took horses from the enemy. It was as if the horses strayed off by themselves. No one could see the man because the girl gave him the power to be invisible. He made many horse raids, each time getting many horses. He became a great chief.


Geo Shields Jr

The girl's soul stayed with the young man for four years. One day the girl said, "I promised I would live with you for four years. Now four years are up and everything you have been wishing for on this earth you now have. I cannot stay longer than I promised so this is the end. I have a sister. She is a very beautiful woman. I want you to marry her and always be good to her. She will take my place. I want you to love my sister as much as you have loved me. You and she are going to have a very good life from this day on. Take my sister as your wife and always respect her." The young man told his mother what the girl had said. His mother went to the girl's parents and talked with them. They were willing and happy.

"These are our departed daughter's words and we cannot refuse them. We will do as she wishes." They had a big gathering among the young man's relatives and friends, as well as the bride's relatives and friends. Both families exchanged gifts. The couple was married by an old warrior who performed the ceremony. They lived a long and happy life.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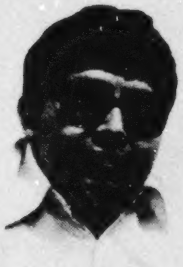

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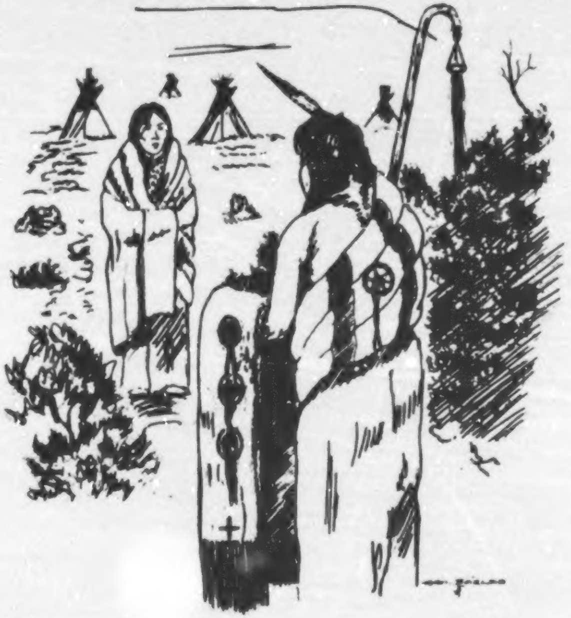
A Warrior's Return

AIM ➤ **To better understand an Indian idea of manhood**

AN INDIVIDUAL IS SUCCESSFUL IN LIFE ONLY IF HE ACQUIRES THE RESPECT AND ESTEEM OF HIS PEOPLE.

Indian people have always believed there is great honor in proving yourself in battle. Nearly 25,000 Indians served in World War II. On the battlefield the Indian stayed cool in combat and many won awards for bravery. In the barracks, however, he was often made fun of and teased.



Have one member of your Four Winds Family group pretend to be a radio or TV talk show inteviewer.

- Have someone else be the Indian service man and read the words spoken by this Navajo Indian after World War II.
- Have the interviewer continue to ask questions about what life in the military might have been like and have the Indian make up his answers.

When I went into the service I was told: "Remember, you represent us, you represent the Navajo, you represent the Indian. Not the rest of the country. Not the white man." I remembered that. When I went overseas, to Asia, some of the fellows would be rough with people. And they would hit an old man with their rifle butts. But I would never do that.

If a boy fell off a bike, I would pick him up. If an old man was hit with a rifle butt, I would pick him up. And people would say, "He is different from the others. He has a brown skin."

And I would say, "That's not why." And people would say, "Why are you different then?" And I would say, "Because I am Indian." I lived by that. I believed in that. The Indian, you see, looked at being in the services a little differently.

Read the following description and write a story as if it were *your* first hunting trip.

TRAINING OF A KLAMATH HUNTER

Hunting and fishing mean many things to many people. Most sportsmen look on them as recreational activities. Many attempt to save money on their food bills with game. Still others like the businessman reap great profit supplying equipment, gas, lodging and other necessities. Hunting and fishing means something entirely different to a Klamath Indian.

Klamath boys begin to hunt with their fathers at an early age, spending a long, exacting **apprenticeship**. They learn how, where, and when to hunt, the deer's habits and how to care for the carcass. Boys also learn moral lessons. It is believed that the Gagonas, (little people who live in the Klamath country) observe hunters wherever they are. If they should abuse or waste game or fail to track a crippled deer down, the Gagonas will go ahead of them in the future and scare the game away.

Boys usually receive their own use of a .22 at eight or nine years old. It isn't long before they hunt without supervision. They learn not to shoot animals that they do not intend to eat or give to someone else. At first only small varmint type hunting is done. At about age 12-14, a boy becomes more skillful at shooting; he is given a large caliber rifle. He finally gets to hunt deer. Klamaths place high status on hunting ability and marksmanship so there is a lot of pressure on the young boy. Chances are that he will miss several deer before he hits one. The father will explain what the boy did wrong when he misses. When a Klamath boy finally makes his first kill it is one of the greatest moments he will ever experience and will repeat this experience many times to other adults.

He must distribute his first kill to other people - usually elders, widows or favorite relatives. He will receive a great deal of praise from each. They refer to him as a hunter, but he still has a long time to go as an apprentice.

A gift, a knife or some bullets, is given in return for the meat. At first it is difficult for the boy to face giving away his first kill, as he is so proud of it. The purpose of giving away the meat is so that he will learn to share his good fortune with those that are less fortunate. The good feeling that he gets from being able to help someone becomes a part of his personality.

The boy is allowed to eat the liver. Through this act he will gain the powers of speed, stamina or alertness directly from the deer.

White Rabbit

The Indian Reading Series

Level V Book 16

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

White Rabbit

Level V Book 16

A Sioux story written by Ann Lambert

Jerome Fourstar, Coordinator
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Geraldine Clancy

Illustrated by Joseph Clancy

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Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
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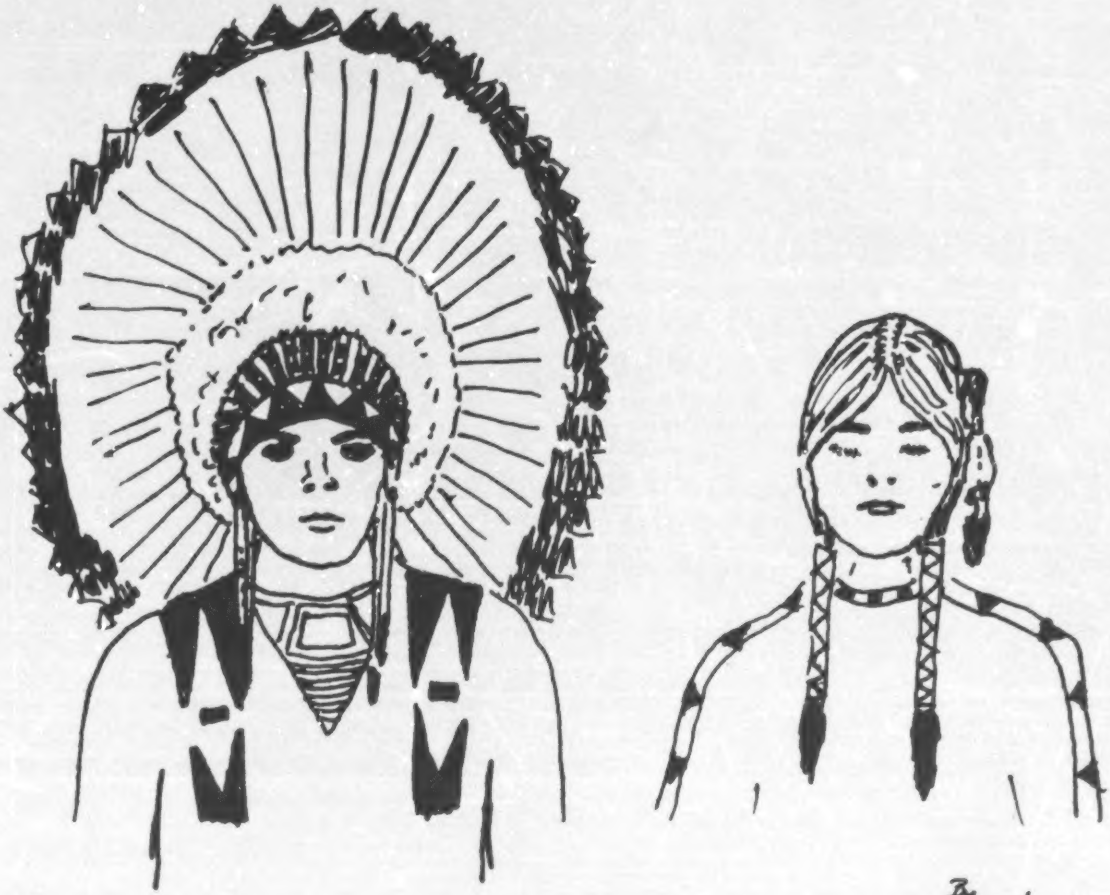
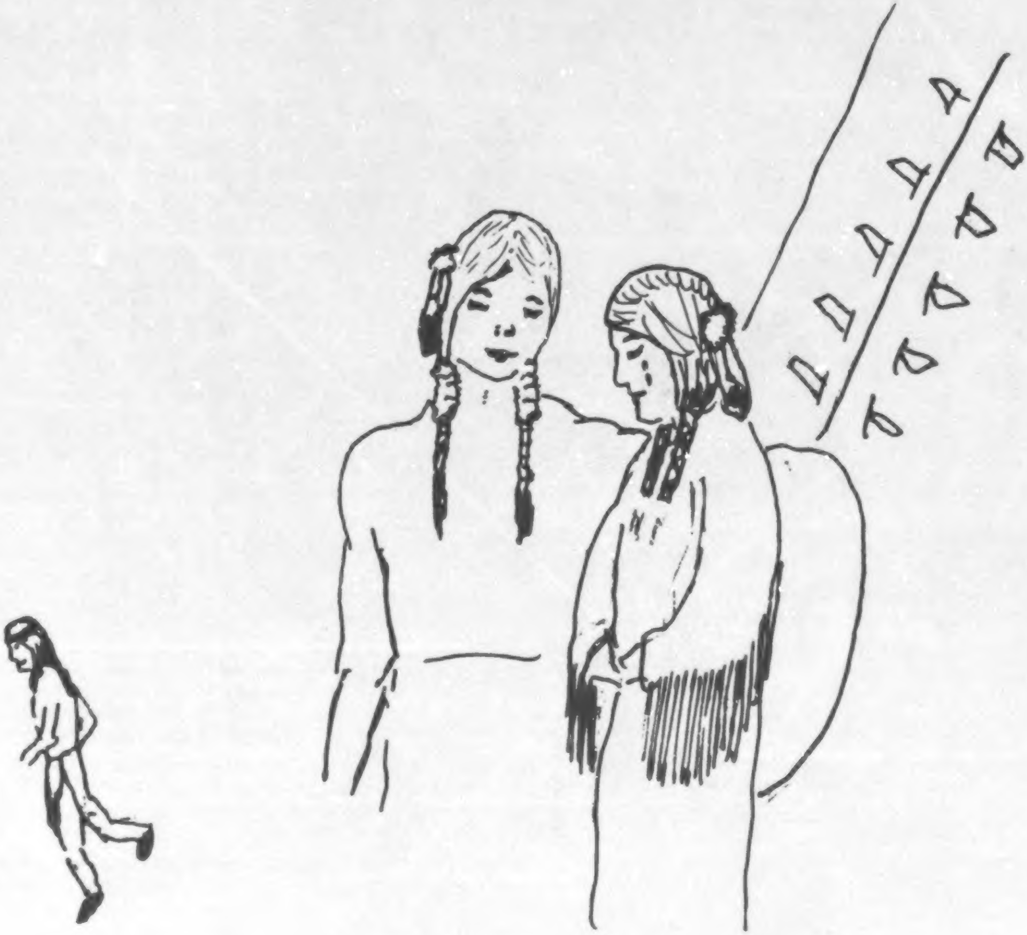
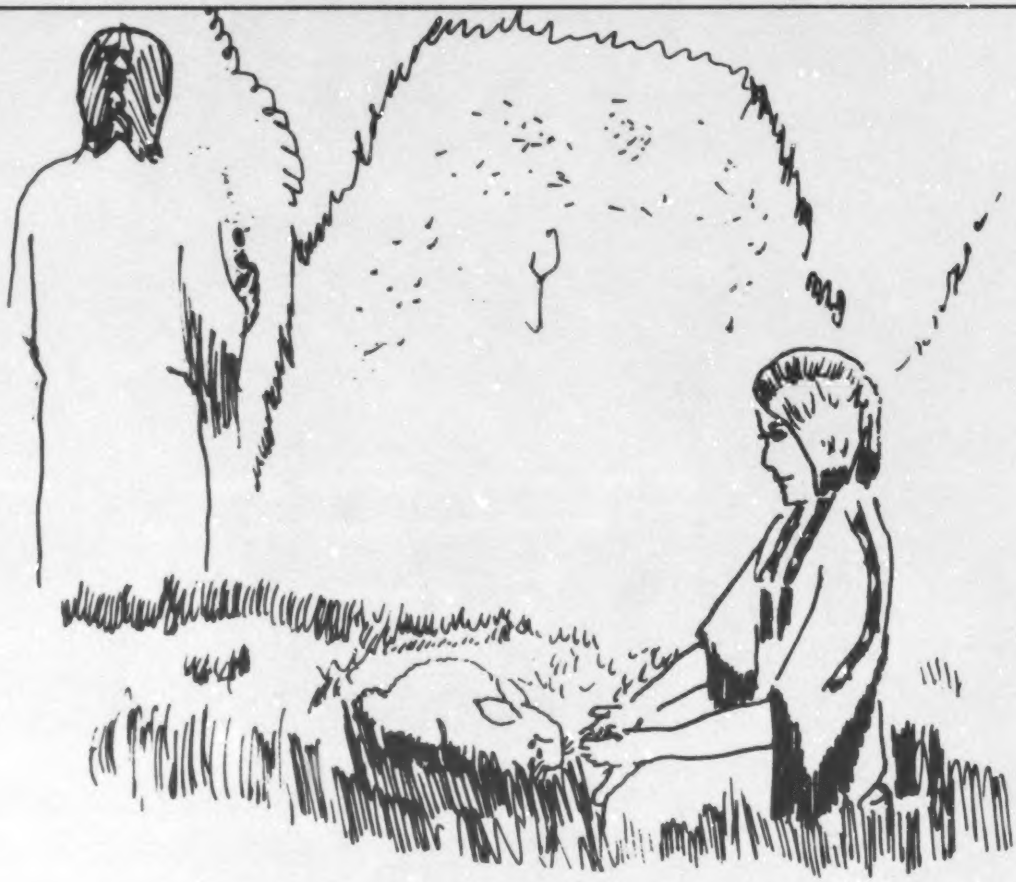


Long ago there lived a chief and his wife. The chief's name was Mad Bear. He was big, strong and quite handsome. Mad Bear was a very wise and kindhearted chief. His wife's name was Gives Away White Horses Woman. Everyone in the tribe called her White Horse Woman. She was very small and beautiful with long pretty hair the color of midnight. White Horse Woman was very quiet. When she did speak, her voice was so soft the words were almost a whisper. She was a very kind and gentle woman.



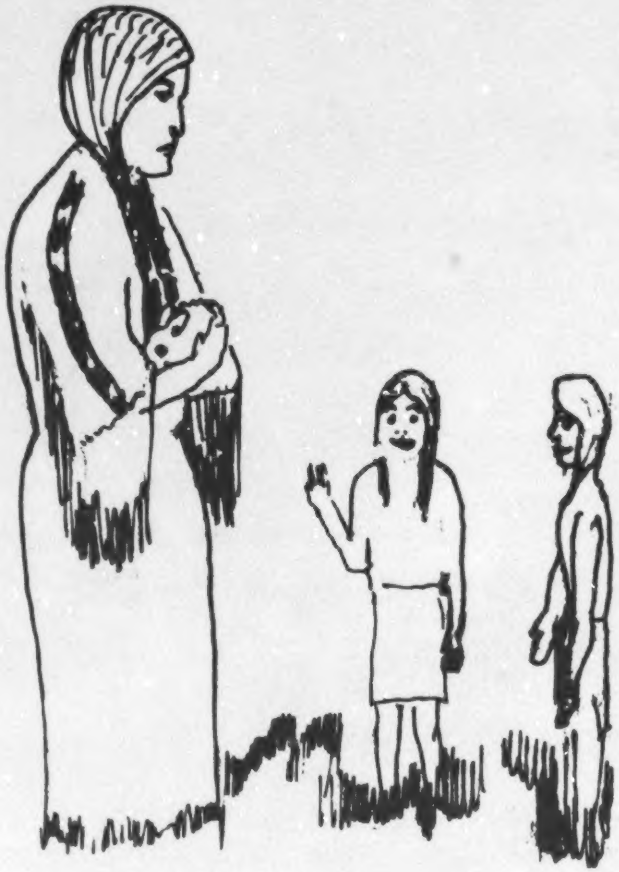
The chief and his wife longed to have a child. White Horse Woman often became very sad when she watched the children in the camp playing. Their joyful laughter often made her weep. She loved the children very much. Great Spirit, however, had not given her and Mad Bear a child to love and care for. White Horse Woman's unhappiness caused Mad Bear to feel great sadness. He tried to comfort her but she became more lonely as the seasons passed.



One beautiful summer day, as White Horse Woman and the other women of the camp were picking chokecherries, she saw a little white rabbit. The little rabbit sat beside the chokecherry bush and did not move. The little animal seemed to be lost and very much afraid. "Poor little rabbit, have you lost your mother?" White Horse Woman asked as she knelt down beside it.

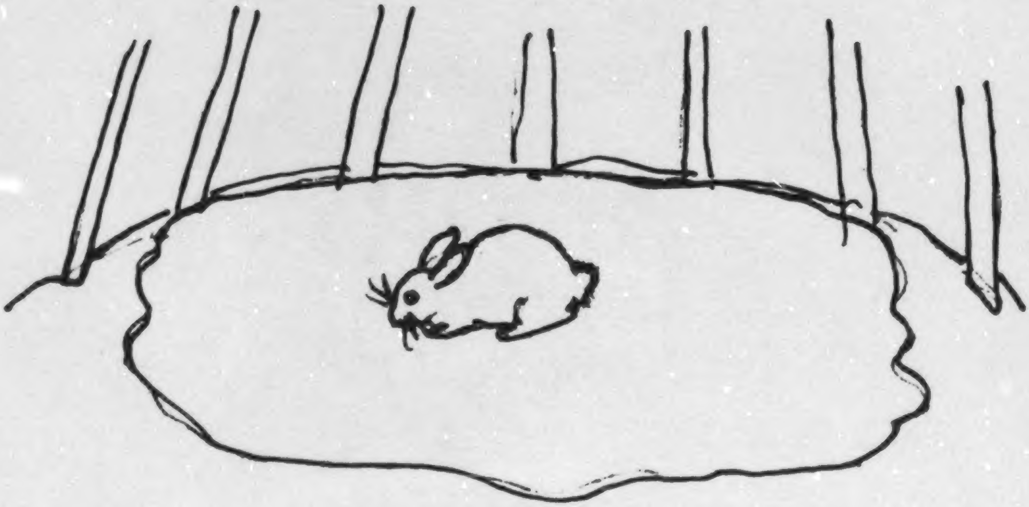
The little white rabbit slowly lifted its head and sadly gazed at White Horse Woman. A tear began to trickle down from the corner of the rabbit's eye. The little rabbit seemed to say, "Yes, I am lost and very much afraid."

White Horse Woman said, "Poor little rabbit, I shall take you back to our camp. I will feed you and care for you. You will bring much joy and laughter."



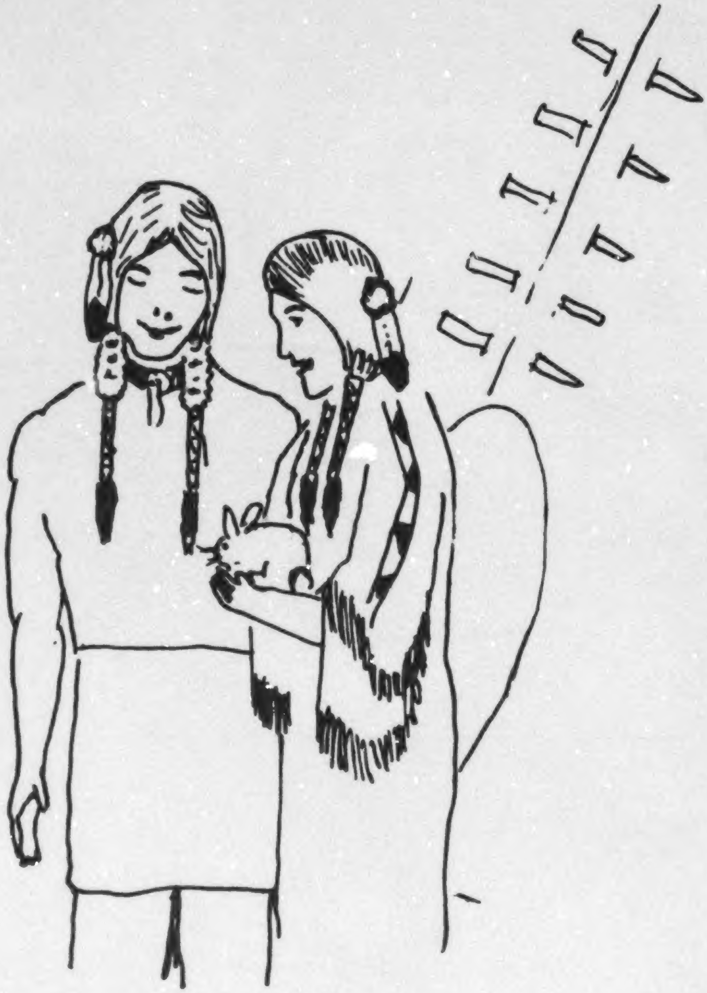
As she spoke to the little rabbit, it hopped toward her. White Horse Woman began to laugh. The little rabbit sensed her kindness and seemed to no longer be afraid. White Horse Woman picked up the little white rabbit and cuddled it in her arms. "I shall show you to the chief and the children," she said. "They will be so pleased that I have found you."

Many of the children were playing by a stream. White Horse Woman called to them, "Come and see what I have found." The children became very excited. "Don't frighten the little rabbit," White Horse Woman told the children.



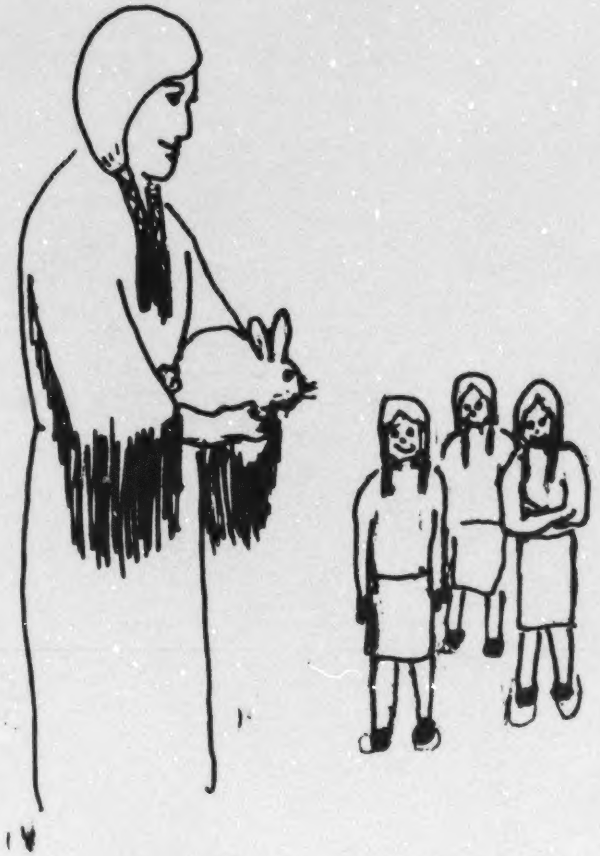
They followed White Horse Woman and the rabbit back to camp. As they approached, their laughter could be heard by the elders who were always pleased when they saw the children in a happy mood. White Horse Woman told the children, "I will take the little white rabbit into my tepee and feed it. After the poor little animal has rested, we shall let it become familiar with its new home and friends."

White Horse Woman took the little white rabbit into her tepee and gently laid it on a soft buffalo robe. The little rabbit seemed to smile at her with its big eyes. "Little white rabbit," she said, "how I would love to have a child as beautiful and gentle as you."



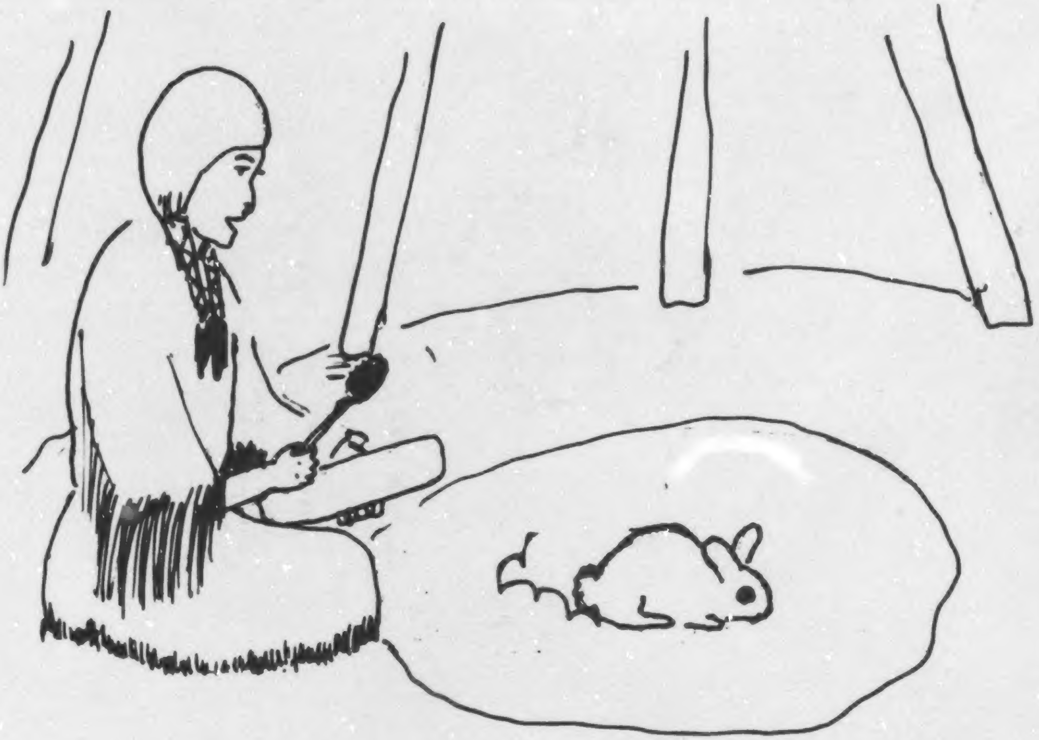
As she spoke the chief walked inside. "My wife, what have you found?" he asked.

She told him of how she and the little white rabbit had come to meet. Mad Bear saw the happiness in White Horse Woman's eyes. Many seasons had passed since she last displayed so much joy. His heart filled with loving happiness. How he hoped and prayed the Great Spirit would soon bless them with a child who would bring them as much happiness.

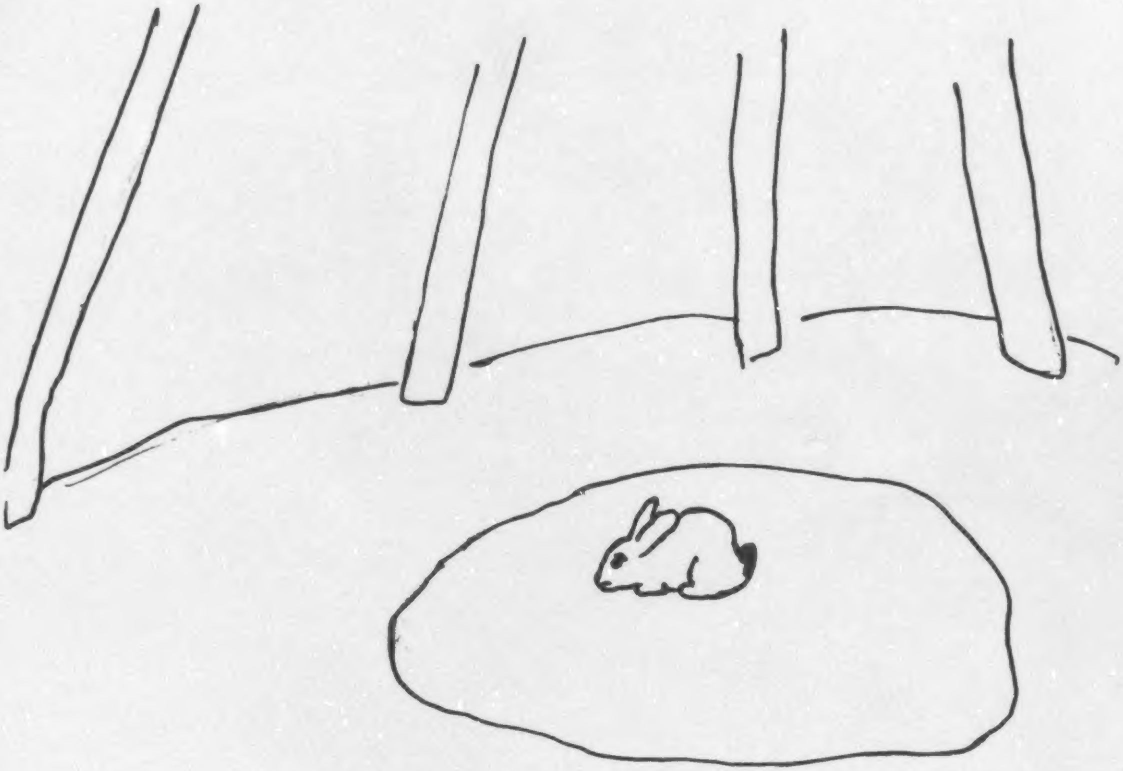


As the days passed, the little white rabbit came to know the children. They played with it but were careful not to hurt it. The little white rabbit grew as the days passed.

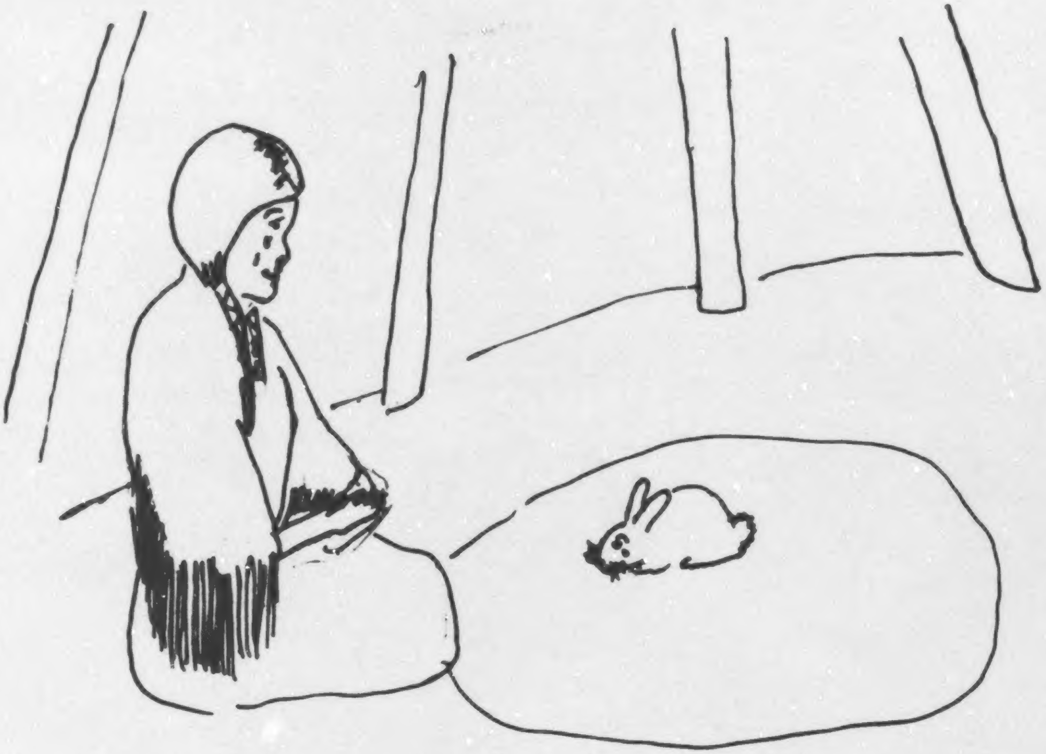
One day White Horse Woman told the children, "Because little white rabbit has grown, we shall have to call it White Rabbit. It is not a little white rabbit anymore." The children thought it should be so. From then on the rabbit was called White Rabbit.



One beautiful autumn evening, White Rabbit hopped into White Horse Woman's tepee. White Rabbit began to hop and dance on the soft buffalo robe. White Horse Woman began to laugh and sing. She and White Rabbit had come to love each other very much. White Rabbit had become her special friend.

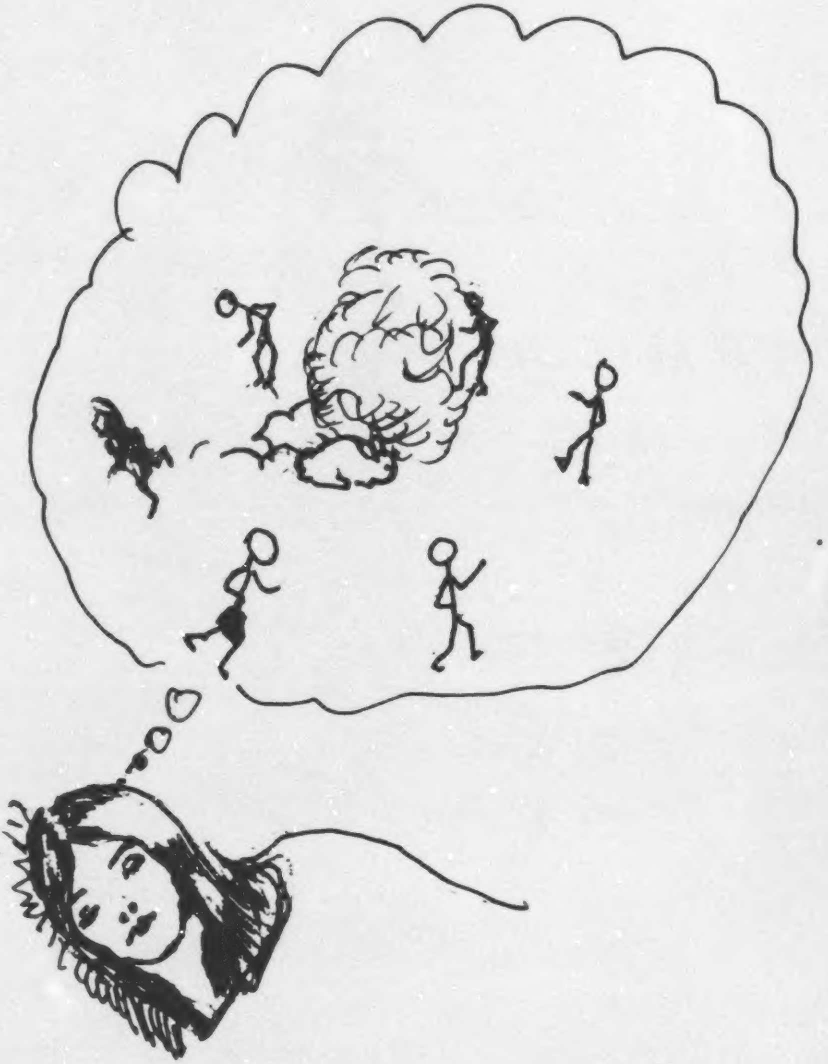


White Rabbit lay down on the buffalo robe and looked sadly into White Horse Woman's eyes. The rabbit sensed her heart was still filled with sadness. White Horse Woman spoke to White Rabbit. "Yes, my friend, I am still very sad. The Great Spirit has not yet answered our prayers. Mad Bear says we must be patient. The Great Spirit will choose the time to give us our child. But so many seasons have passed. White Rabbit, you must help me be patient."

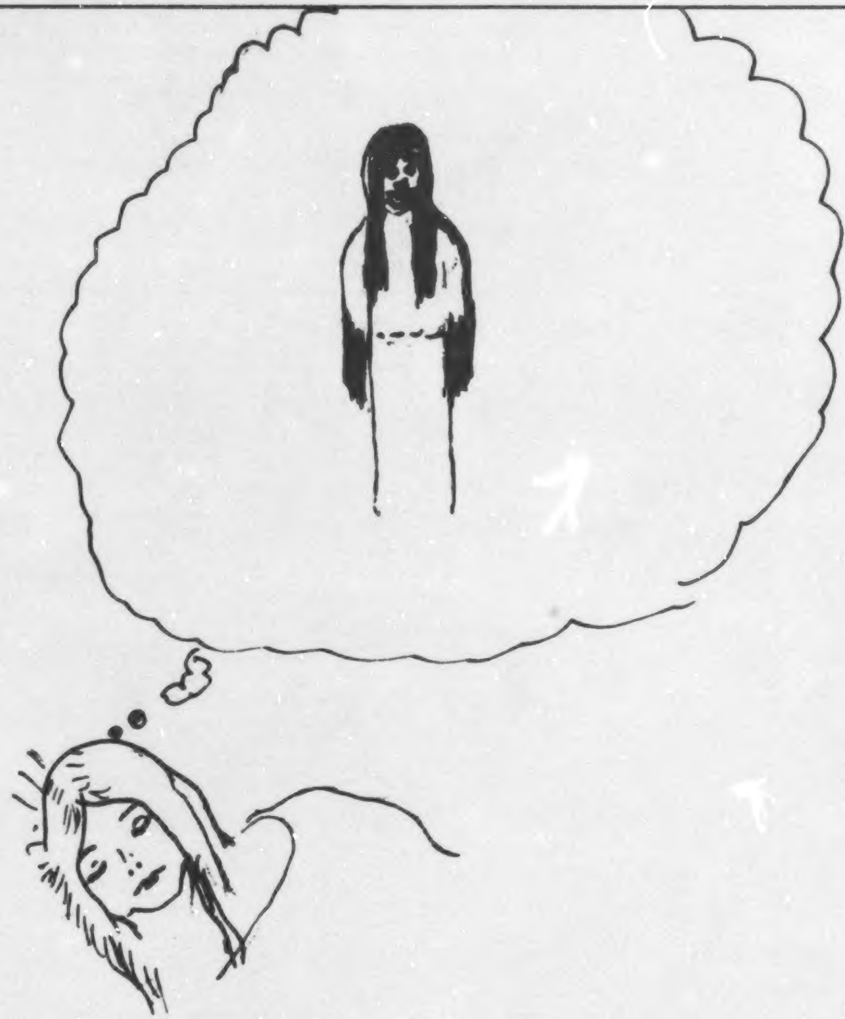


White Rabbit hopped on White Horse Woman's lap and snuggled into her arms. "What a true friend you are," she told White Rabbit. "I will be patient and continue to pray to the Great Spirit."

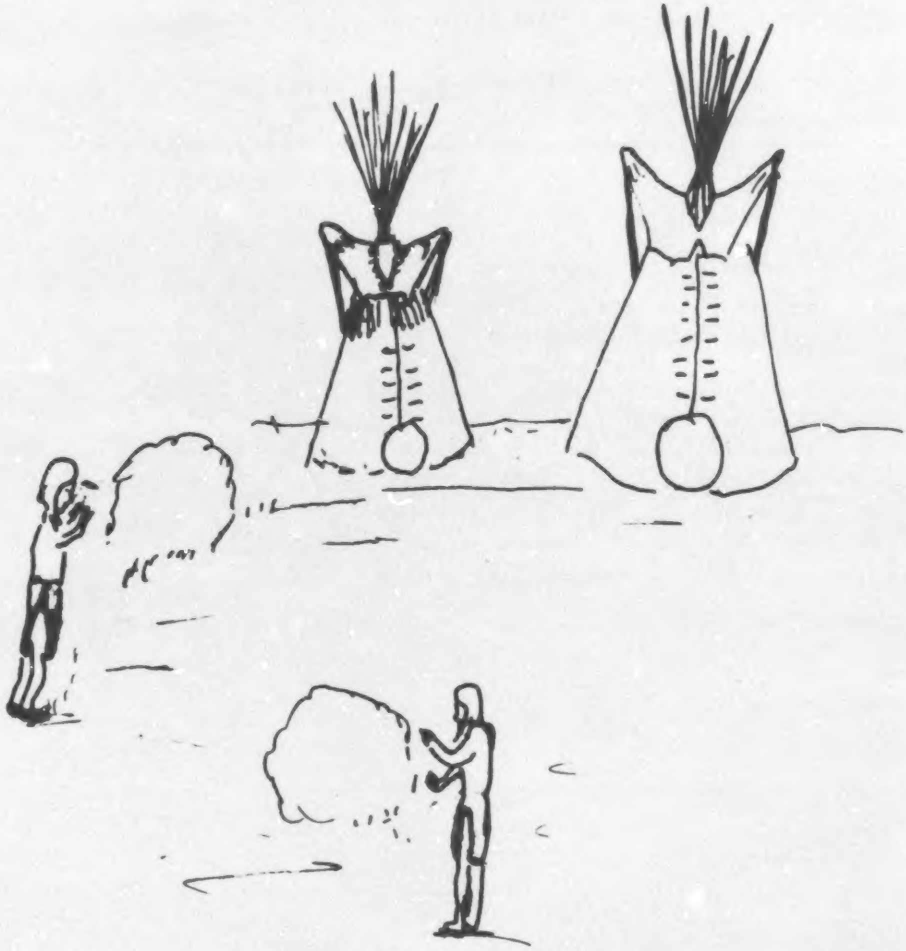
One season had passed since White Rabbit was brought to the camp. For a reason she could not explain, White Horse Woman sensed that White Rabbit soon would leave them. A great sadness filled her heart, but she knew that animals and birds were meant to be free. Every living being needed some freedom. The Great Spirit said it was so, and for this reason, she could not force White Rabbit to stay.



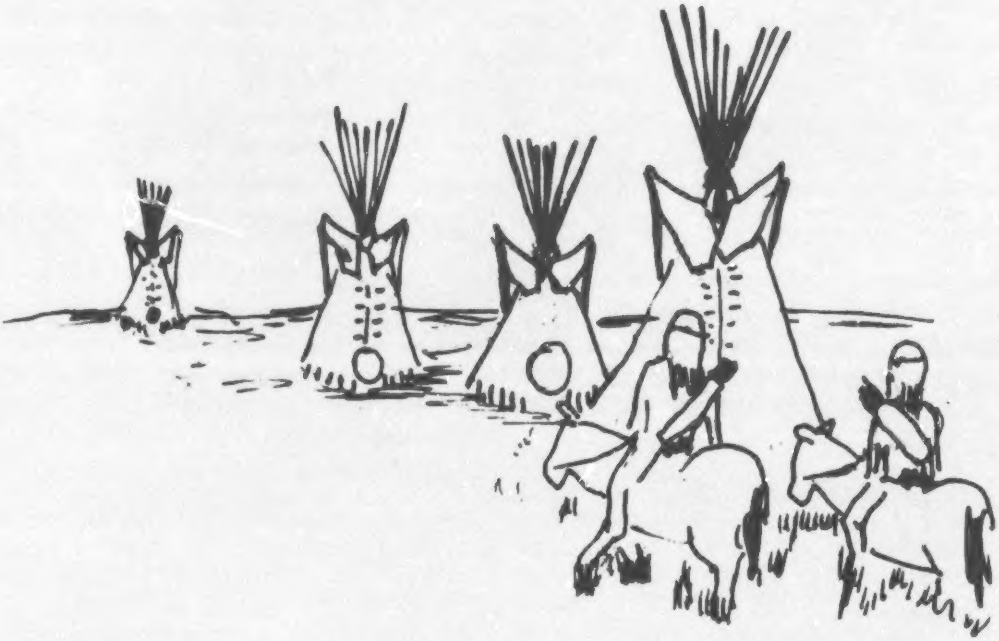
The following night, as White Horse Woman slept, she dreamed of White Rabbit. In her dream White Rabbit was playing with the children. White Rabbit was hopping and dancing with the children. The children began dancing in a circle around White Rabbit. As White Rabbit joyfully hopped, a cloud formed around it. It was very difficult to see White Rabbit.



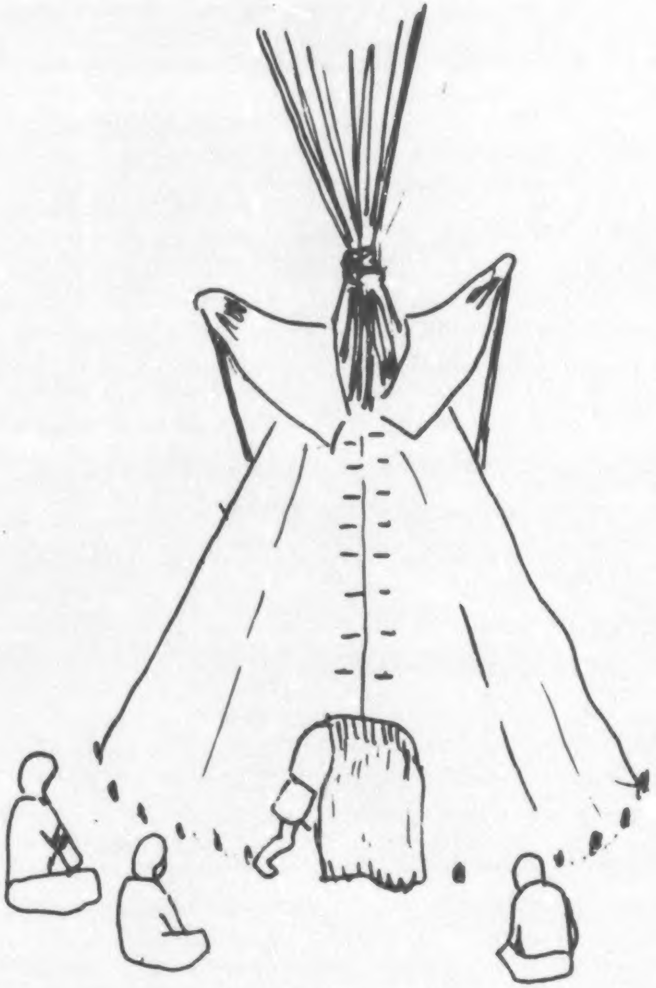
Suddenly, the children's laughter became louder and louder. As they drew away from the circle, White Horse Woman saw the figure of the most beautiful little girl she had ever seen. The little girl wore a white buckskin dress with long fringes. Her hair was long and the color of midnight. Her eyes were very large, brown and filled with happiness. The little girl turned and looked at White Horse Woman. She called her "Mother" in a tone that was but a whisper. White Horse Woman woke Mad Bear and told him of her dream. It had made her so very happy.



The sun was rising and people began their daily activities. Some of the children began looking for White Rabbit. But White Rabbit could not be found. White Horse Woman and the children became very sad. They knew their friend would never return. White Horse Woman whispered, "Be safe White Rabbit. You have been my true friend. I shall not forget you."

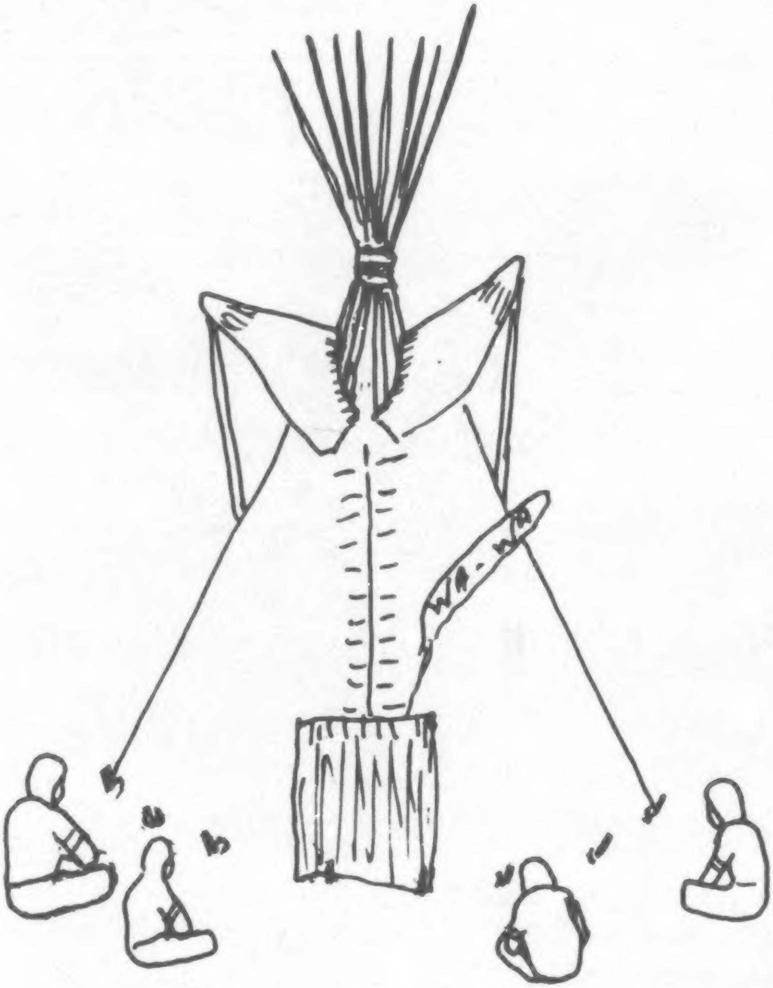


Another season passed. The long winter was over and spring had now shown the signs of a beautiful year. Mad Bear and his hunting party were leaving to hunt game for the people. The women, children and elders stayed in the camp and attended to their daily duties. Several days passed. Mad Bear and his hunting parties returned to camp. As they approached, they could hear joyful laughter. The men hurried to reach the camp.



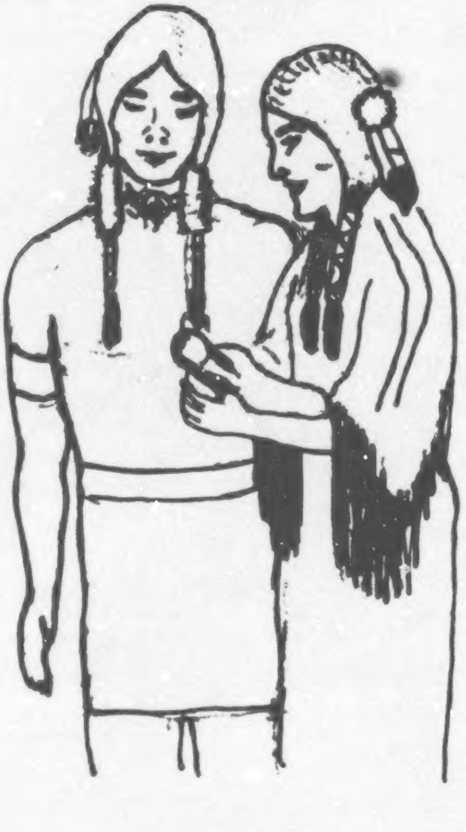
Many women were gathered at Mad Bear's and White Horse Woman's tepee. Mad Bear rushed inside and found White Horse Woman sitting on her soft buffalo robe.

"My wife, what is the reason for all this joy?" he asked. Her face flowed with happiness as she spoke. "The Great Spirit has chosen this time to give us our child."

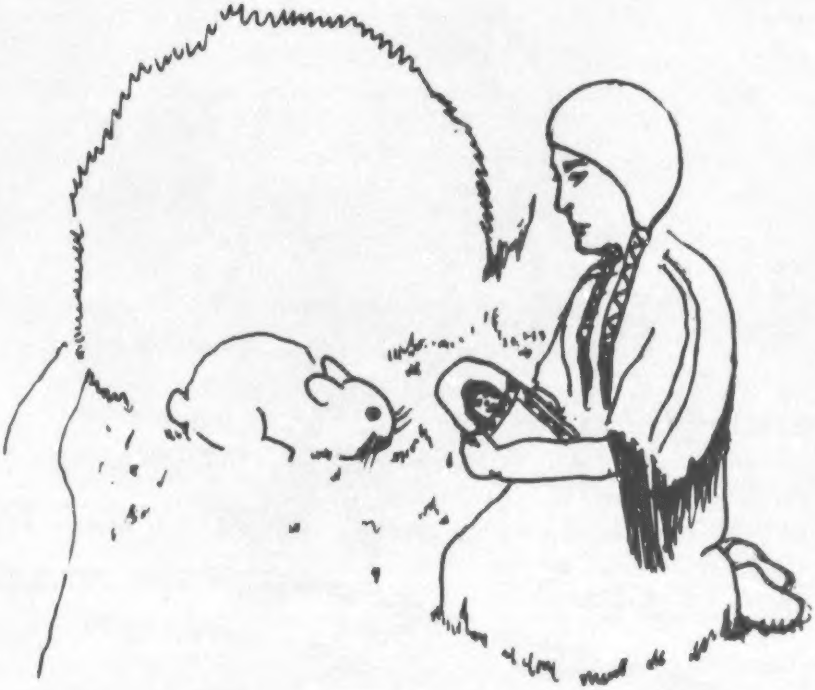


She and Mad Bear began to laugh and cry with joy. The Great Spirit was going to bless them with a child. Many seasons had passed and now they would soon have their long awaited child.

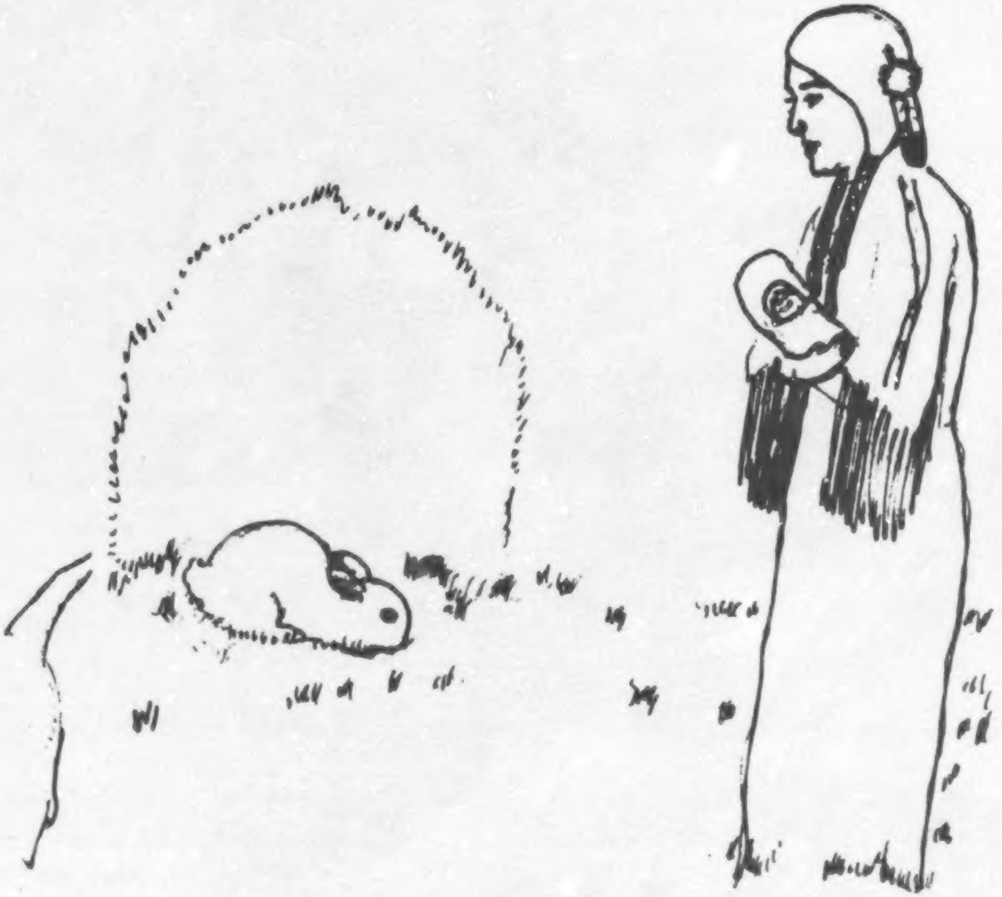
It was now late fall, and three elderly women were caring for White Horse Woman inside her tepee. The child would soon be born. Outside, Mad Bear and the others waited patiently. Suddenly, they heard a faint, then louder cry. Mad Bear was now a father.



Mad Bear was allowed to go into the tepee and join White Horse Woman and their new daughter. How beautiful she was with hair the color of midnight and eyes large and brown. Together, Mad Bear and White Horse Woman prayed and gave thanks to the Great Spirit.

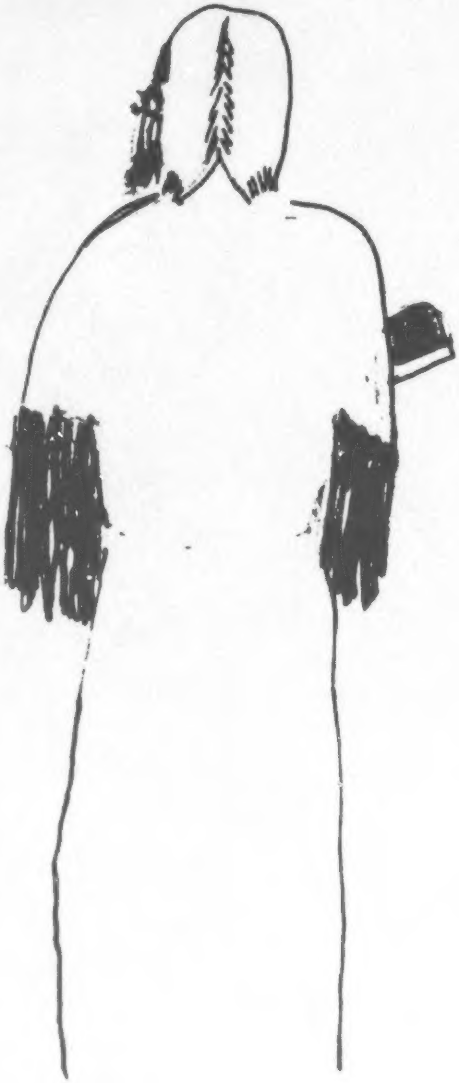


Several mornings passed and White Horse Woman decided to take her daughter for a walk along the stream. As she approached the stream, she noticed a white rabbit sitting beside a chokecherry bush. White Horse Woman slowly walked toward the rabbit.



"Yes, my friend, the Great Spirit has been good to us," she spoke softly. She held the child beside the rabbit. "You see how beautiful she is? Her name shall be White Rabbit Woman. Your story shall be told to her children and all their descendants."

The rabbit looked up at her and seemed to say, "Yes, White Horse Woman, you are kind and gentle. You were patient."



White Horse Woman stood up and began to walk away. She whispered softly, "Be safe, White Rabbit! You have been my true friend. I shall not forget you."

White Horse Woman did not turn around. She knew White Rabbit was no longer sitting there, but it had heard her, just as the Great Spirit had heard her.

Women of Wonder

AIM ➔ **To better understand the importance of the roles of Indian Women**

Coyote Man in *Ghost Woman* was punished because he did not appreciate his wife. We are often guilty of taking for granted the many things that are done for us each day - especially by our mothers, our sisters and our other female relatives.

Mad Bear in *White Rabbit* did appreciate his wife, White Horse Woman. Find some sentences in the story which tell you he cared for his wife.

⊕ Make a list of things that women did for their family and tribe in the time of these two stories. Read the description of Indian women on the other side of this card.

- Make a list of things that women do today.
- Discuss how these things have changed and make a list of possible reasons why. Try these same three steps for Indian men.
- Pretend you are White Rabbit Woman. Write a story about yourself as you grow up in your tribe. What do you see, hear, smell, touch? What do you think about? How do you feel about your life?

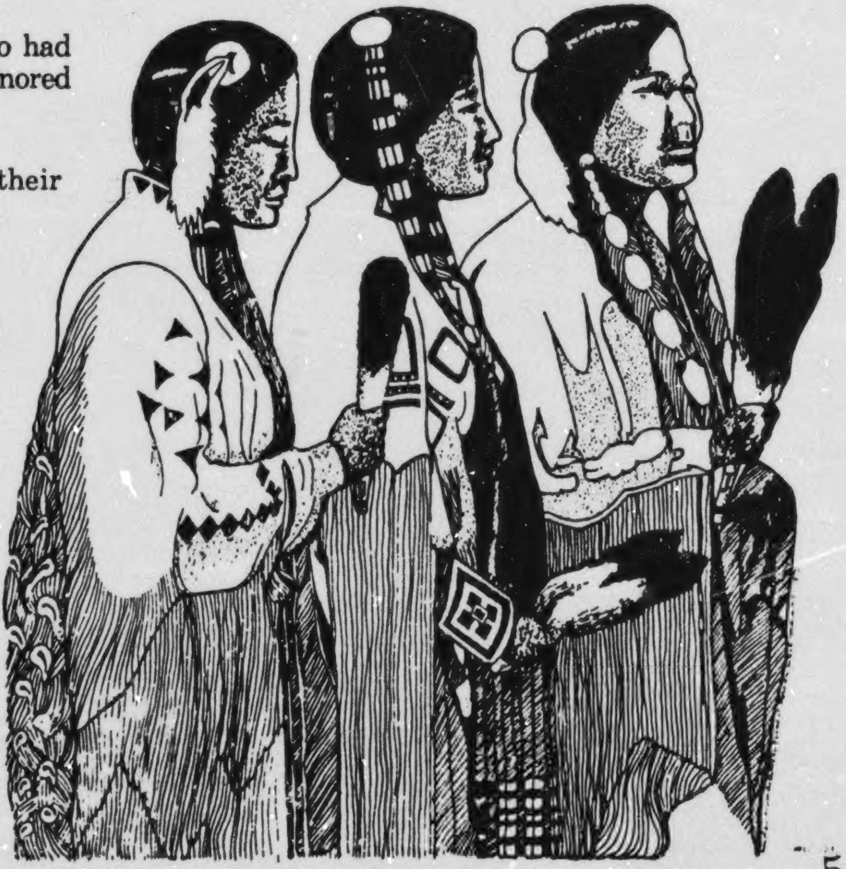
Indian Women

Indian women have had strong roles in their familes and their tribal governments and religions. Throughout history they have been guides, interpreters and scouts as well as negotiators for peace. They could also be medicine women and even chiefs. In some tribes, Indian women had quite a bit of power and in other groups they were supreme.

There were powerful female spiritual forces who had much to do with creating the world and were honored highly by their tribe.

In traditional cultures men and women divided their duties. Because the woman is the creator of life, she took care of things that were related to creativity; planting and harvesting crops, making mats, baskets, pottery and beadwork and caring for the children.

Indian women did not think their lot in life a hard one. They did what had to be done for the survival of the tribe. There was a pattern of life and the joy of creating was fulfilling. They knew their place was an honored one. Indian women did not have to fight for their rights.



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How Horses Came To The Gros Ventre

Red Bird's Death

The Indian Reading Series

Level V Book 17

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

How Horses First Came To The Gros Ventre

Red Bird's Death

Level V Book 17

By members of the Gros Ventre Elders Board
from the Fort Belknap Reservation

Raymond T. Gone, Sr.
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Vernie Perry
Mae Stiffarm
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Narrated by Raymond T. Gone, Sr.

Illustrated by George Shields, Jr.

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Dedicated to Raymond T. Gone, Sr.

Developed by the Pacific Northwest Indian Reading and Language Development Program
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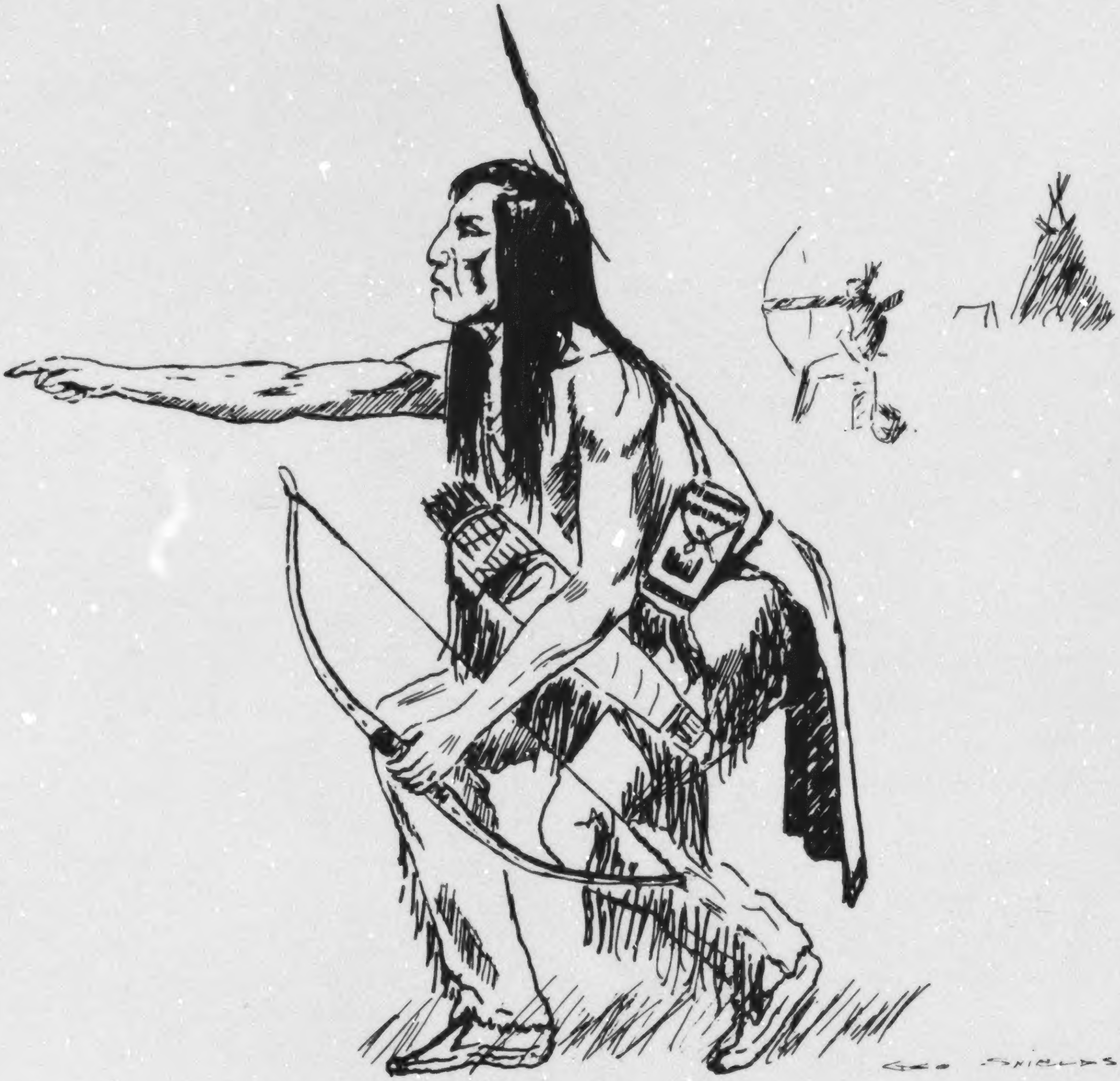
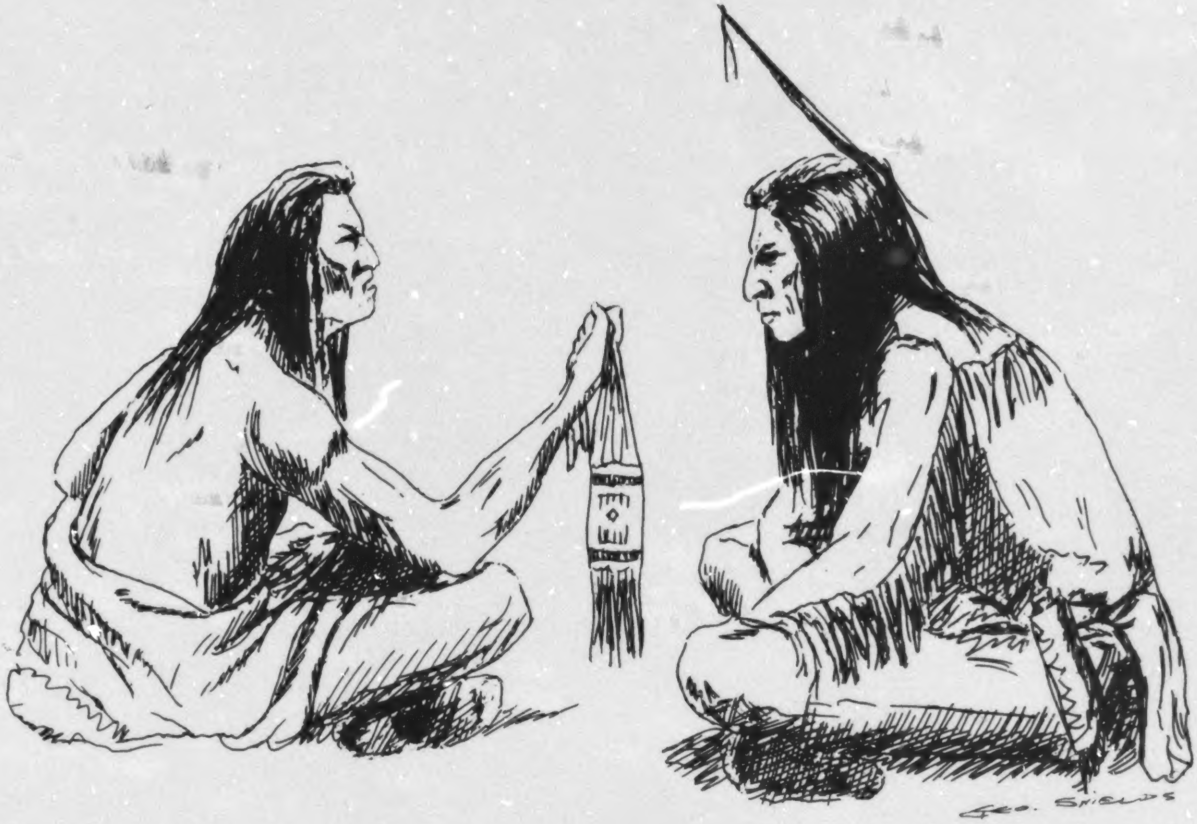
How Horses First Came to the Gros Ventre

Long ago, the Gros Ventre lived in the north country. This was before they had horses. They only had dogs for pack animals. At that time, the keeper of the flat pipe bundle had two sons. One was a young man and the other was just a boy. The older son had been to war and his medicine was the skin of a red otter, an unusual and powerful helper.



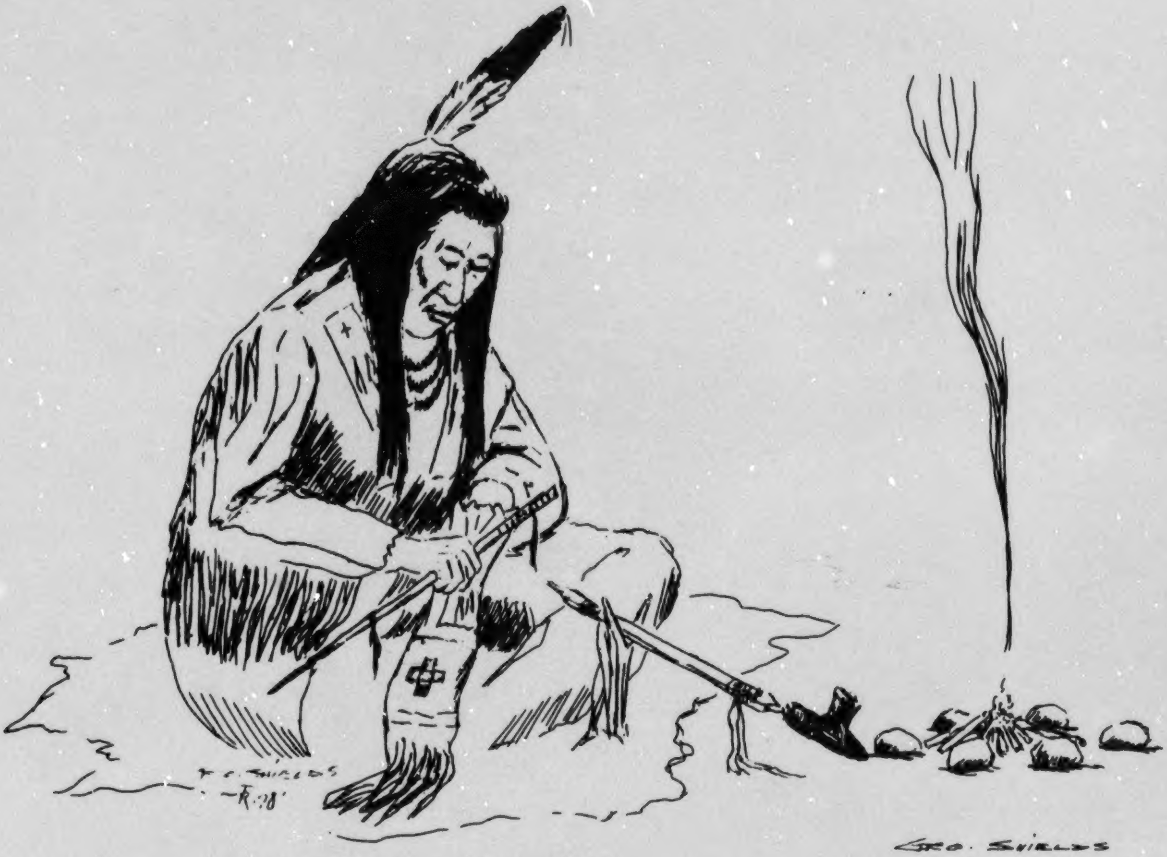
One day the older of two sons went visiting friends at a neighboring camp. While he was away, enemies attacked. The younger brother, wishing to help defend the camp, took his older brother's red otter medicine bundle and carried it into the fight. Shortly after the battle, the older brother returned and noticed his medicine bundle was missing. When he discovered his younger brother had the bundle, he became very angry and said many mean things to him.



He told his younger brother if he wanted a sacred medicine bundle, he should go out and get his own.

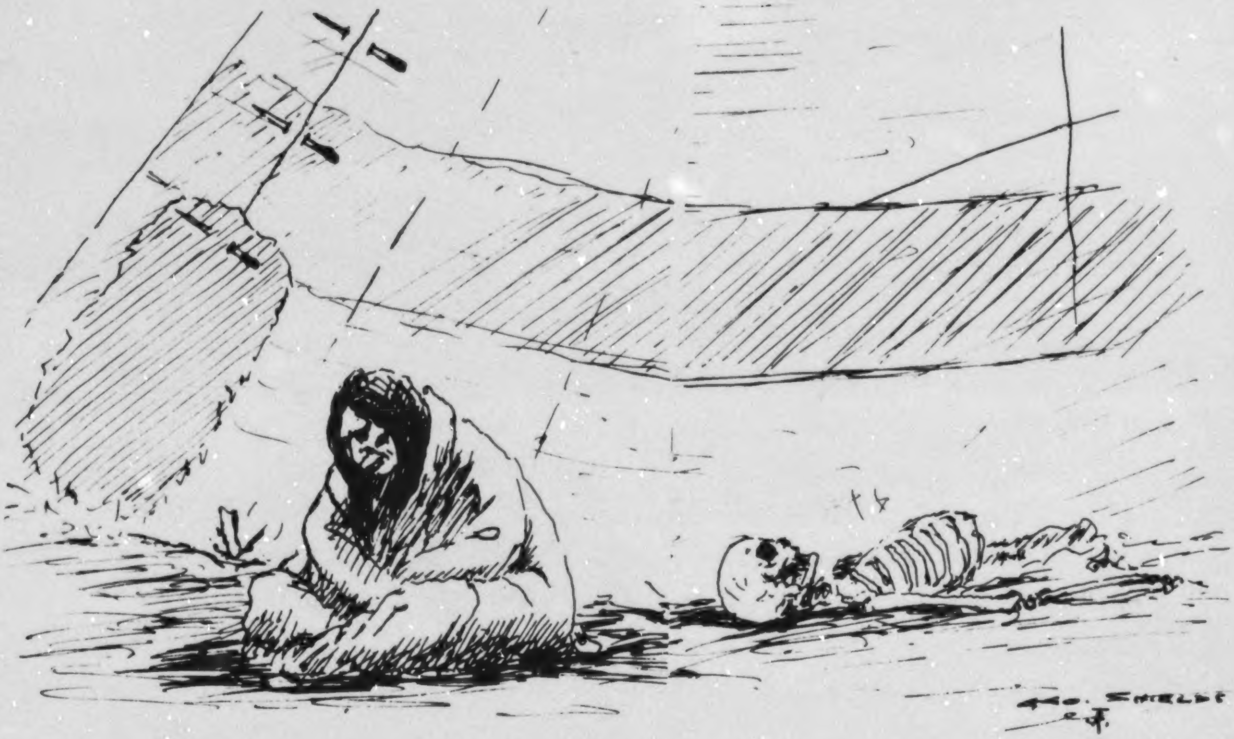
The younger brother felt very sad about this. He went into the hills and prayed. There he asked for help and guidance. His mother, seeing her son unhappy, asked him, "What is wrong? Why do you feel so bad?"

He told her, "I have decided to journey to the east toward the rising sun to where my older brother received the red otter medicine." His mother told her husband about their youngest son's intentions. They both pleaded with him not to go on such a dangerous trip but their pleading was in vain. Before he started for the land of the red otter, his mother gave him food and extra moccasins.



After traveling many days, he came to a camp of people who spoke the same language as he. They welcomed him. They knew his father and asked many questions. He told them his story and of his desire to find the red otter. When he left camp, he continued traveling and came to another camp where he met people who also spoke his language. They too, treated the boy kindly and asked him many questions.

Finally, he came to a third camp where he was well received and questioned about his journey. When he told the story of his search for the red otter, the leader of the village told him, "You are going on a dangerous venture that many people have tried and failed. Not far to the east is a big lake where the red otter lives." The leader warned the boy of the dangers of his search and asked him to stay with them.

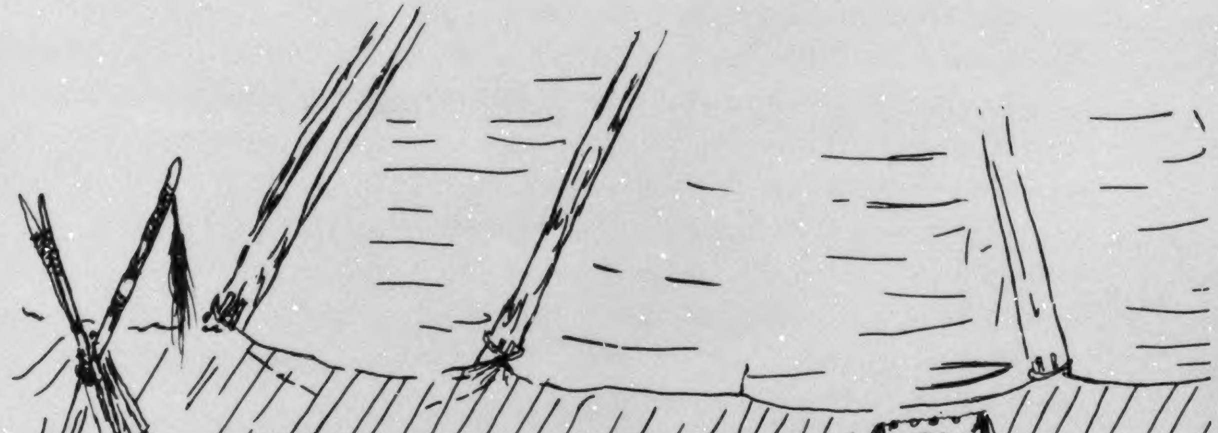

GEO. SHIELDS Jr.

The boy insisted he must go on. The leader said, "You will come to a long slope. On the other side of the slope is a lake. On the lake's near shore you will see a lone lodge facing east. Do not enter the lodge. Ask no questions. You must sleep each night outside the lodge at the foot of a different lodge pole. As you face the door of the lodge, the first pole to your left will be the pole you start with. There are thirty poles. You must not eat or drink while you are there. You will see many bones of others who have tried and failed. If you succeed, a person will revive you. This person will ask you to bring him a bird. If you see a red bird with a white topknot, do not try to catch him. Have nothing to do with the red bird!"

The boy continued his journey and at last came to the lone lodge on the shore of the lake. During the day he would cry and pray for help. At night he slept by one of the lodge poles as he had been instructed. When he was halfway around the lodge, he became so weak he could not stand and had to crawl from one pole to the next. By the time he reached the last three poles, he could not even crawl and had to roll from one pole to the other. He had become so weak, he could not even cry.

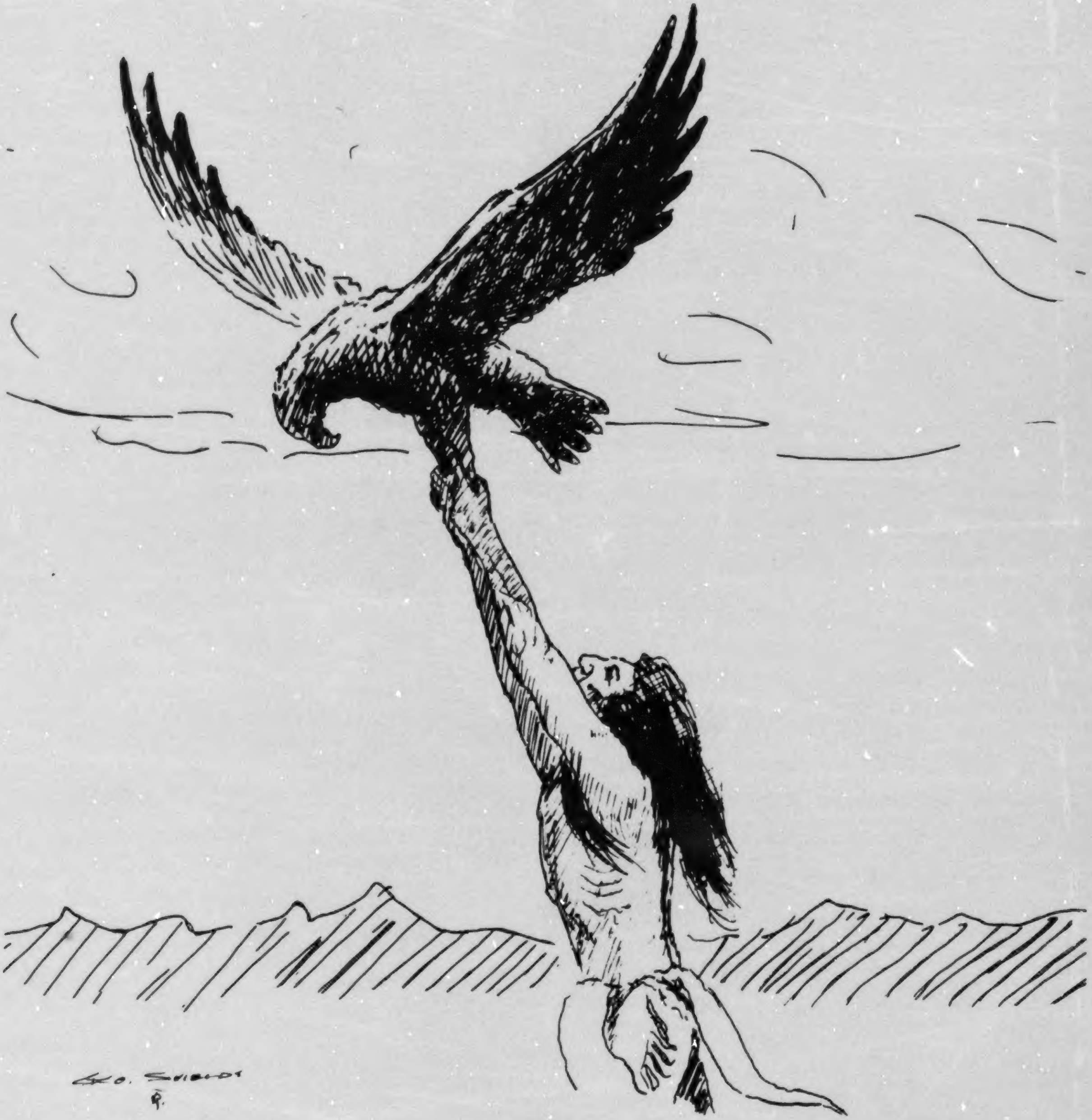
When he reached the last pole he heard someone inside the lodge say, "Wife, bring our son inside. He is poor, tired and weak." A woman came out and dragged him into the lodge. There the man doctored him and fed him. He cut some meat into four pieces and gave the pieces to the boy. Every time he would eat a piece, another would appear, so there were always four. He slept inside the lodge that night but no one spoke to him.

Next morning, the old man asked, "Son, why did you sleep around my lodge? What do you want?" The boy told him his story and asked for the red otter medicine. The old man said, "That is easy, but first you must get up before sunrise and go along the shore of the lake among all of my birds. Catch one and bring it back to me. The birds are tame and will not harm you."


Geo. Shields

The morning after the fourth night, the boy went out before sunrise. He approached the lake, heard a great noise and saw many birds along the shore. He saw the red bird and decided to catch another but the red bird got in the way. Each time he tried to catch a bird, the red bird was always in the way. This prevented him from catching the bird he wanted. He thought, "Perhaps it is all right to catch the red bird. It is red and must go with the red otter." The boy caught it by the legs. When he did this it was as if his hands were stuck. He could not let go! The red bird flew up into the sky with him and circled around. Then it flew down and dropped the boy on an island in the middle of the lake.

The boy was alone on the island with no one to help him. When he was hungry, he ate berries, moss, plants, frogs and even clay to keep from starving. He did not lose hope. He continued to pray and cry for help and power. Each day the red bird would fly over him and say, "This red-bush-berry eater is not dead yet!"

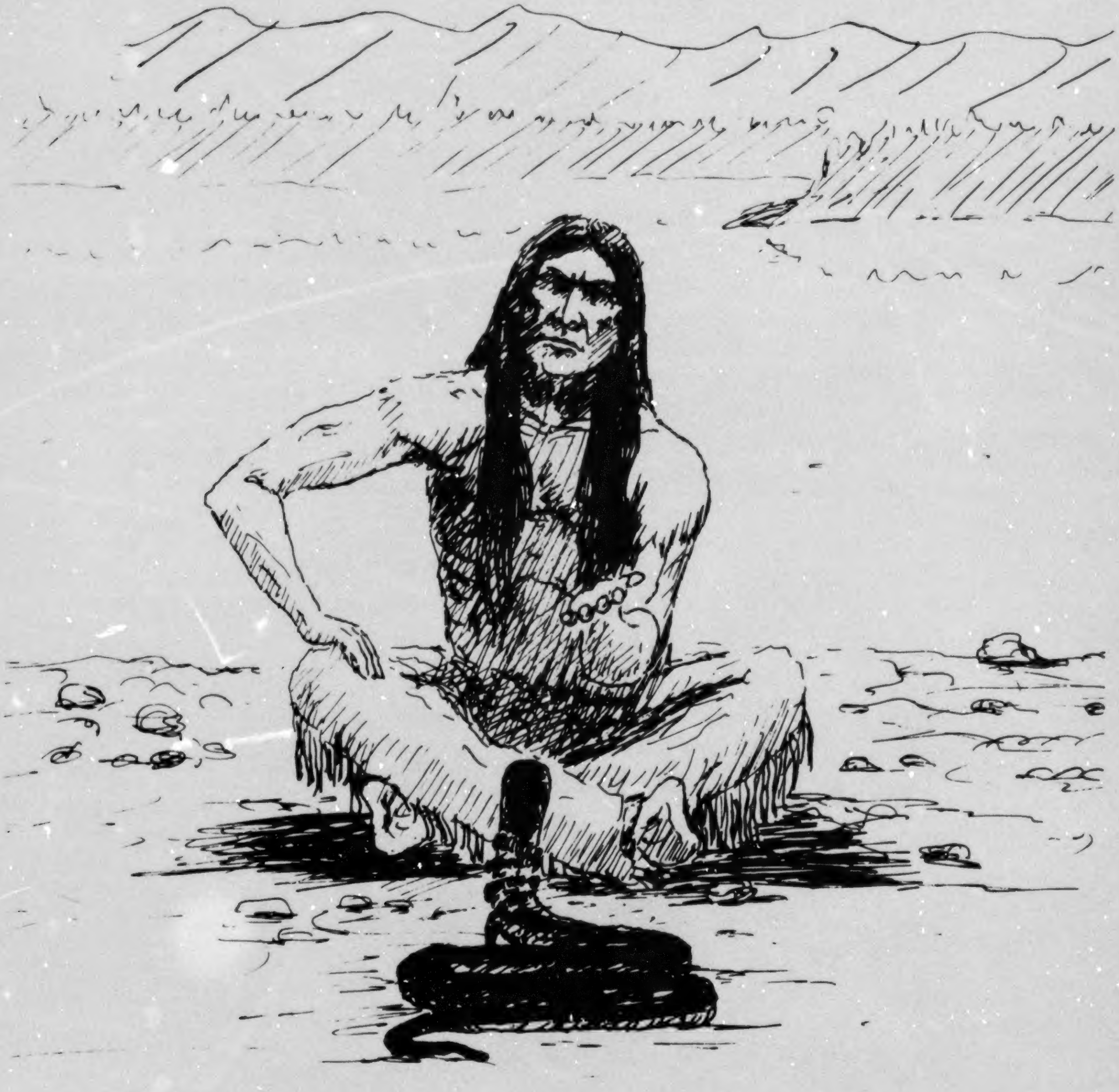

GEO. SHIELDS

One day the boy came upon a baby water snake. He picked up the snake and took a strip of his clothing and tied it around the snake's neck. Then he let it go.

The next day, while he was wandering around the island, he heard someone singing behind him. The song was:

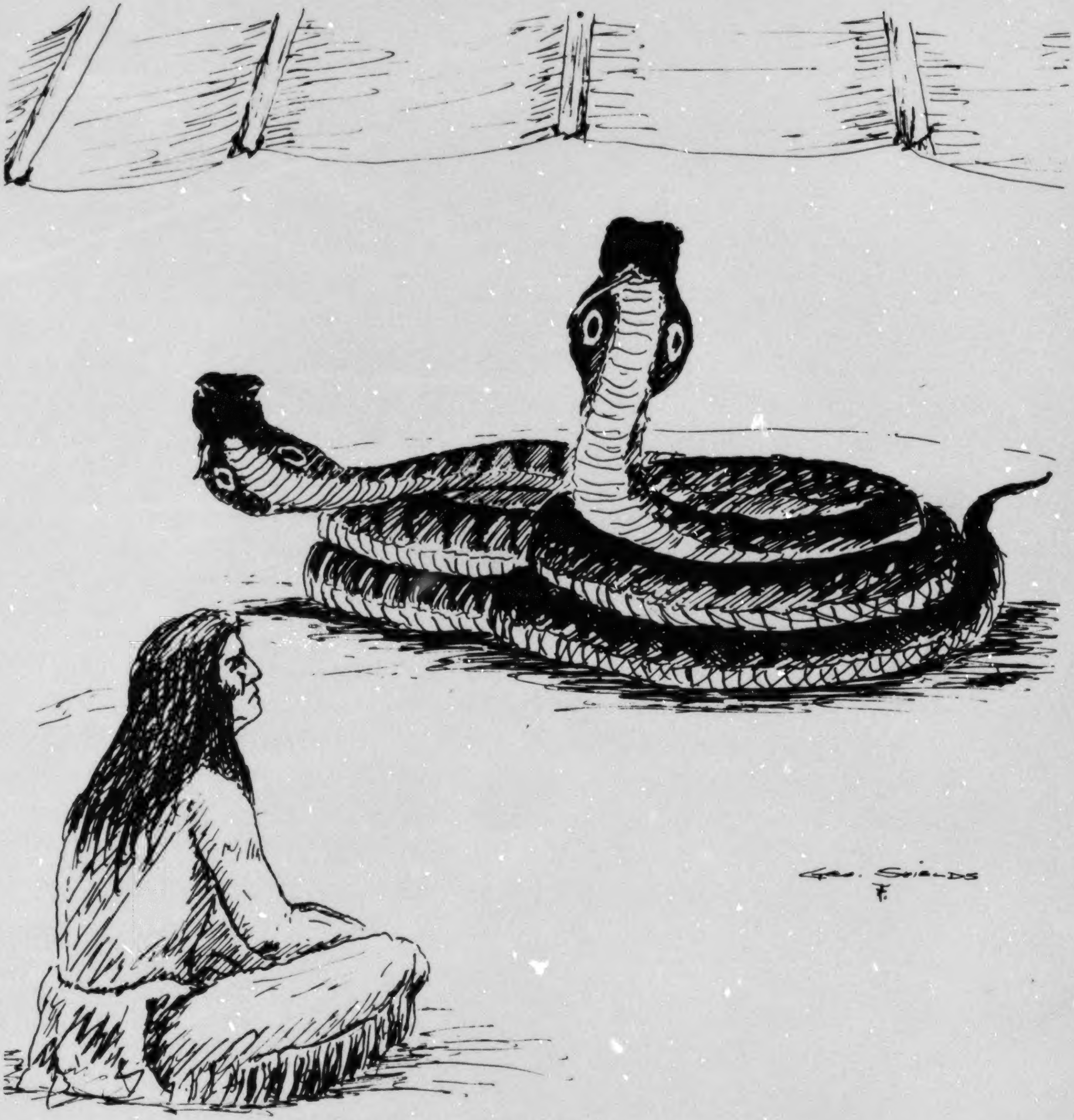
I am here
I am present
I am going to you.

He stopped and listened. The song was sung a second time. Then the singer said, "My father wants you. He is inviting you to visit him." The boy heard the speaker repeat the song four times. But when he turned around, he saw no one. The voice said, "Follow me." It was the little water snake still wearing the strip of clothing he had tied around its neck.


GEO. SHIELDS

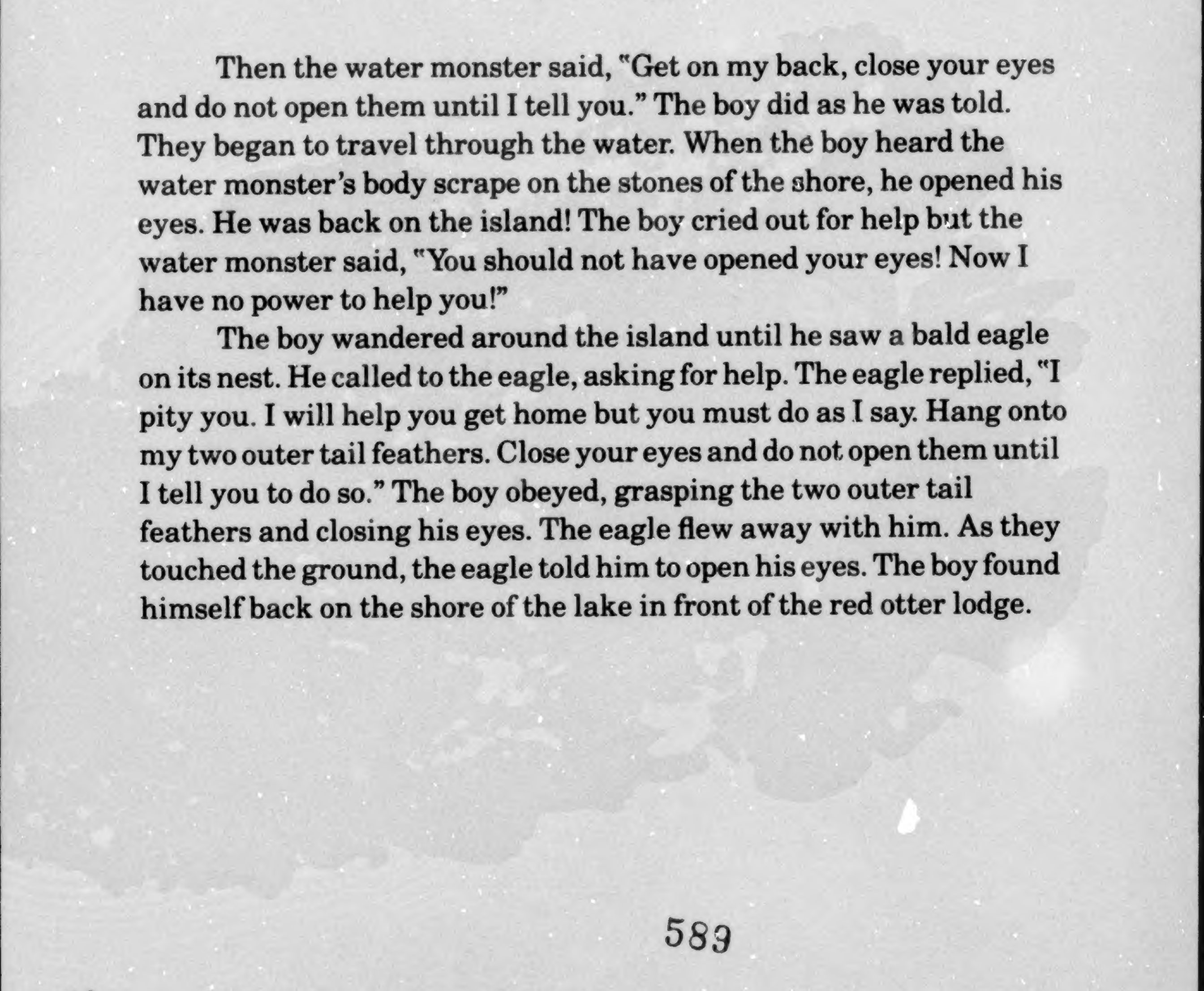
The boy followed the snake into the water. After traveling a short distance, he saw a lodge with water monsters painted on the cover. As he approached the lodge, the snake said, "You took pity on me so my father will pity you. Follow his instructions carefully." The snake opened the lodge door and the boy entered. He saw two big water monsters there.

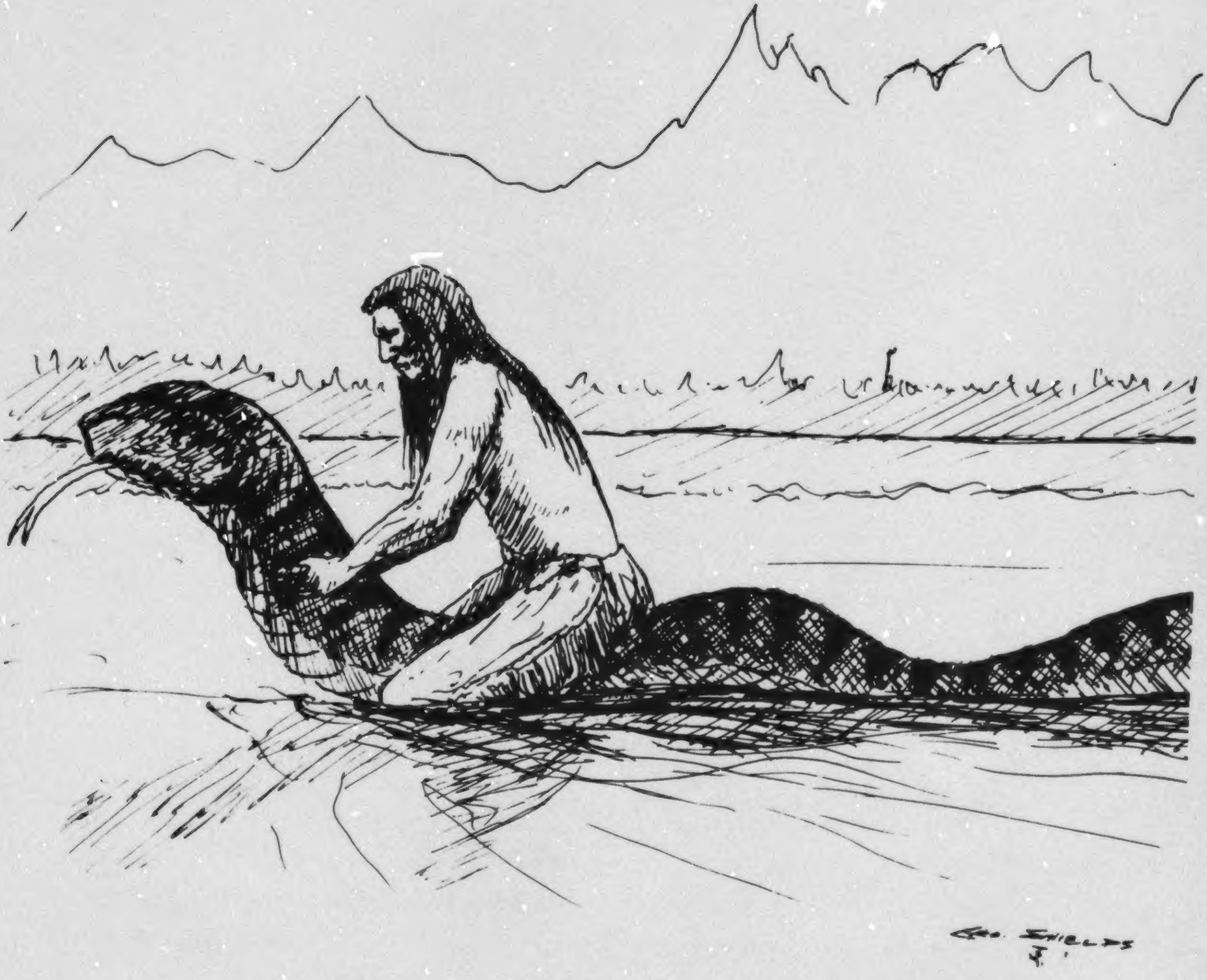
One of the water monsters said, "Whoever thinks about our last born and pities him does right. He is good and kind. Since you did this, we will help you." He gave the boy a rope and said, "With this rope you can overpower the red bird. When you use it, sing this song: ROPE, HAVE PITY ON ME! Sing this song as long as is necessary or as long as you wish or need to use the rope. I also give you the power to change yourself into any bird or animal and the power to change back to yourself again. You can change whenever you feel it is necessary."

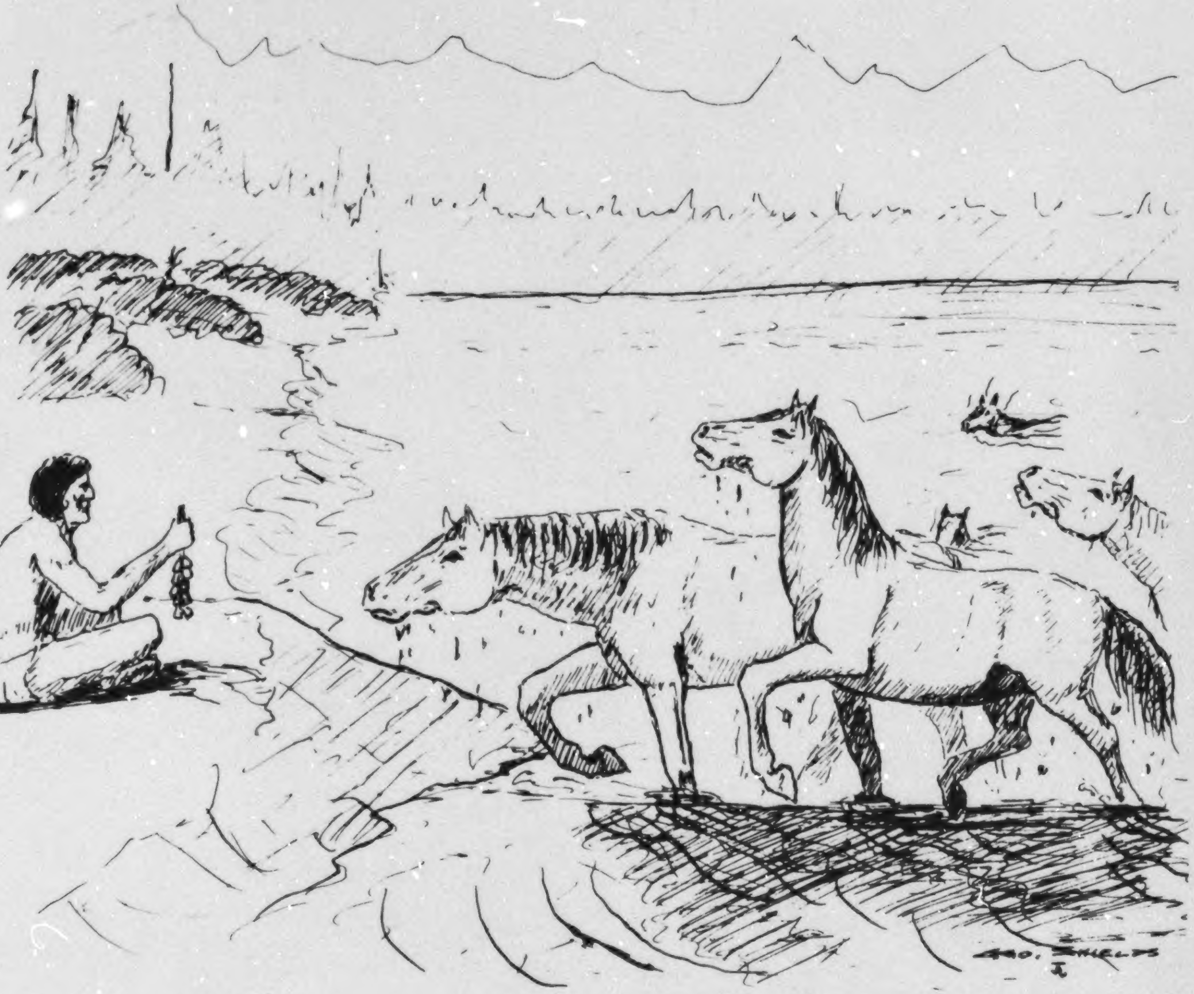

Geo. Shields
F.

Then the water monster said, "Get on my back, close your eyes and do not open them until I tell you." The boy did as he was told. They began to travel through the water. When the boy heard the water monster's body scrape on the stones of the shore, he opened his eyes. He was back on the island! The boy cried out for help but the water monster said, "You should not have opened your eyes! Now I have no power to help you!"

The boy wandered around the island until he saw a bald eagle on its nest. He called to the eagle, asking for help. The eagle replied, "I pity you. I will help you get home but you must do as I say. Hang onto my two outer tail feathers. Close your eyes and do not open them until I tell you to do so." The boy obeyed, grasping the two outer tail feathers and closing his eyes. The eagle flew away with him. As they touched the ground, the eagle told him to open his eyes. The boy found himself back on the shore of the lake in front of the red otter lodge.




GEO. SHIELDS J.



The old man who lived in the lodge was pleased to see the boy again. He gave the boy a red otter skin for his medicine bundle. The old man said, "You are poor so I will give you horses. Take these hoof bells, ring them and horses will come to you out of the lake. When you leave my lodge, do not look back or look at your horses for four days. When you sleep at night, sleep with your head facing in the direction you are traveling." The boy followed the old man's advice. After four nights, he came to the last camp he had visited. He turned around and saw a great herd of horses following him.

At the camp the boy told the leader, "If each person from the camp will bring a rope they may have a horse." The camp crier announced this and everyone got a horse. The boy told the people in the camp, "You must be kind to your horses; do not mistreat them." He left the camp rattling his hoofbells so his horses would follow him. At each camp the boy visited he gave the people horses. When he arrived home he still had many horses left. Everyone was glad to see him and welcomed him back. His parents were happy to have him home and were proud of what he had accomplished.

When the excitement of his return was over, he told the leader, "Have each person bring a rope and I will give each a horse." Everyone in the camp received a horse except the boy's older brother. The boy did not give his brother a horse because of the mean way he had treated him when he had borrowed the red otter medicine to help defend the camp.

How Horses Came to the Gros Ventre

AIM **To learn to follow directions and be able to hear the syllables in words**

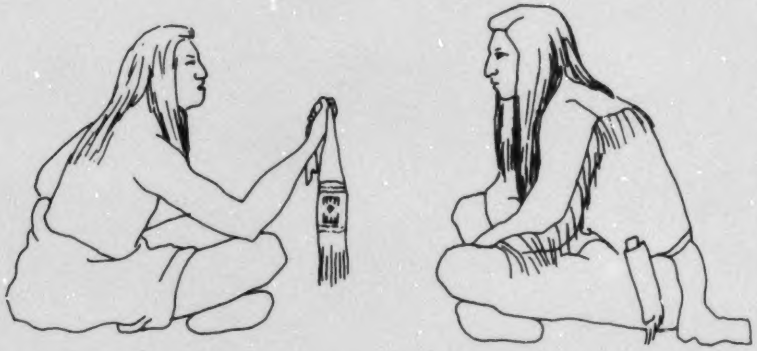
You will need:

game board cards
dice
game words
markers or buttons or
small men

PLAYING THE GAME

Place one of the syllable cards on each empty space, number side down.

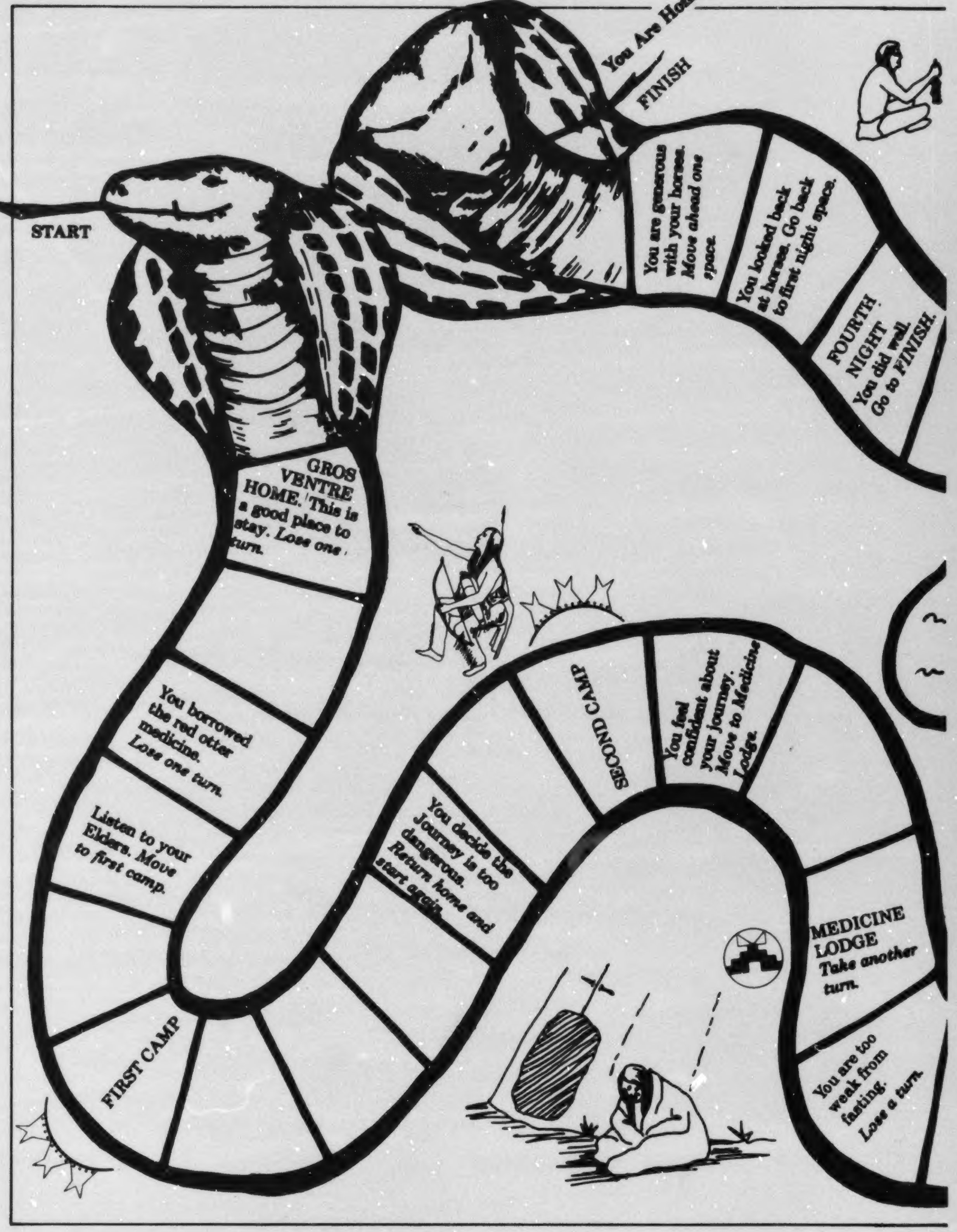
- Roll the dice to decide who goes first. High roll begins.
- Roll the dice and move your marker the number of spaces shown. Say the word on which you land and tell how many syllables it has.
- Another player may challenge your answer. If you are incorrect, you move back one space.
- If you are correct you remain on the new space. Play continues around the board in this way until one player returns home with the red otter skin.
- If you learn all the words and syllables, you may want to make up more of your own which you need to learn.



When an elder speaks, be silent and listen. Don't argue as though you know more. When someone is in need, your responsibility is to help,not expecting to be paid. Maybe someday in the future you will need help and someone will help you!

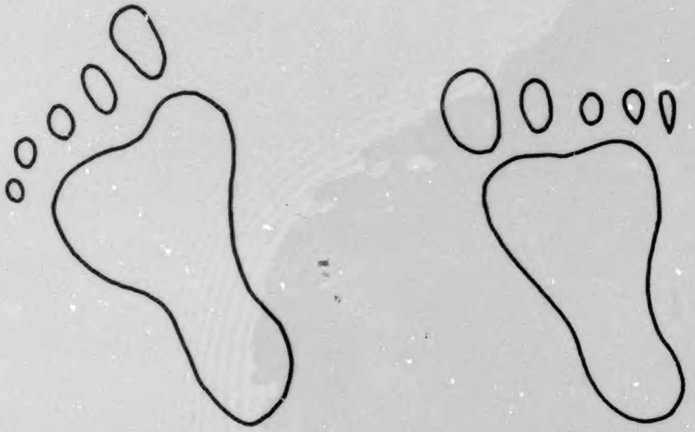
Life is both giving and receiving.

HOW HORSES CAME TO THE GROS VENTRE/RED BIRD'S DEATH 21B


START
GROS VENTRE HOME. This is a good place to stay. *Lose one turn.*
You borrowed the red otter medicine. *Lose one turn.*
Listen to your Elders. *Move to first camp.*
FIRST CAMP
You decide the Journey is too dangerous. *Return home and start again.*
SECOND CAMP
You feel confident about your journey. Move to Medicine Lodge.
MEDICINE LODGE *Take another turn.*
You are too weak from fasting. *Lose a turn.*
FOURTH NIGHT. You did well. *Go to FINISH.*
You looked back at horses. Go back to first night space.
You are generous with your horses. *Move ahead one space.*
FINISH
You Are Home!

How Horses Came to the Gros Ventre

These activites can help you to be a better reader and maybe a better person. Search for your own medicine bundle.



Draw a picture of Sasquatch the legendary Big Foot of the Northwest. Write a story about your first meeting with Sasquatch.

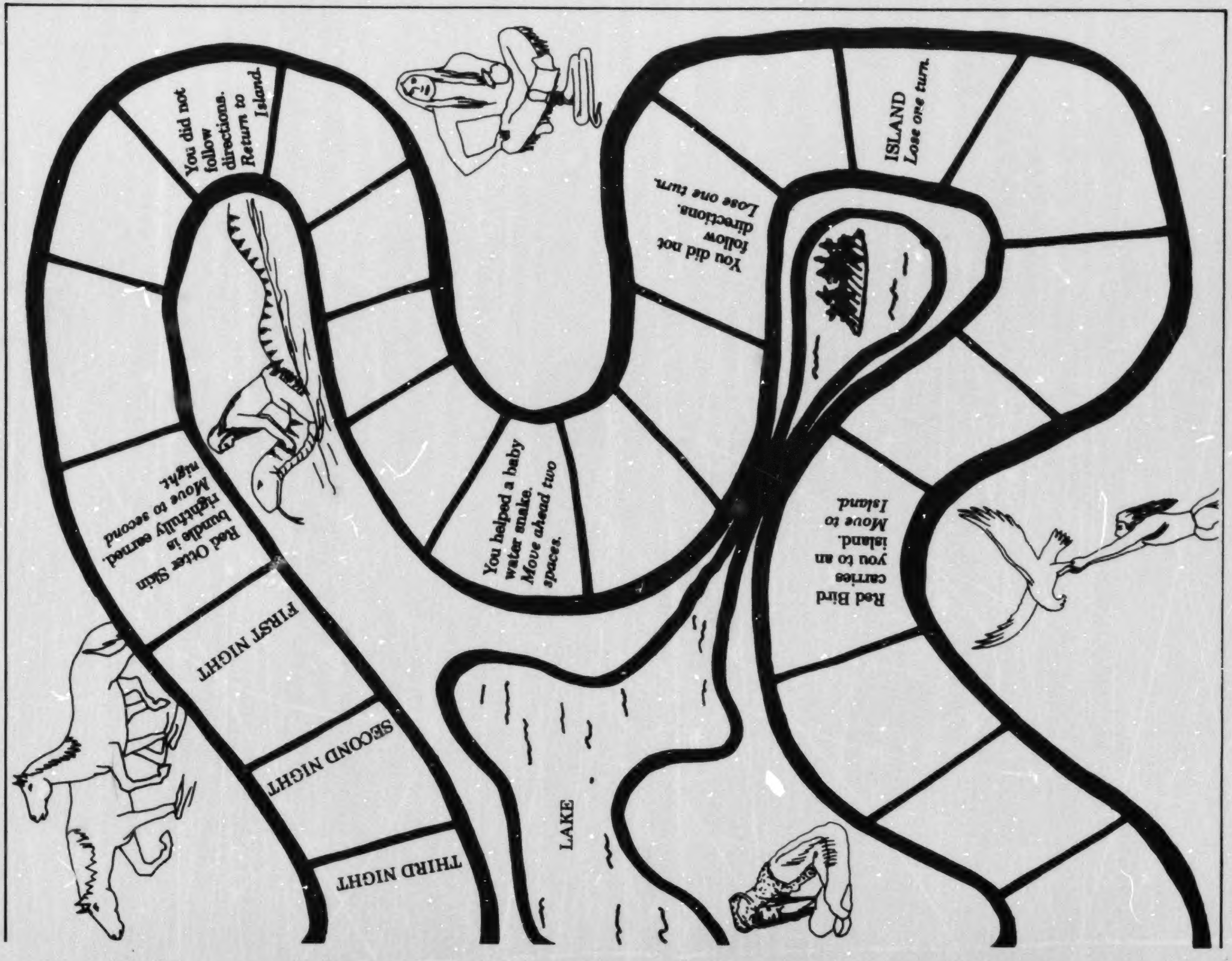
DIRECTIONS CAN LEAD TO TREASURE

Have a treasure hunt using written directions. Write your own directions to a buried treasure and see if a friend can find your secret object.

- Can monsters be good monsters? Research stories of water monsters in your area. Retell into a tape recorder your favorite monster show.

- Make a mural, filmstrip or comic strip of all steps the young warrior took in the story. Mix up the events of the story and reorder them or place them on separate cards and mix up. Give them to a friend to arrange in the correct order.

- Draw a map of the Gros Ventre warrior's journey. Label home, first camp, second camp, lodge where he fasted, island, lake, etc. At each location, write a sentence about what happened at each place, thus condensing the story. This could be done individually on large drawing paper, or as a group project on larger sheets of brown or white drawing paper.


You did not follow directions. Return to Island.
ISLAND Lose one turn.
You did not follow directions. Lose one turn.
You helped a baby water snake. Move ahead two spaces.
Red Bird carries you to an island. Move to Island.
Red Otter Skin bundle is rightfully earned. Move to second night.
FIRST NIGHT
SECOND NIGHT
THIRD NIGHT
LAKE

How Horses Came to the Gros Ventre

SYLLABLE CARDS

topknot	venture	ravine	lodge	otter	crier	observed	country
defend	noticed	dangerous	language	journey	search	different	appear
pray	sacred	guidance	intentions	vain	approached	prevented	pities
pack	bundle	medicine	discovered	pleading	desire	village	insisted
opposite	circled	power	grasping	accomplish	unusual	powerful	enemies
returned	moccasins	continue	warned	slope	doctored	starving	clothing

2	2	2	2	1	2	2	2
2	3	1	2	2	3	2	2
2	3	2	1	3	2	2	1
3	2	2	2	3	3	2	1
3	3	4	3	2	2	2	3
2	2	2	1	1	3	3	2

Red Bird's Death

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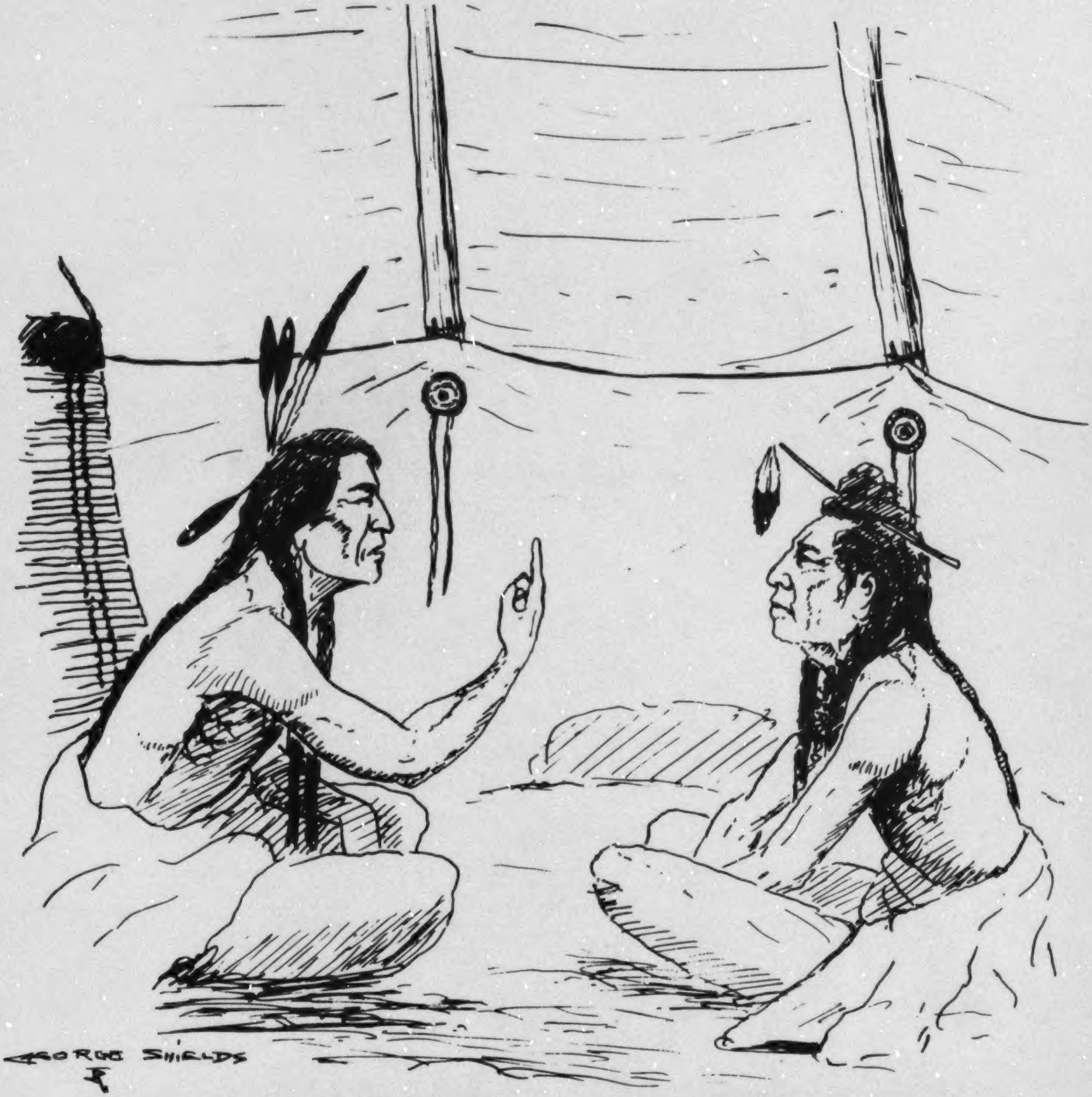
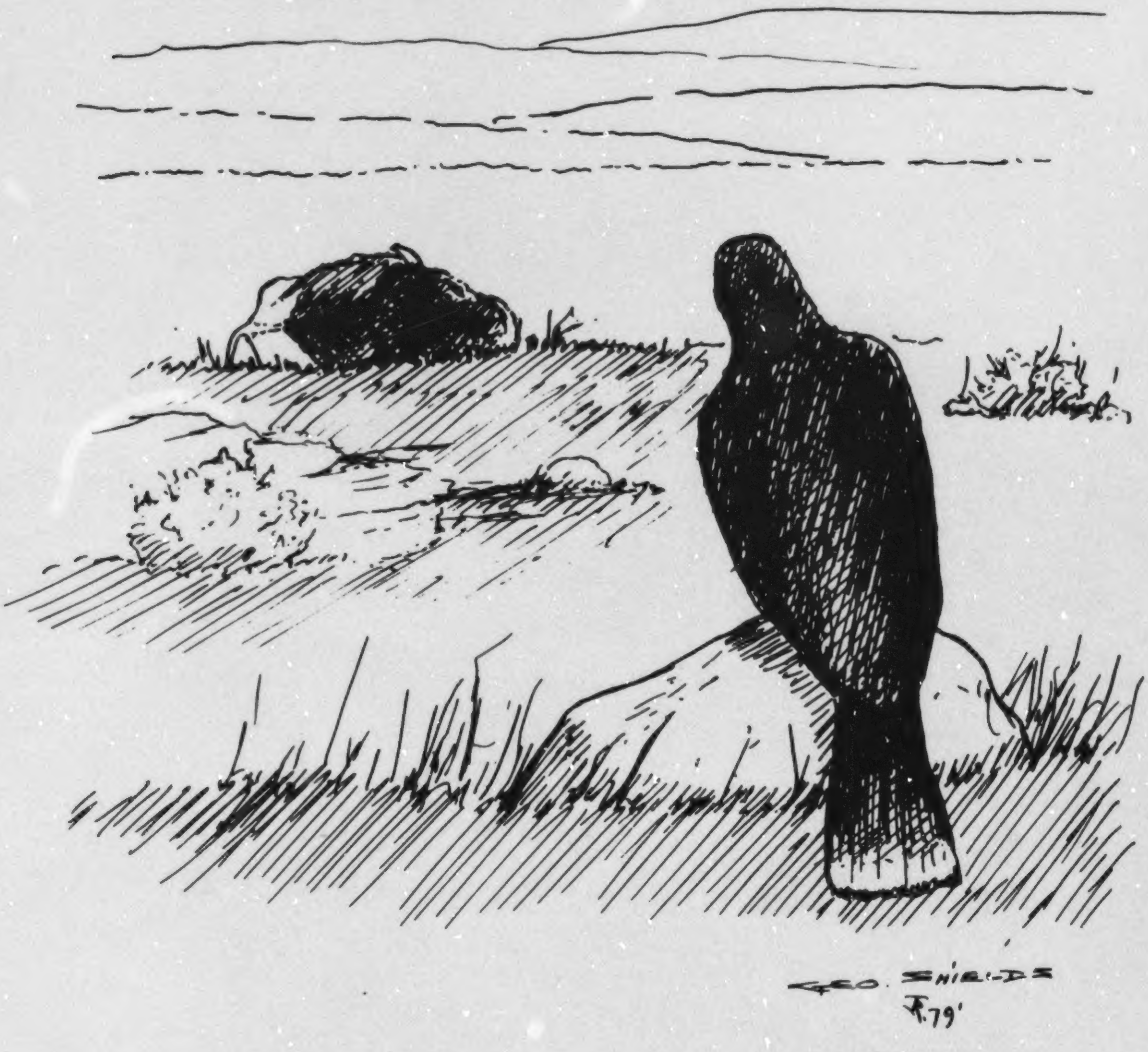
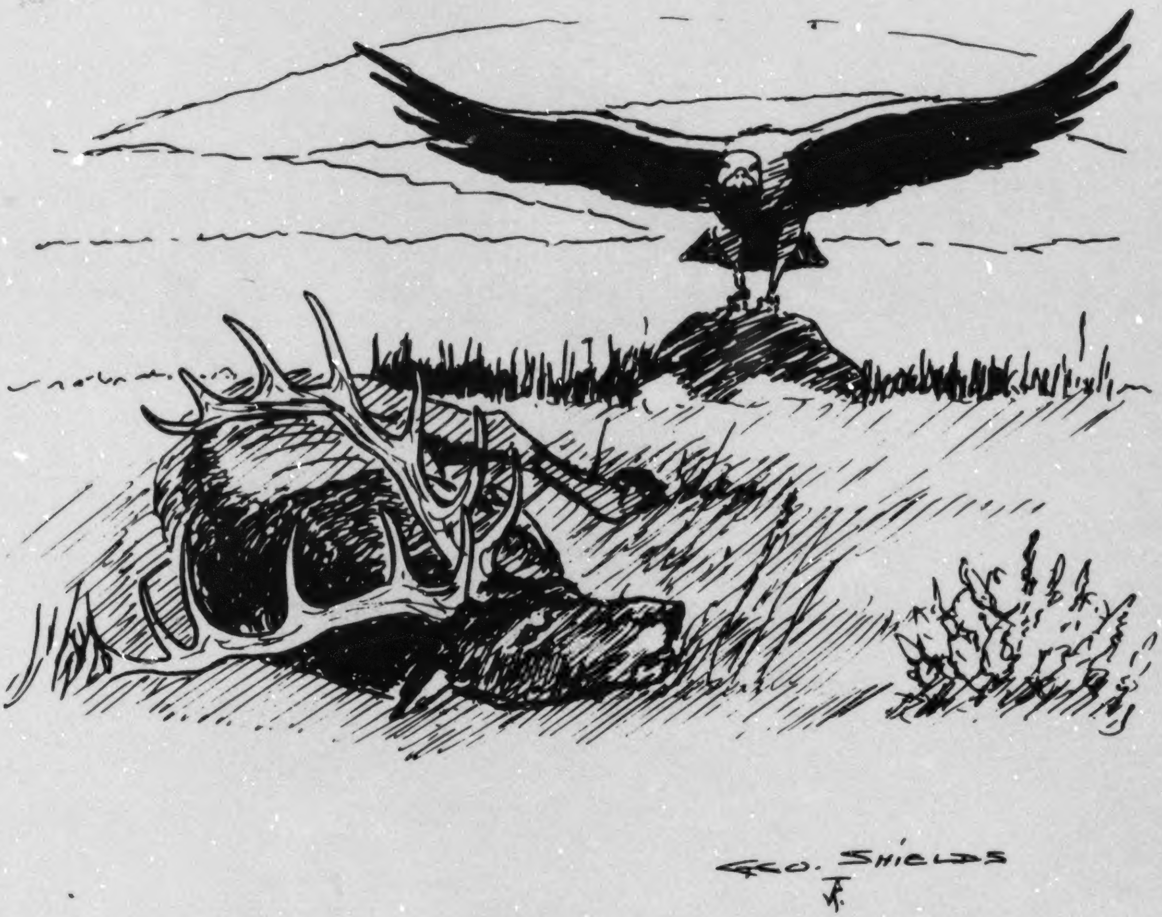


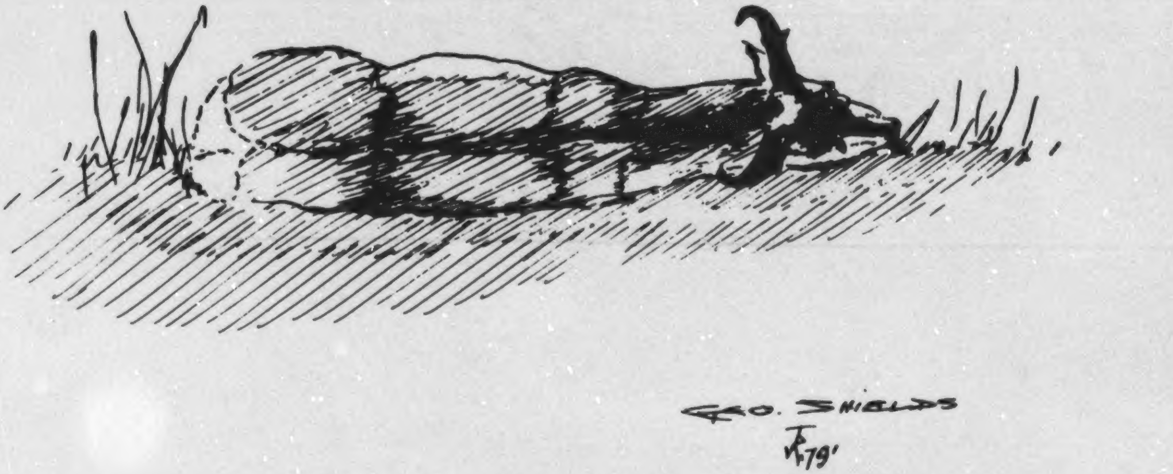
Near the end of summer the boy told his father of his experiences. He said, "I have one thing left to do. I must go back and conquer the mighty red bird before I feel that I have been successful." Late in the fall he decided to search for the red bird. He told his parents not to worry while he was gone. He had strong medicine and would overcome the red bird and return soon.



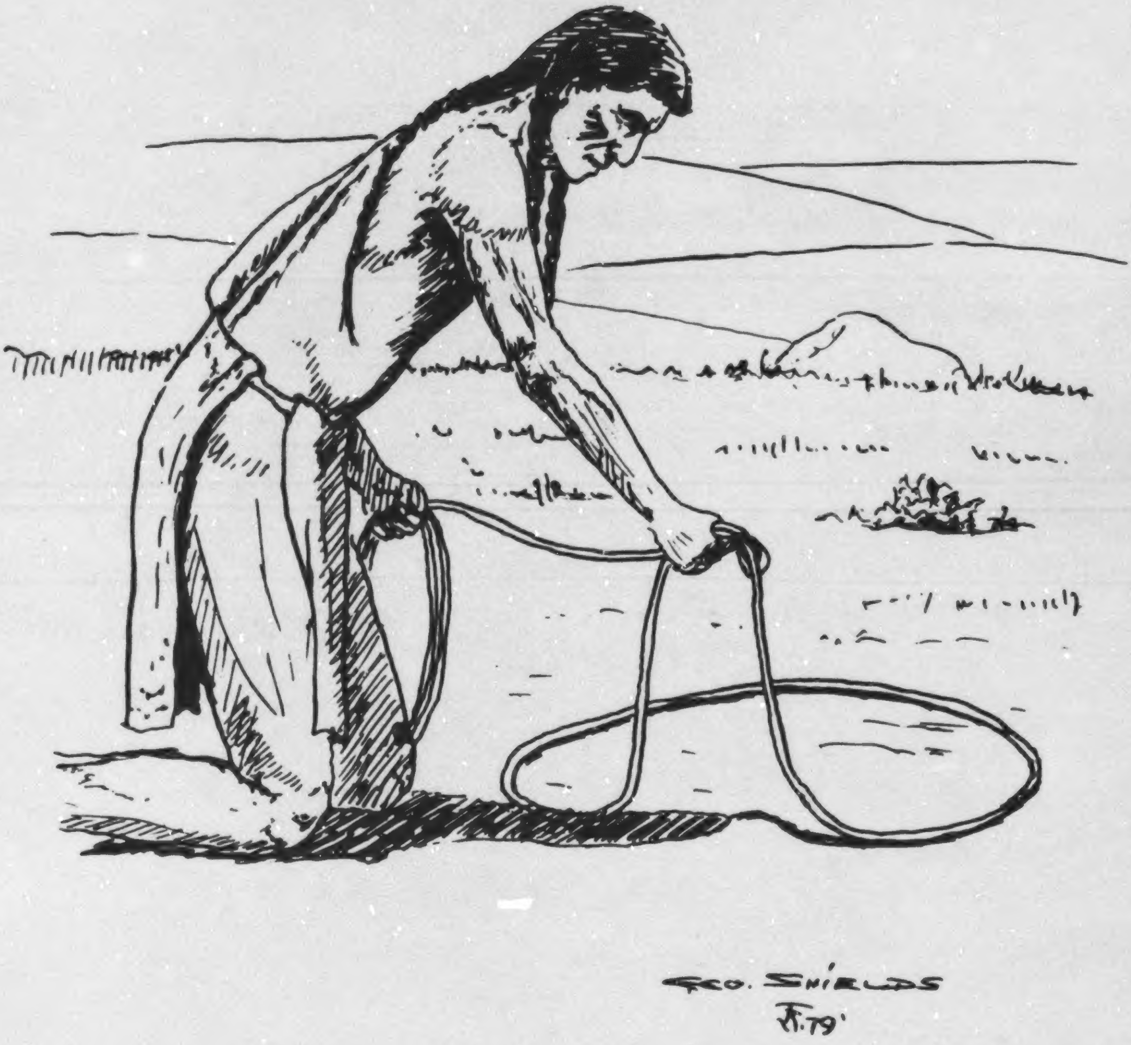
When he arrived at the lake he said, "I wish to be a dead yearling buffalo." He had been given the power to change himself into whatever he wished to be. He became a dead yearling buffalo. Many kinds of birds came and feasted on his body. At last the red bird came but it lit a short distance away. After watching for a time it flew over the dead buffalo and said, "There is my friend the red-bush-berry eater trying to trap me." Then the red bird flew away.


GEO. SHIELDS

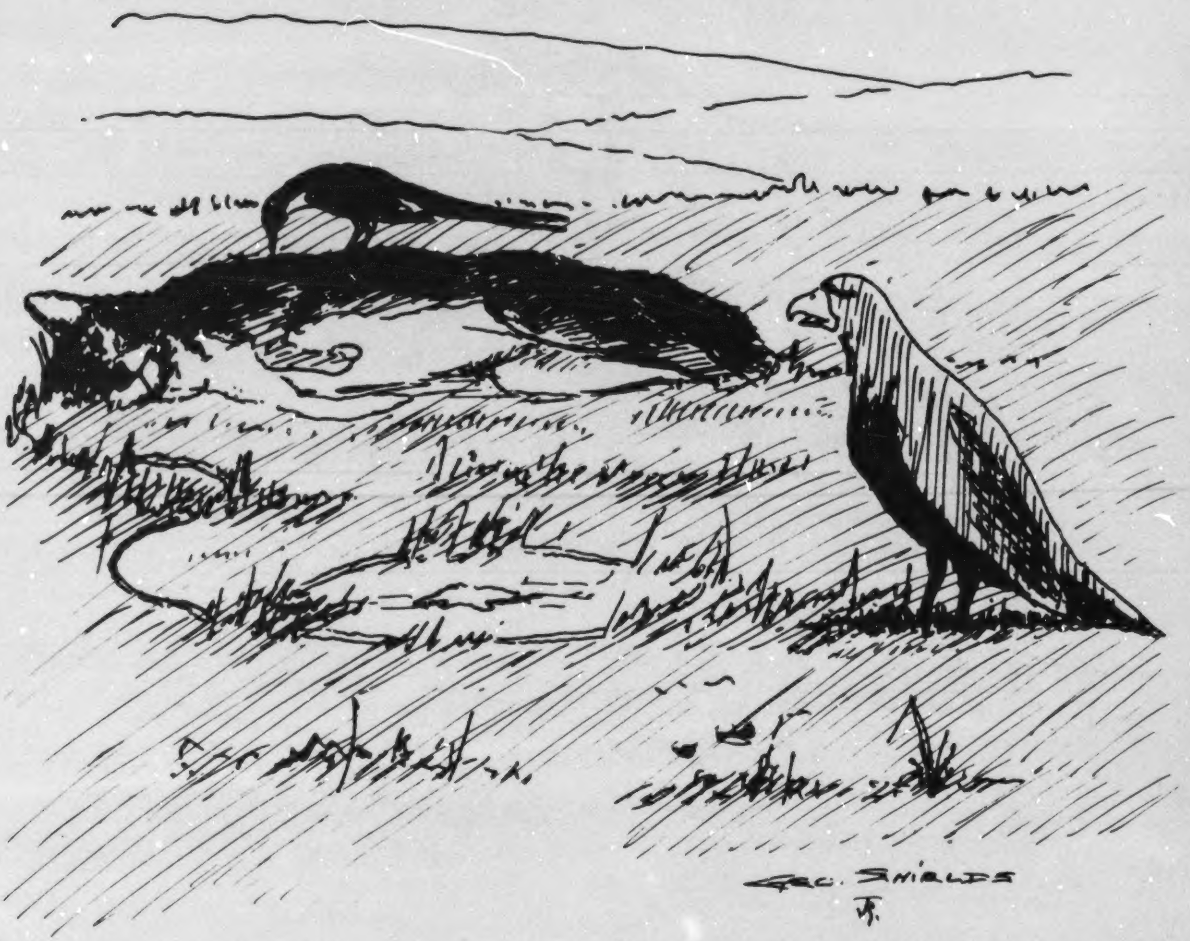
Next, the boy turned himself into a fat dead elk and the same thing happened.


GEO. SHIELDS
79'

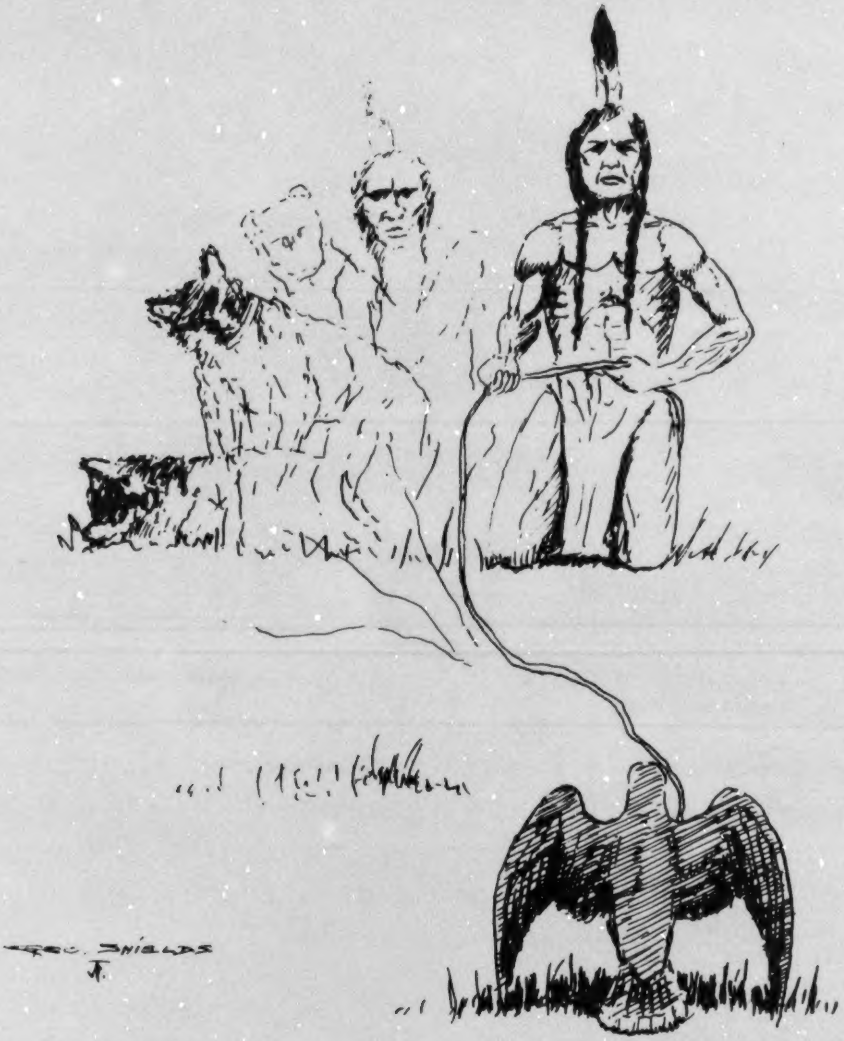
He became a fat antelope and again the red bird recognized him.



On his fourth try he thought a fat dead wolf would be good because all of the birds like it. Before he changed himself into a dead wolf, on the ground nearby he placed a medicine rope given to him by the old man.

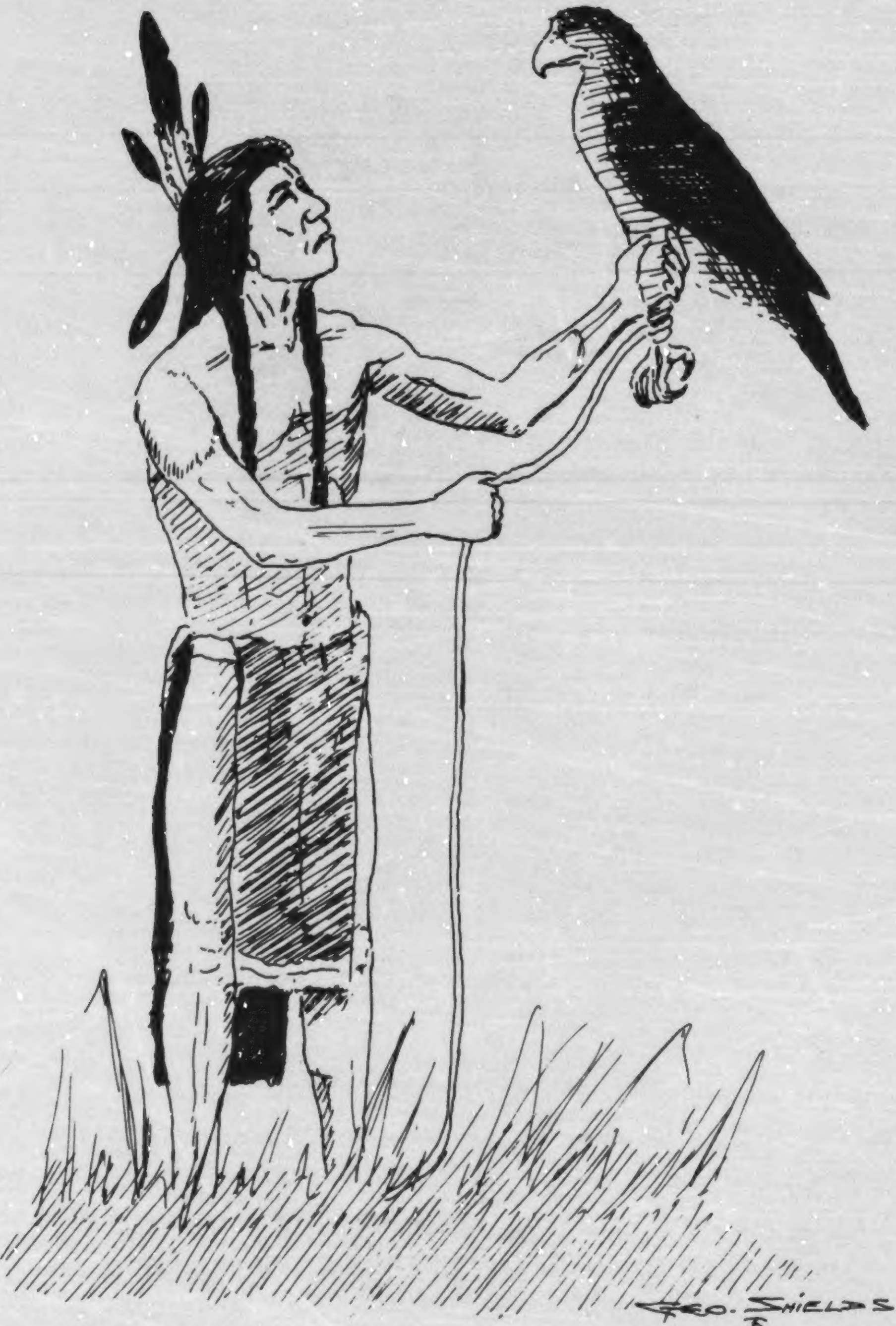

GEO. SHIELDS JR.

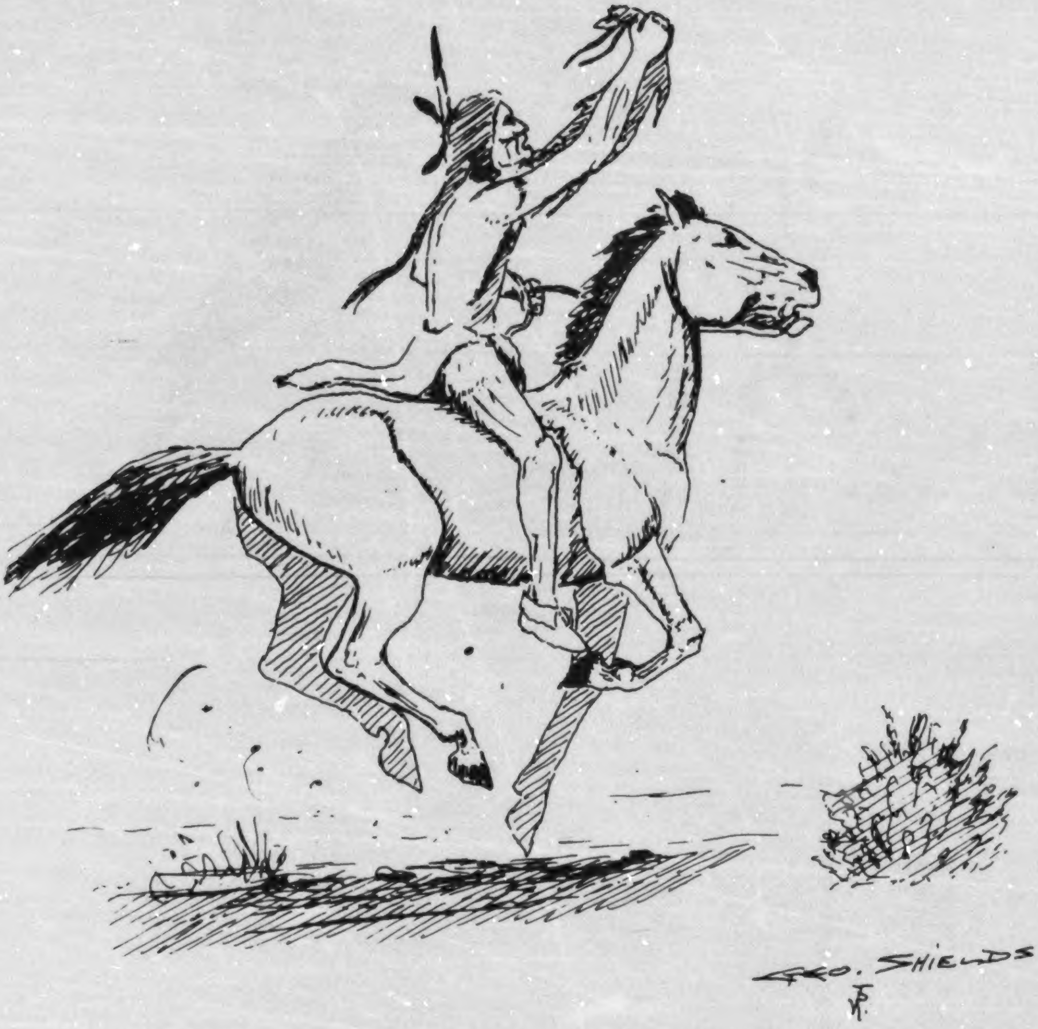
Many birds came to feast on the dead wolf and soon the red bird appeared, landing on the downwind side. It came close but stopped just outside of the rope and said to another bird, "Throw me a nice piece of fat." The bird threw the piece of fat but it landed inside the rope. The red bird picked up the fat, smelled it and then said, "That is my friend red-bushberry eater! You can't fool me!"



But it was too late. The red bird was already caught by the medicine rope. The boy transformed himself back into a person, jumped up and started to sing his rope song. He sang this song over and over while pulling on the rope. When he saw that the bird was close enough he threw the bird down. There the red bird was, caught in the rope at his feet! He did not know how to overcome the red bird but decided to pull out all of his feathers. When he had done this and the red bird was naked, the boy taunted him saying, "If you are so powerful do something now!"

The red bird just shook itself and was covered with feathers again. It tried to fly away but was still caught in the rope. The boy pulled it back again and removed all of its feathers. This happened four times. Finally the red bird was helpless. It had no more power to restore its feathers. The boy said to the red bird, "You did not pity me when I needed help. Now I do not pity you." He left the red bird to freeze when the weather turned cold.


Geo. Shields Jr.



The boy became a great man. He was always successful in whatever he attempted to do. The two songs he received he gave to the flat pipe. They were sung at the end of the ceremony when the flat pipe bundle was opened. People today believe the lake where the red otter medicine was received is Devil's Lake in North Dakota. It is named "Old Woman's Lodge."

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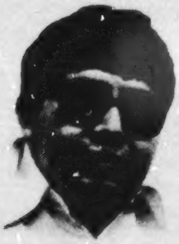
GEORGE SHIELDS, JR.



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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Stories of an Indian Boy
Level V Book 18

Developed by the Muckleshoot Curriculum Committee

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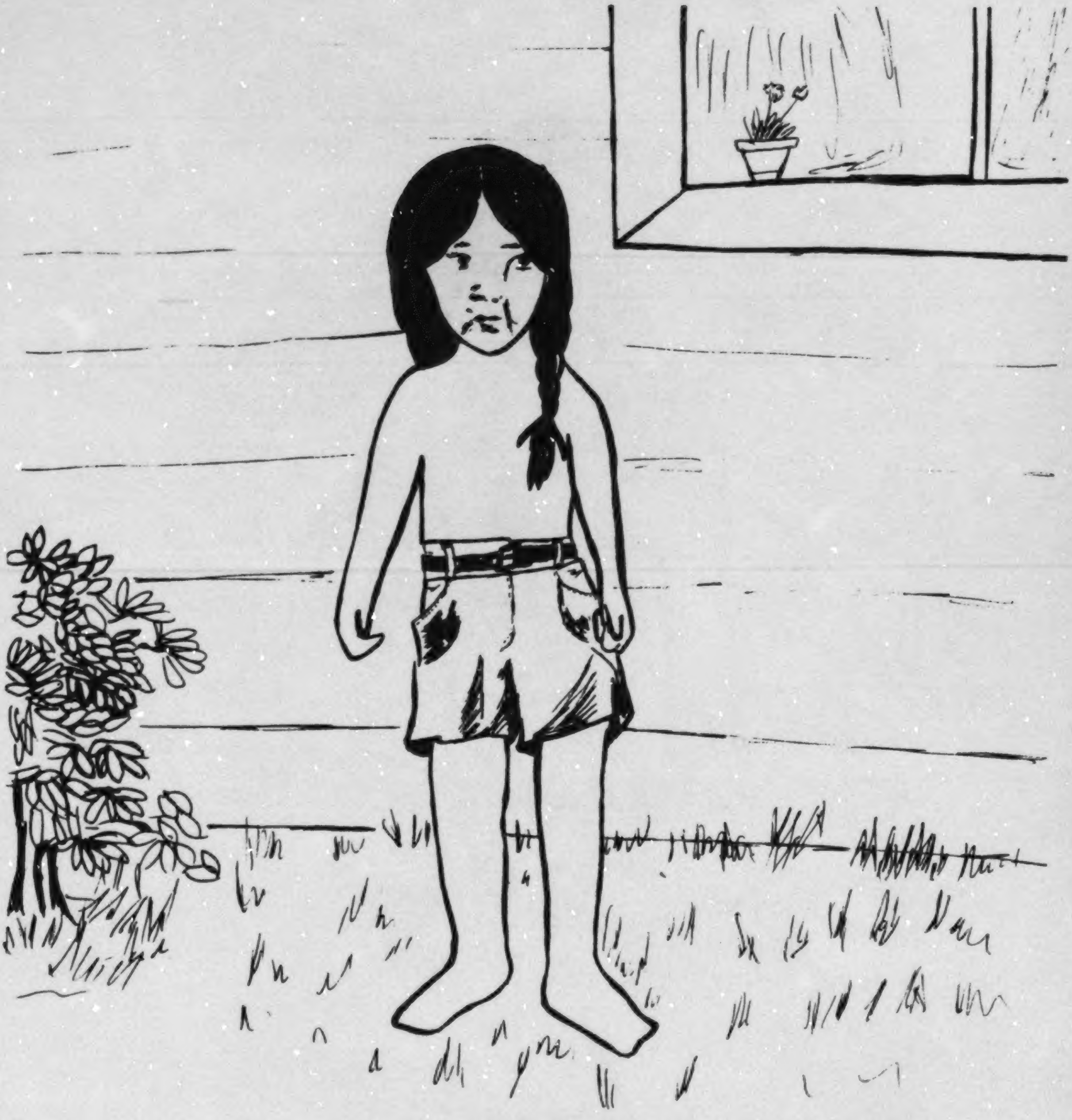
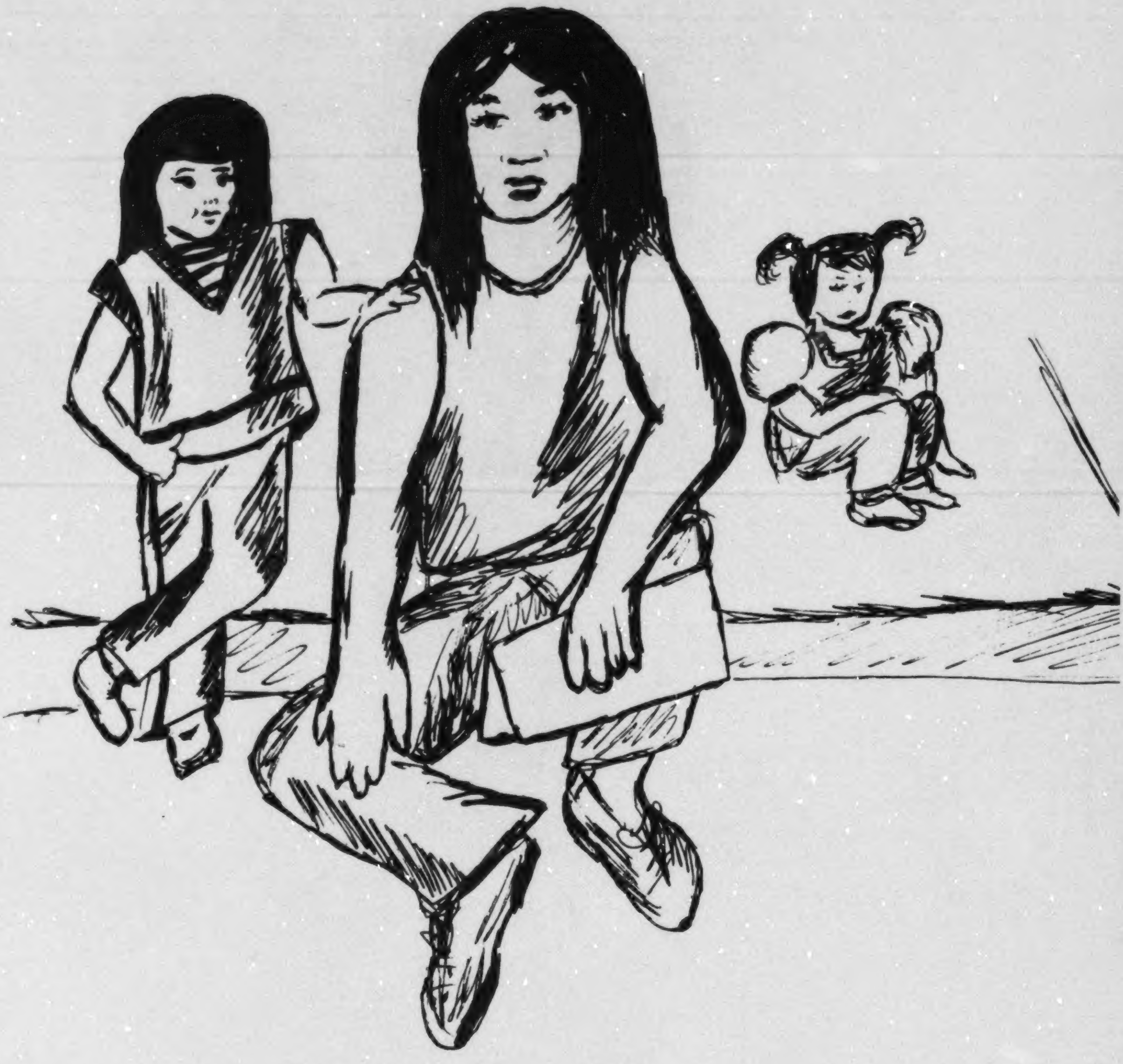
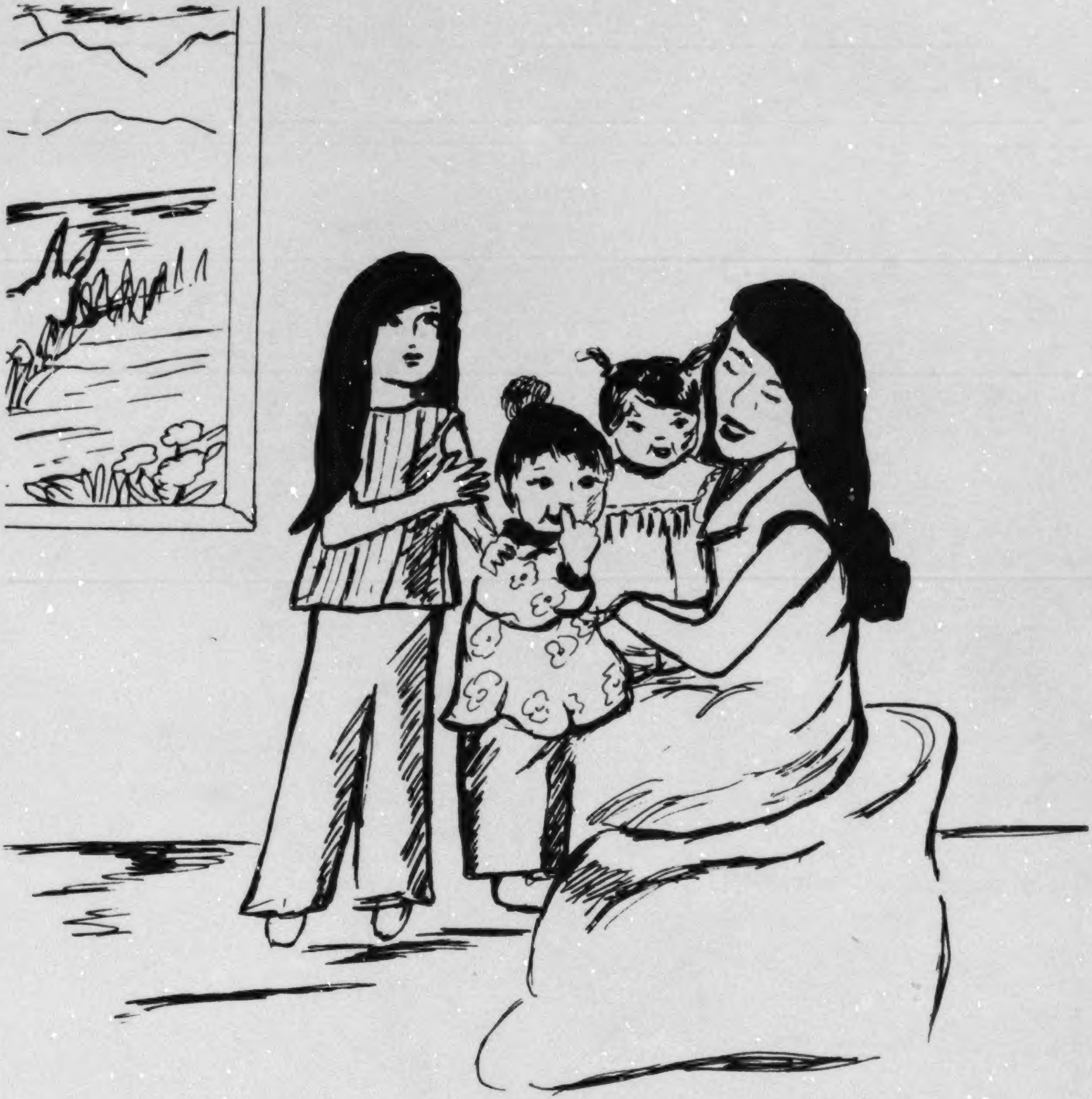


I am Lance. My parents are Indian and we live near Seattle, Washington on the Muckleshoot Indian Reservation. Our people don't live in tepees or anything like that. We live in houses just like everyone else. The old timers used to live in split timber lodges with dirt floors and fires built in the middle.

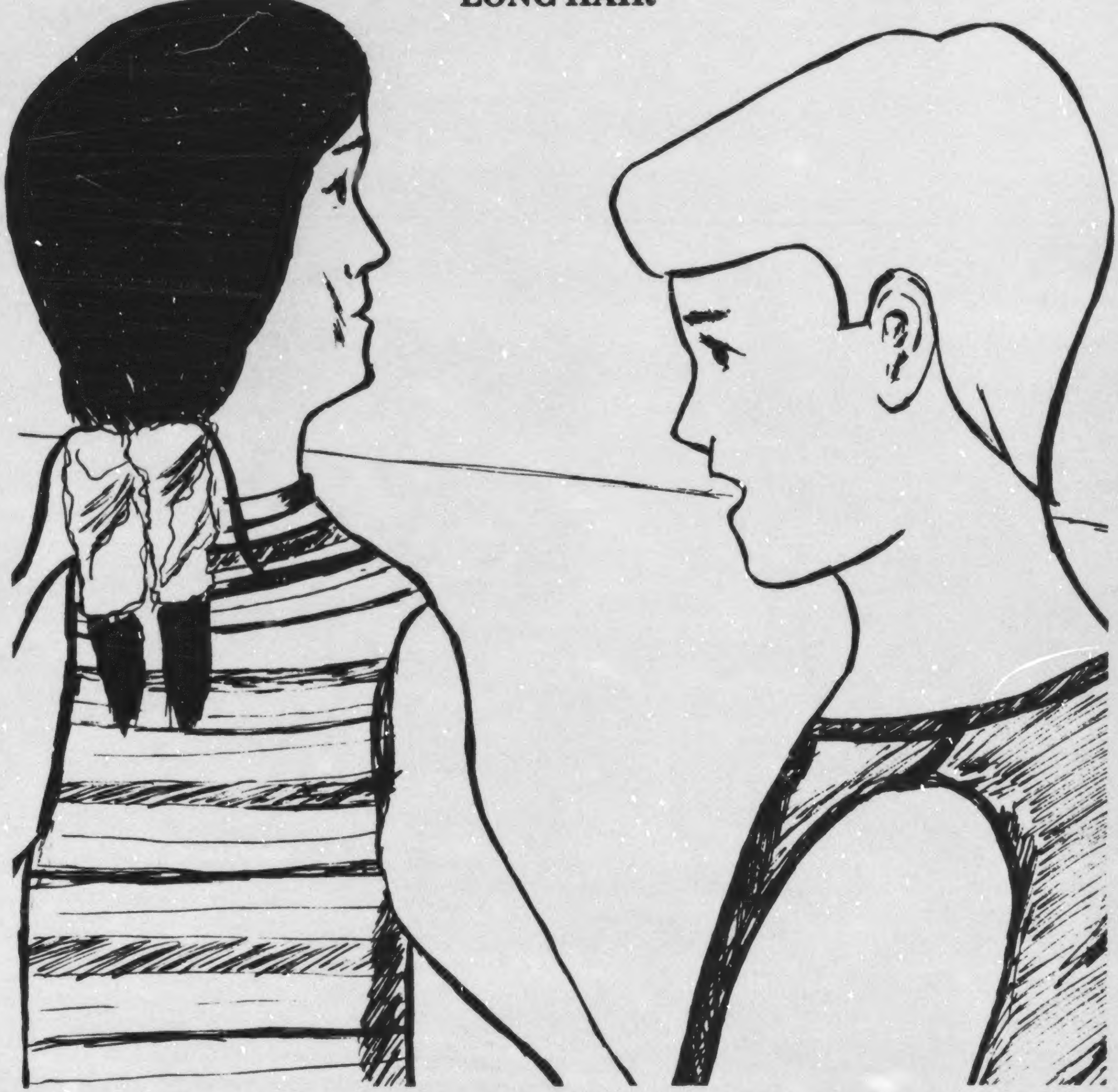


My dad is a Muckleshoot Indian and he can speak and understand the tribal language. I am very proud of him. He's old, thirty years old. He knows how to fish and he is really strong and smart.

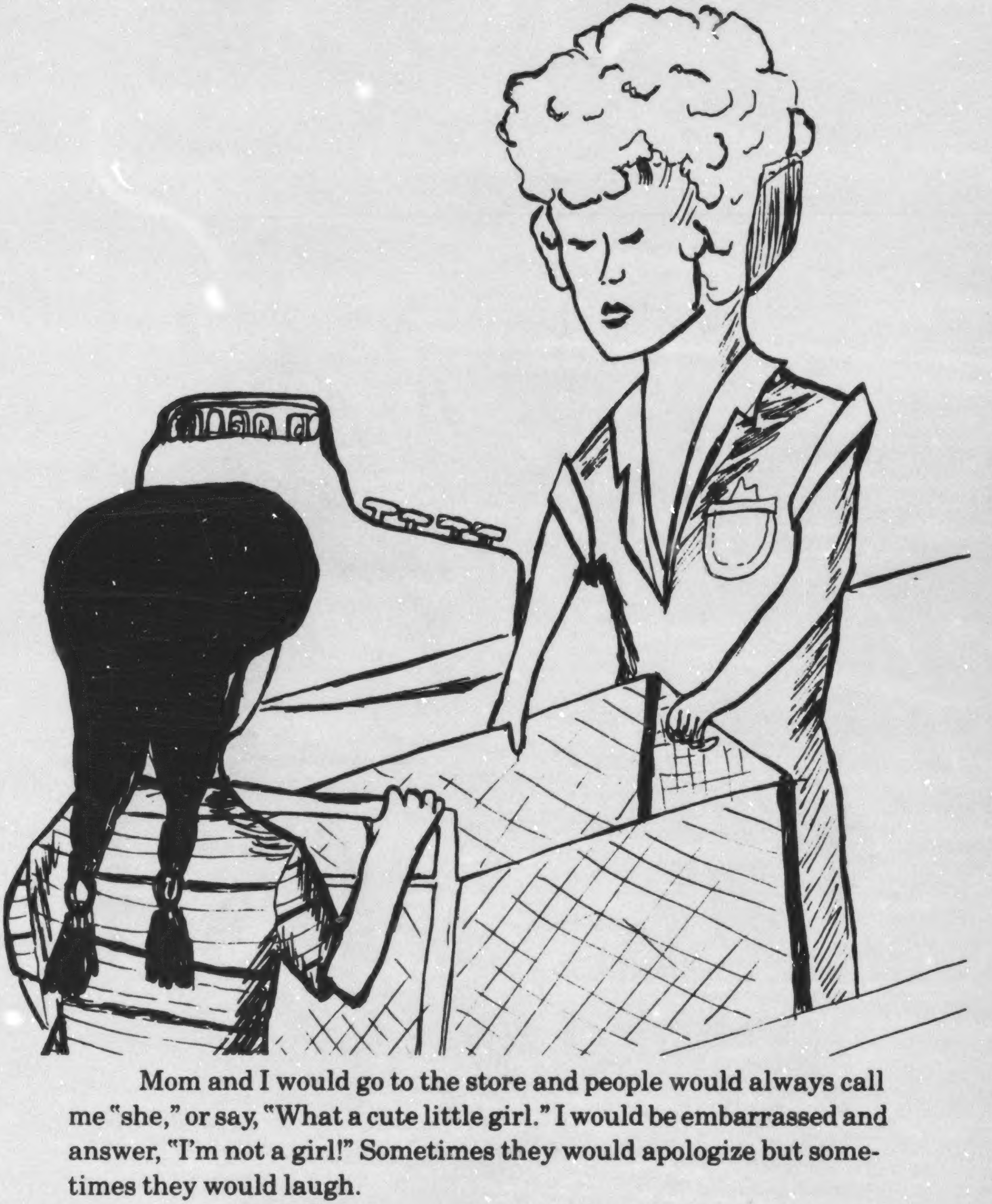


My mom is also Muckleshoot. She works in an office and can cook almost as well as Dad. I have a big sister named Kellie and two little sisters, Sunshine and Betsy. Betsy is our little baby. I lost my appetite when she was born because I wanted a brother instead. Now, I help feed her and she smiles at me. Being the only boy in our family makes me pretty special anyway.

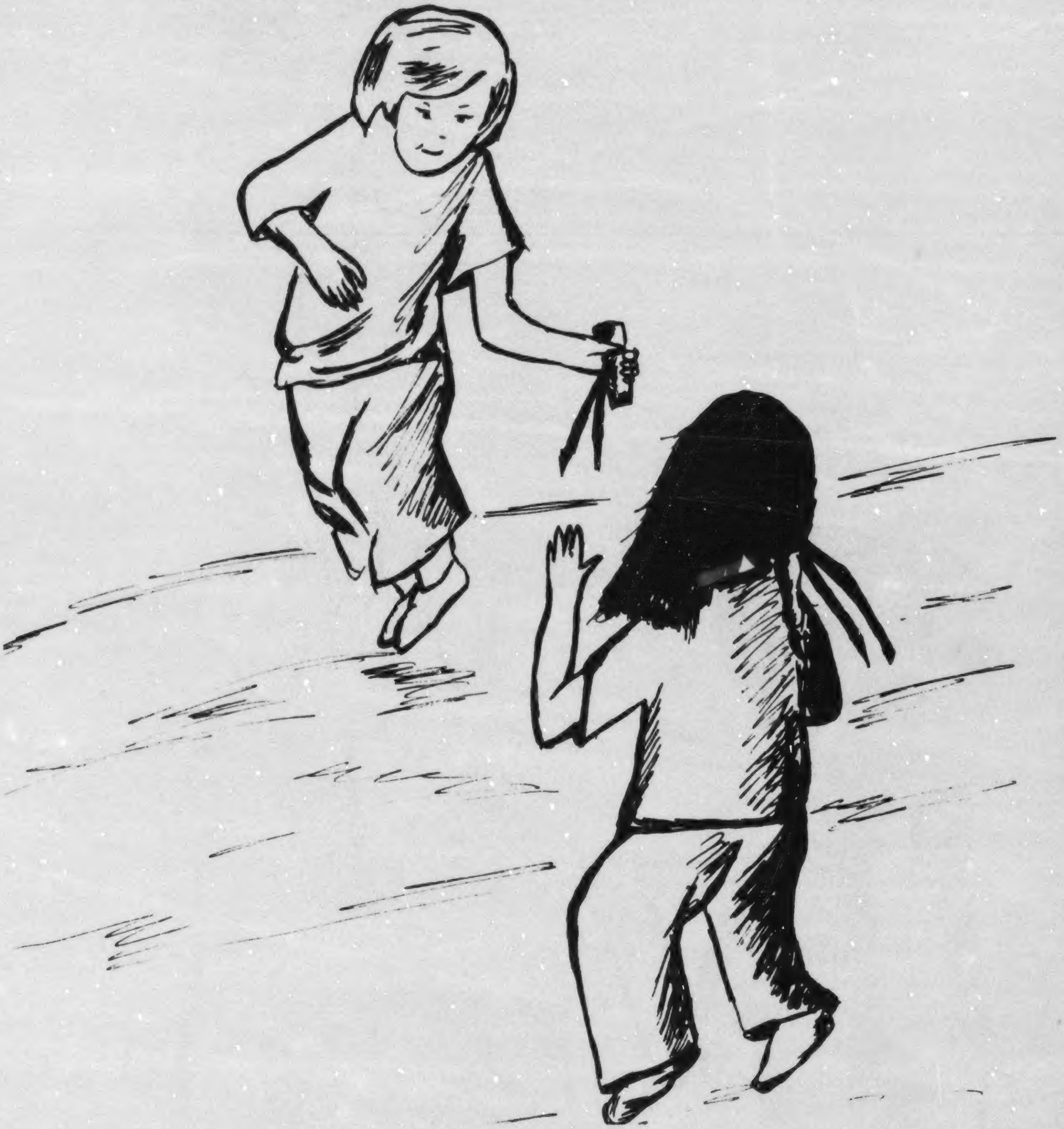
LONG HAIR



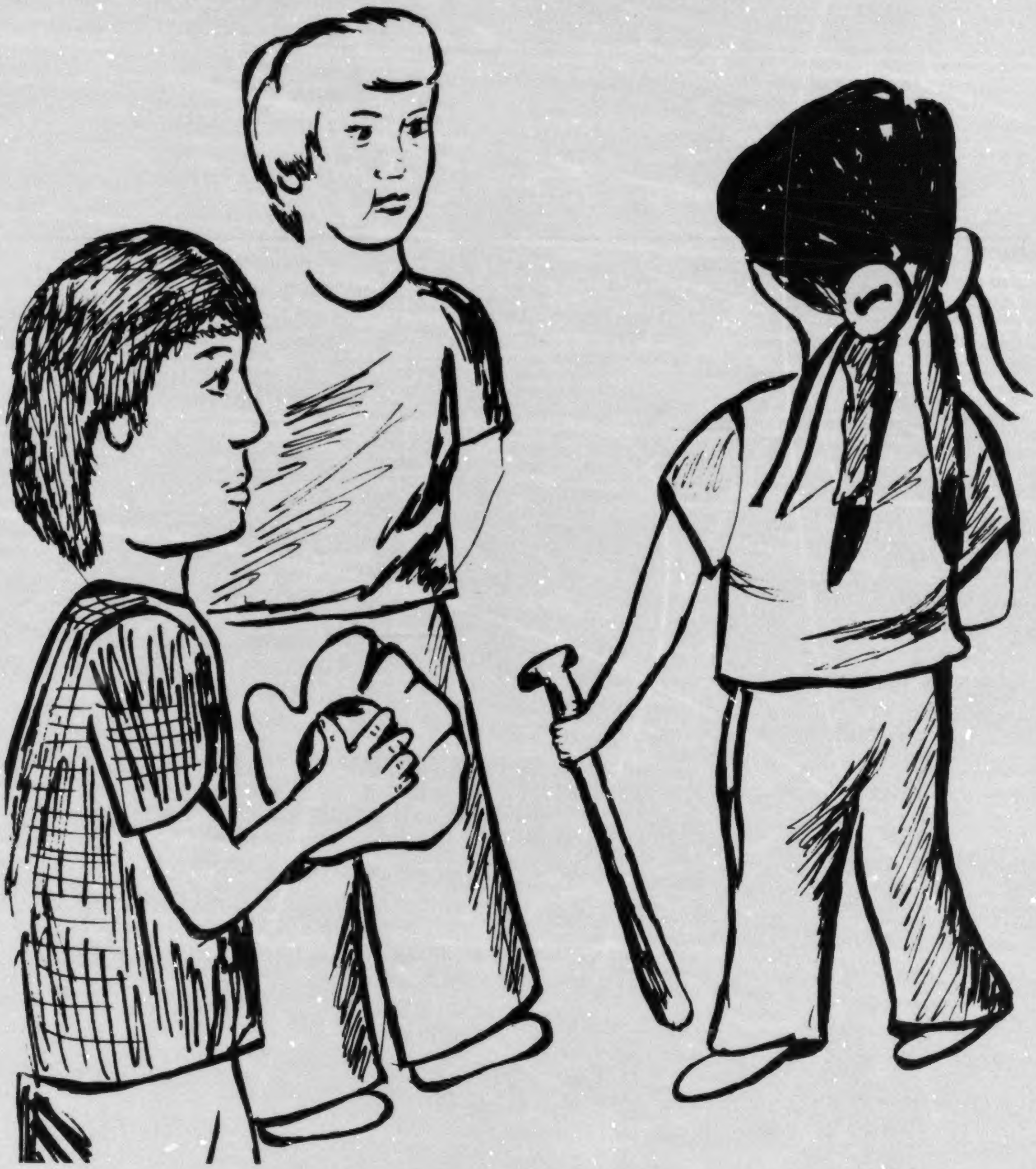
Mom never cut my hair when I was very little, except when I climbed trees and got a lot of tree pitch all over my hair. I grew long braids and sometimes I would wear elk skin hair ties. I had a white friend named Tunkie who lived near me. He would say, "Lance, why don't you cut your hair? It looks like a girl's." I didn't know what to say, so I just smiled and changed the subject.



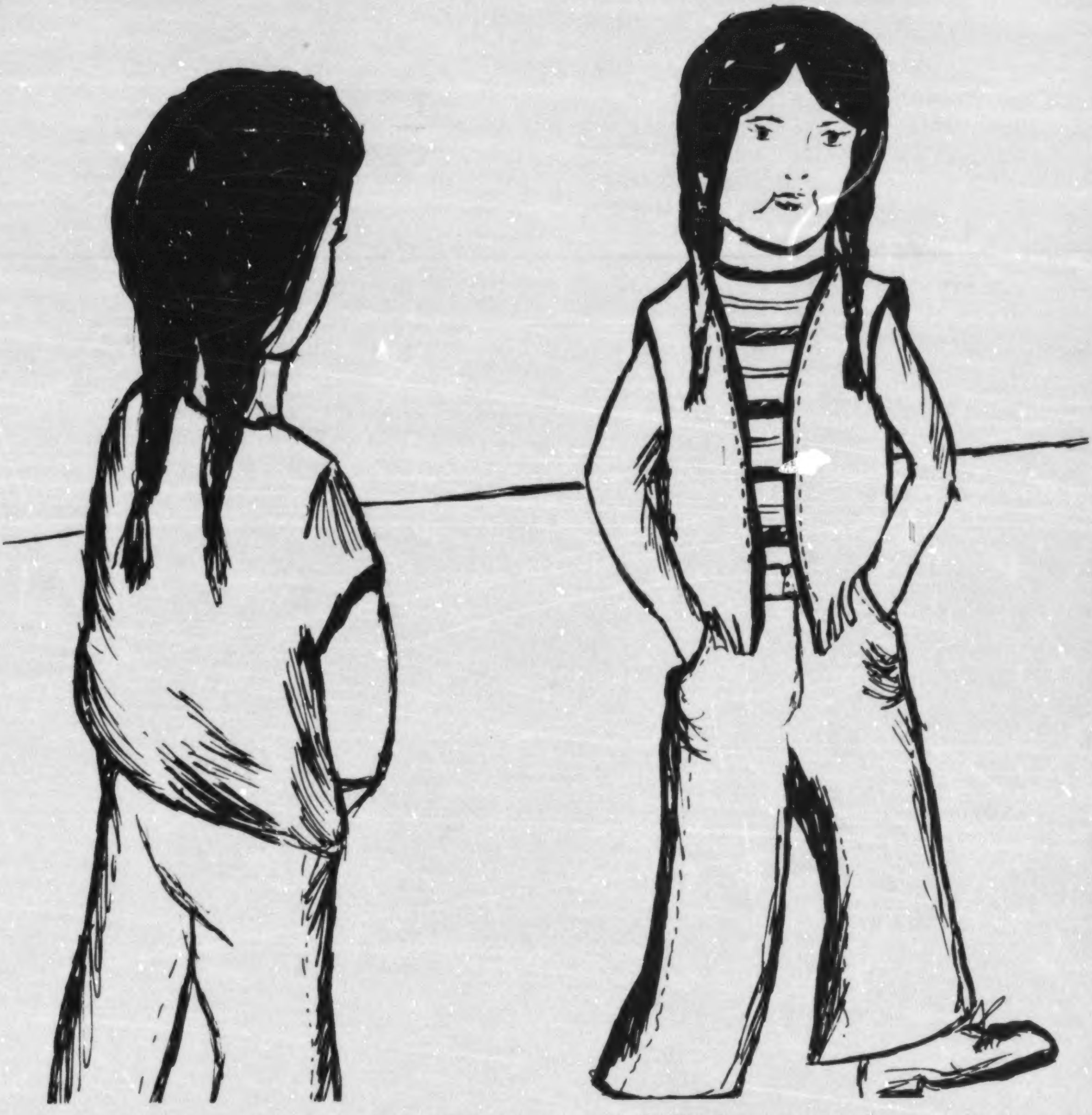
Mom and I would go to the store and people would always call me "she," or say, "What a cute little girl." I would be embarrassed and answer, "I'm not a girl!" Sometimes they would apologize but sometimes they would laugh.



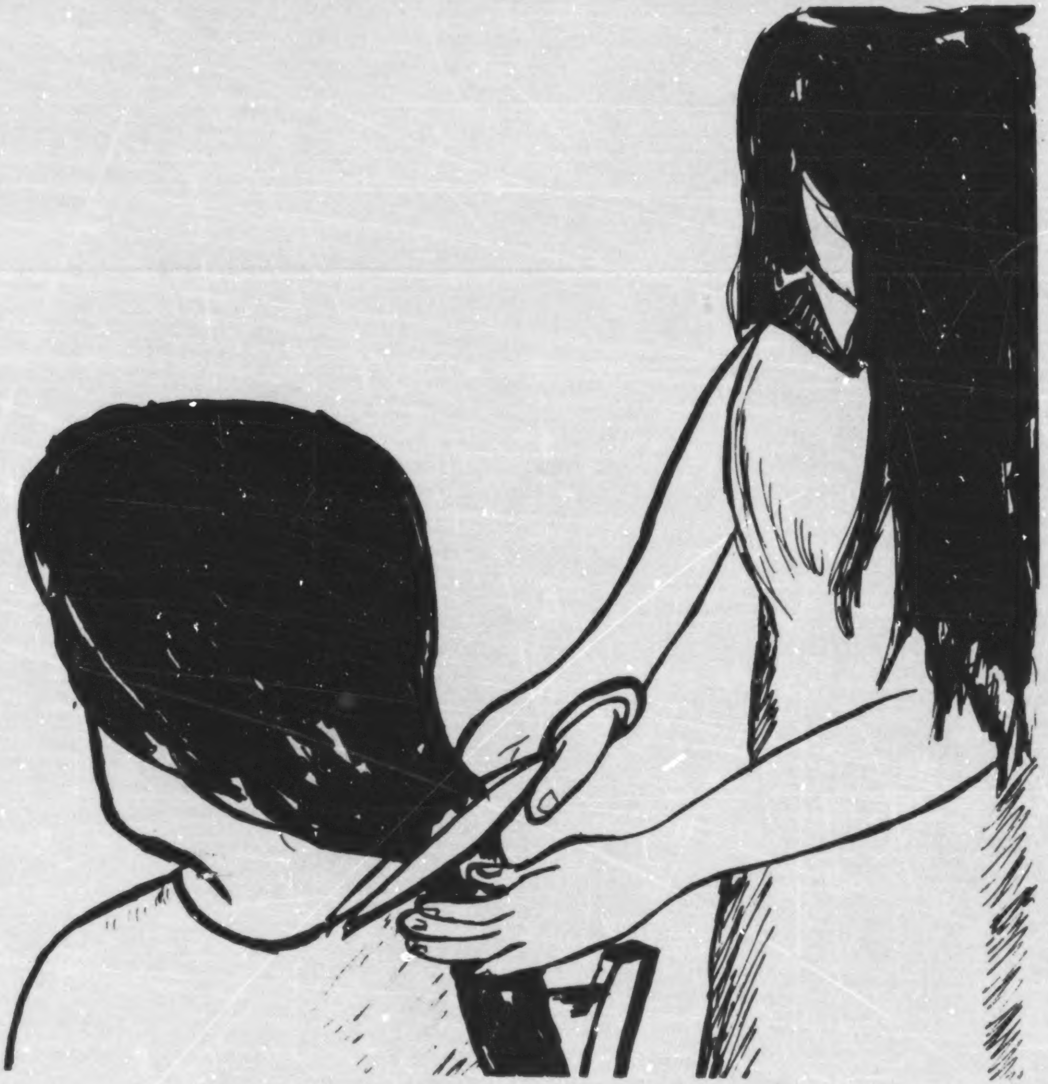
At school the kids would pull my braids. Sometimes they pulled my hair ties out and my hair would just fly loose. Then I would get teased worse and I felt very angry. But I don't like to fight or hurt anyone, so I would just try to ignore them.



On other days, some boys would say, "Gee, Lance, I wish I could have long hair like yours." They especially liked it when the elk skins were on my braids. Even my friend Tunkie sometimes admired my hair.



I have a Muckleshoot friend named Jeff who was in the same class as I. Jeff also has long braids. Jeff is tough and can fight. When kids tease him, he just slugs them and tells them he will rip off their arms and legs. They get scared or cry and sometimes Jeff gets in trouble with the bus driver or the principal. Then Jeff's mom has to go down to the school and talk with the principal. Jeff doesn't want his hair cut.

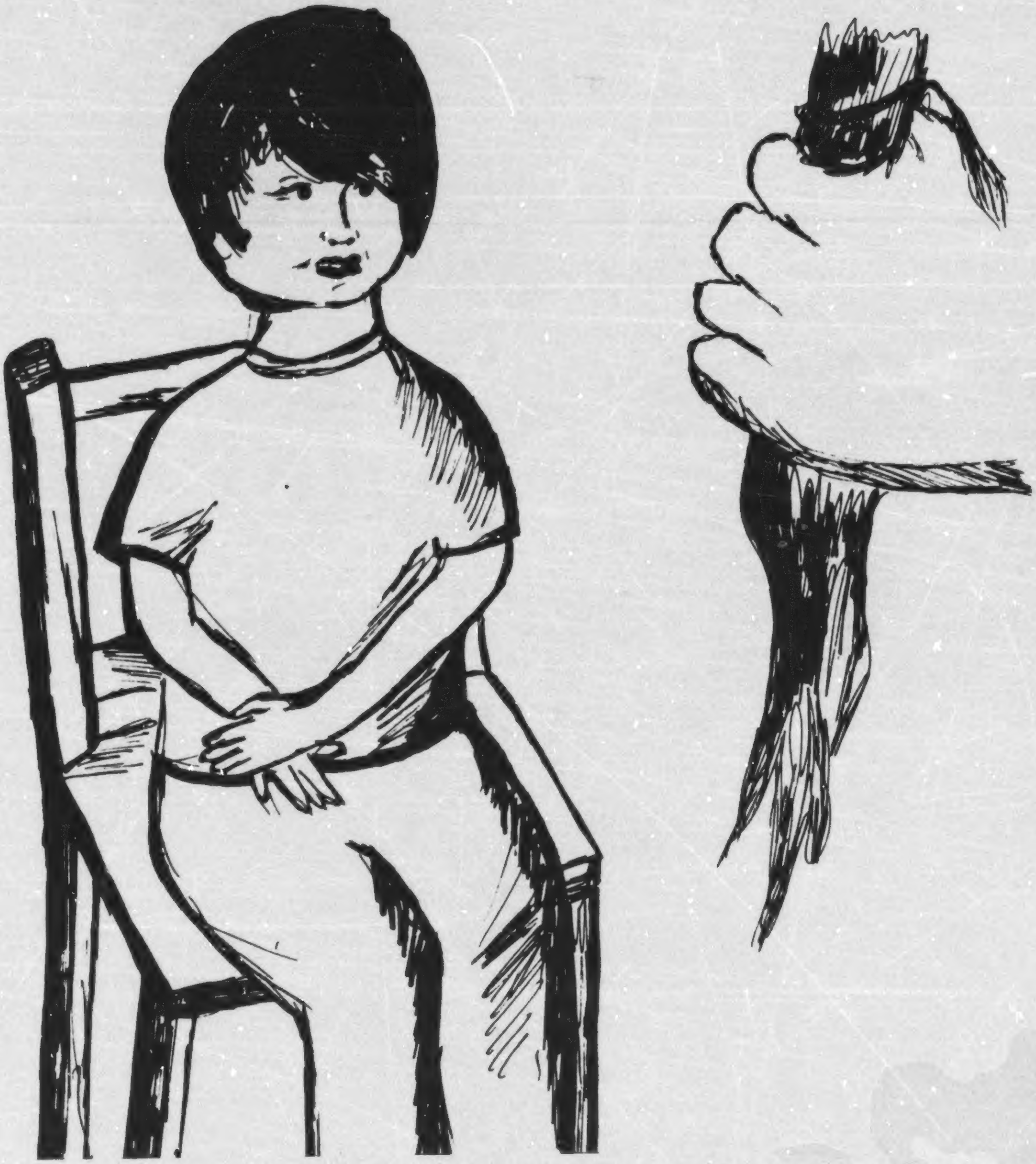


One day in the summer, I said to mom, "Can I get my hair cut?"

She just said, "I'll think about it." My teacher had already talked with her about cutting my hair.

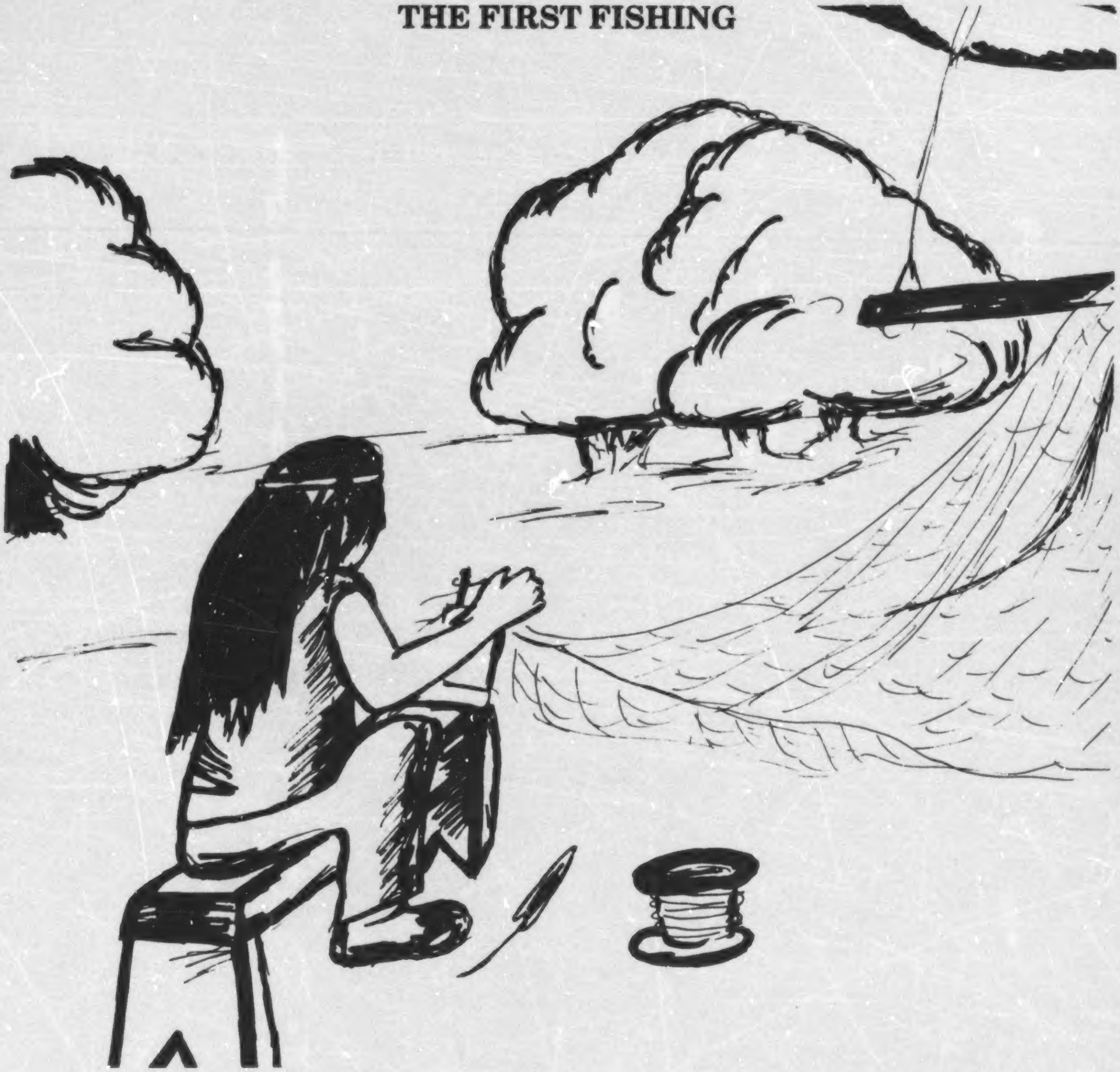
You see I got real embarrassed and ashamed about my long hair. My dad has long hair, but that didn't keep me from getting teased.

Near the end of summer my mom said, "Let's wash your hair, Lance." Well, she washed my hair and combed it back to tie it. All of a sudden I felt hair cover my ears and I could see ends of it by my eyes. My mom had cut my hair off! I was surprised and excited.



My mom just laughed and held my hair up for me to see. It was still tied with an elastic band. I was six then and since that day she keeps my hair short. This is the way I like it for now. I still look at the hair my mom cut off now and then but I don't get teased about it anymore.

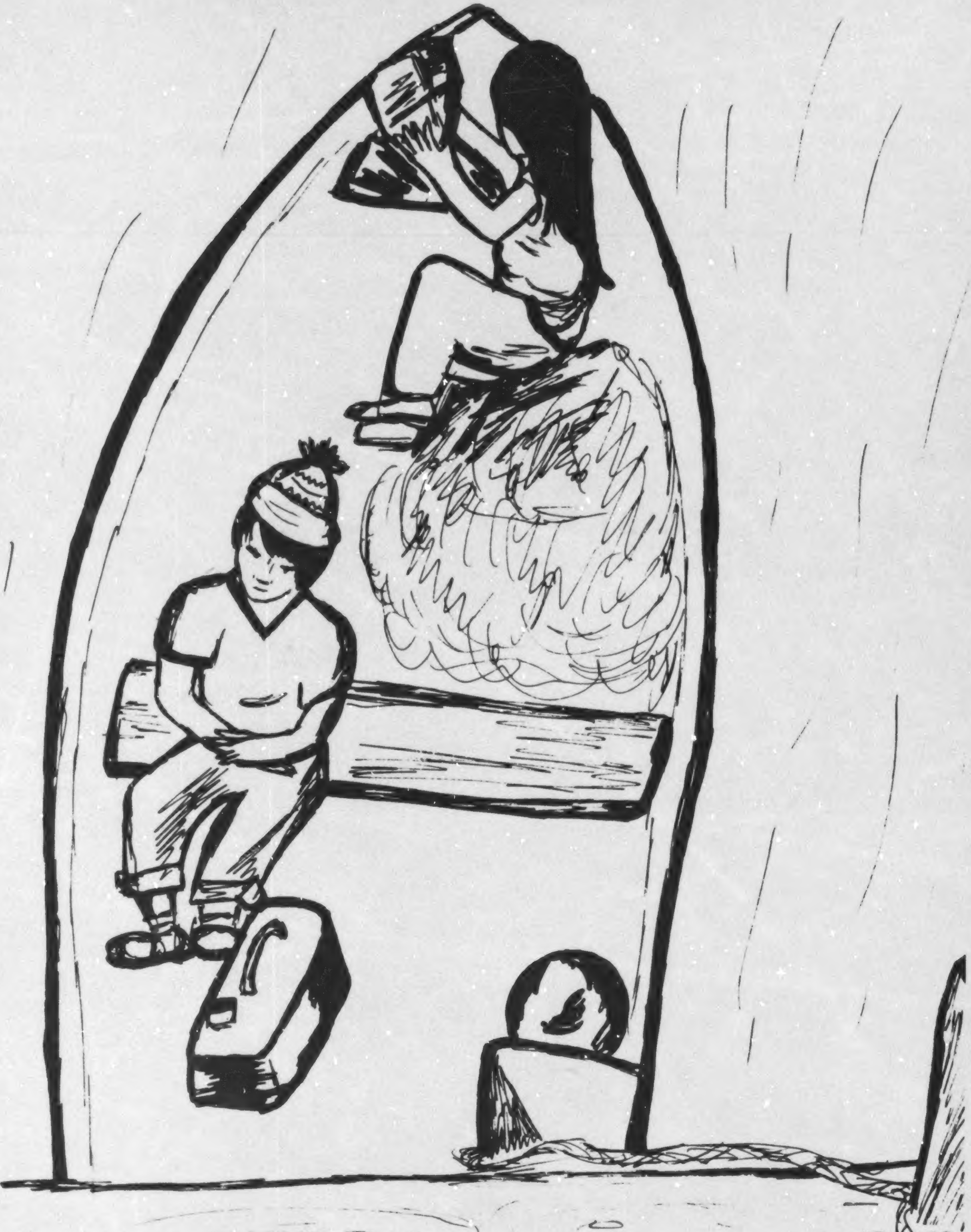
THE FIRST FISHING



My dad goes fishing to make money. With his boat and net he catches big fish. Some of the fish he catches are bigger than my baby sister Betsy. They would even be too big for her cradle board!

I watched him get his boat and big nets ready. One day he said I could go fishing. My dad, my mom and I went to the river. We all had to wear boots and warm clothes.

My mom climbed into the boat first, and then my dad picked me up and handed me to Mom. Dad got in and started the engine. I sat in the middle of the boat on a seat and away we went.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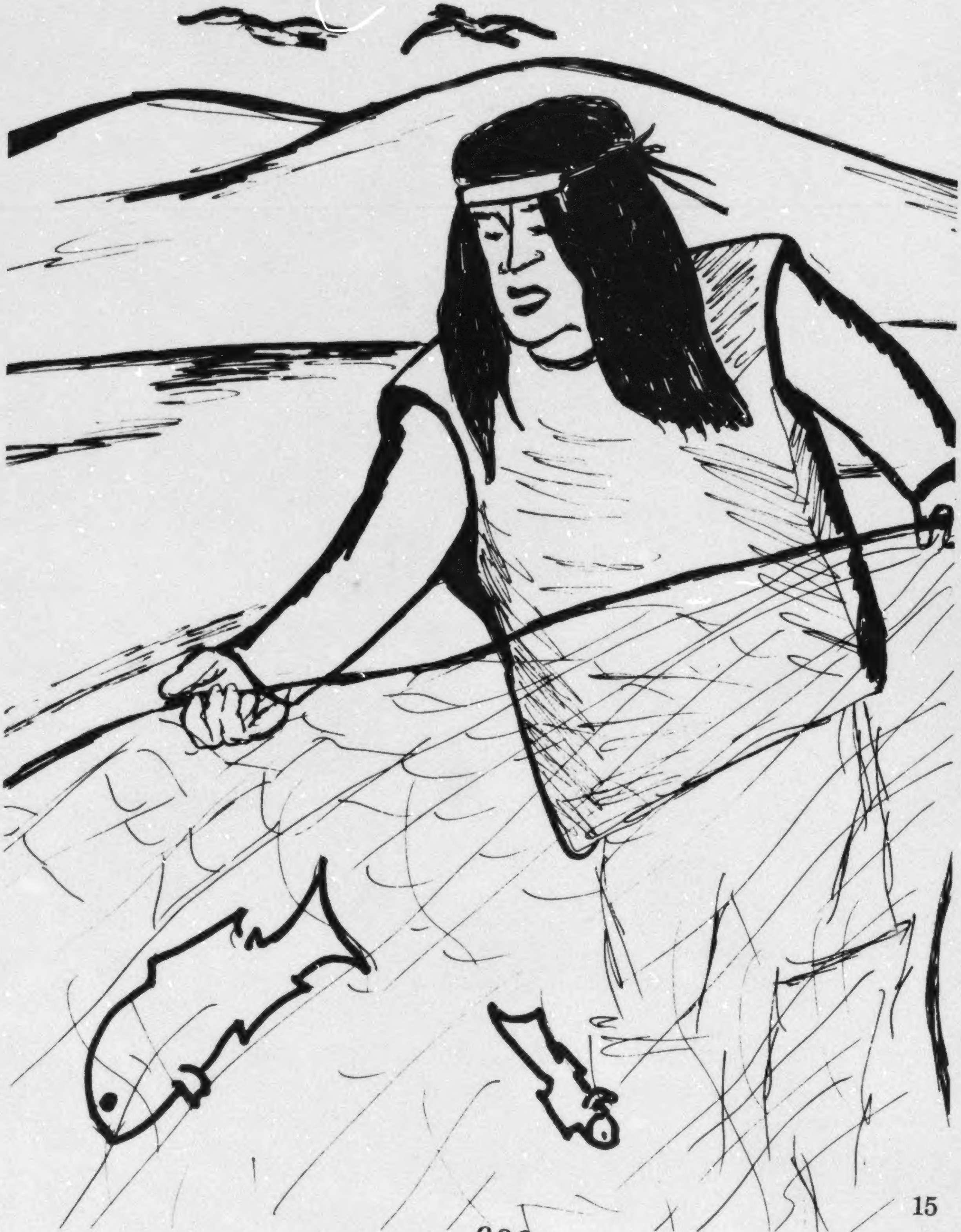
The cold wind blew on my face and water sprayed me. It was cloudy and getting near evening. We finally reached one of my dad's nets and stopped the boat. My dad started to pull the net out of the water and there we found some big fish. There were little fish, too. Dad just picked all the fish out of the net and threw them in the boat. Some of them were still alive and flopped around by my feet. My dad picked out sticks and leaves from his net. If that isn't done, the fish can see all the stuff stuck in the net and they will know where the net is and go around or under it.



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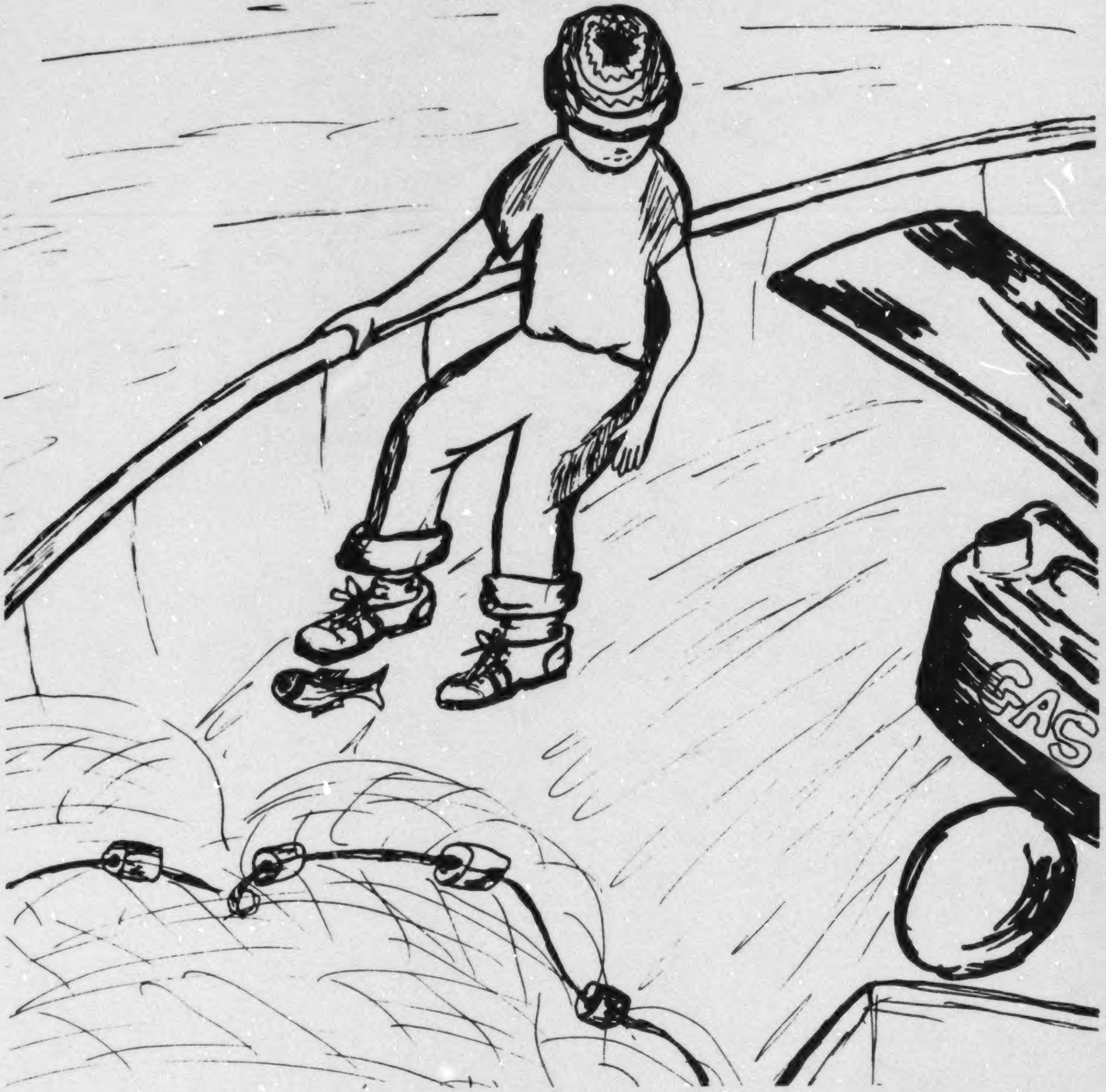
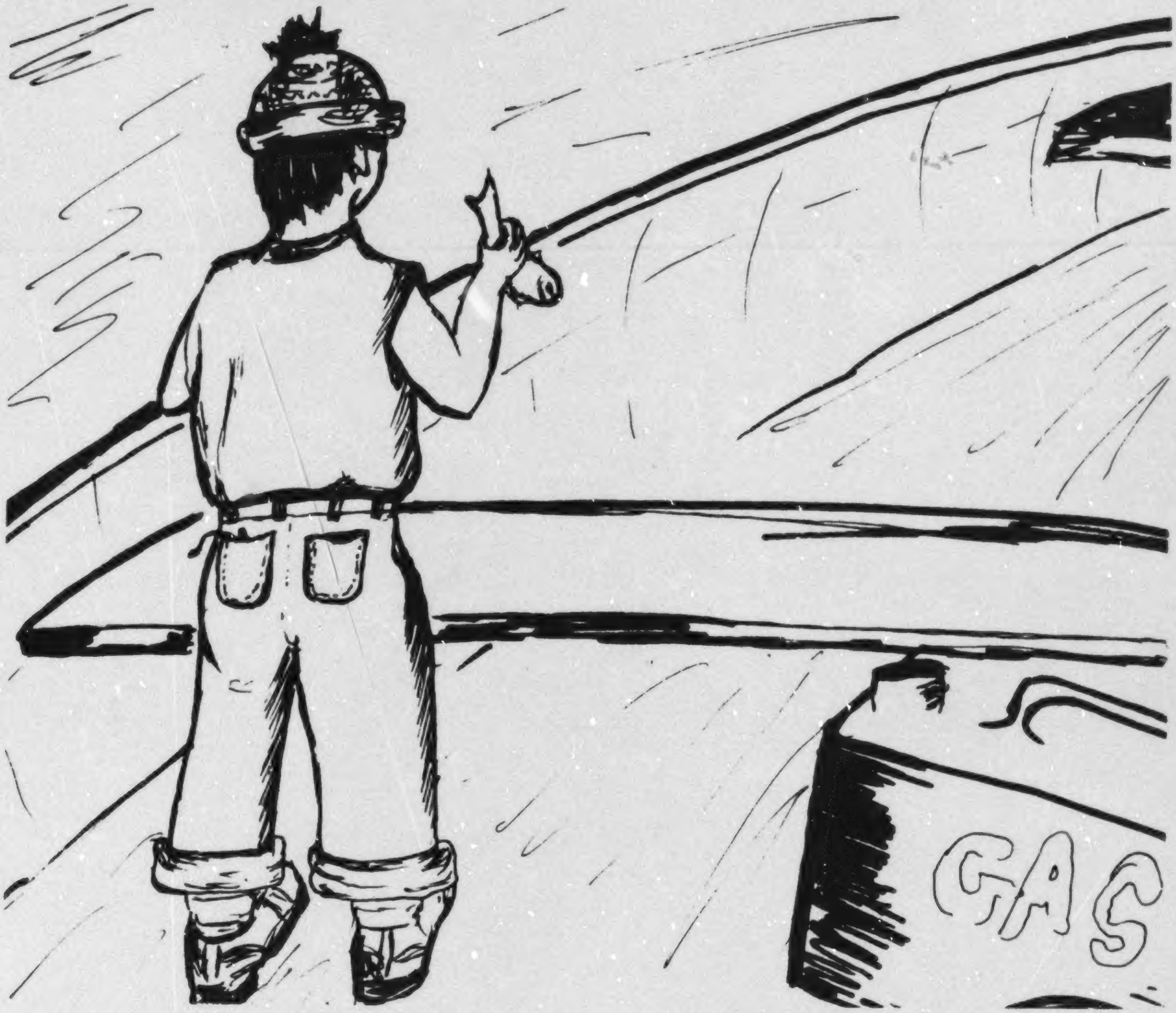
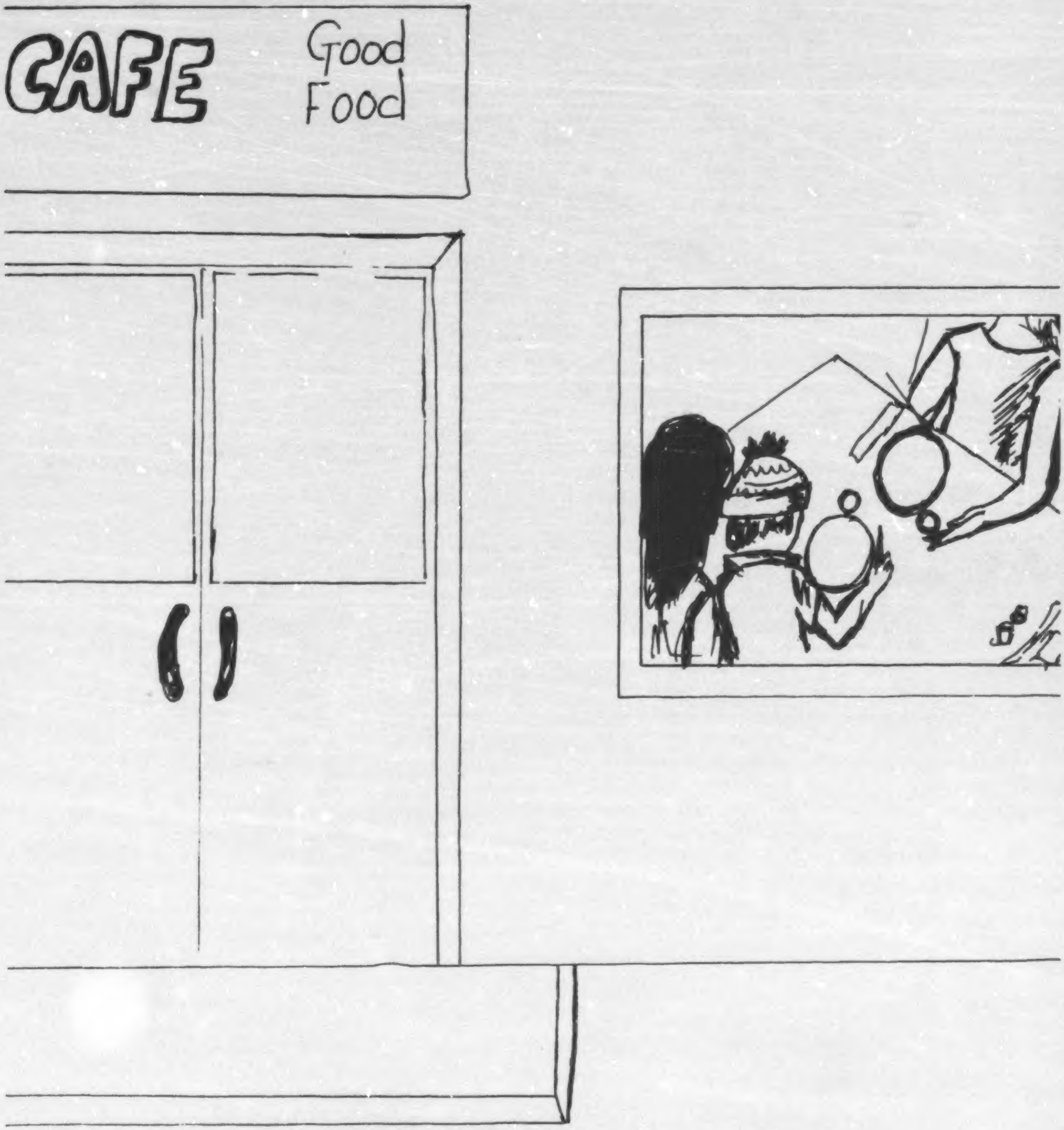


We finally got to the end of the net and decided to go back to shore. There were little flat fish flopping around by our feet. My dad said, "Boy, stomp on those flat fish and throw them back in the river. You don't get money for those little fish and they just get caught in someone else's net. If you kill them and throw them back in, other fish and crabs will eat them."



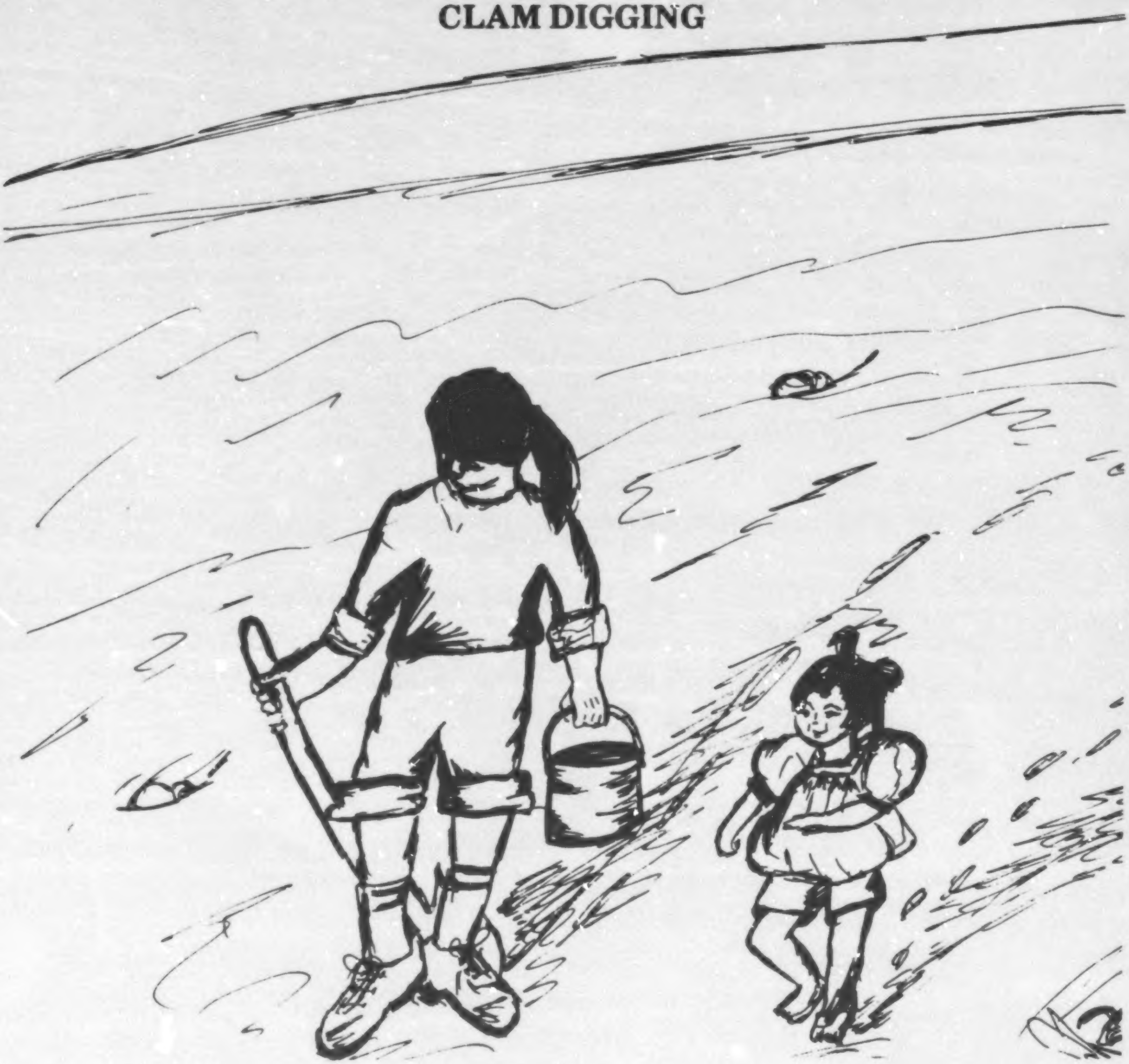
I stood up and tried stomping on one flat fish. It was slippery and just squished from under my boot. I kept trying but I guess I wasn't big enough.

My dad slowed the boat down and came to where I was standing. His big boot stomped on that fish. It crunched under his boot and one of its eyes popped out. Dad said, "Throw it out, boy." So I did. He stomped on the rest of the little flat fish and I threw them out also. My hands got slimey and smelly but I decided it was pretty neat. There were some prickly fish, too. I had to be careful about grabbing them because they can make my hands bleed.



That was my first time fishing with Dad. I got wet, cold and hungry but I didn't complain one bit. I was pretty proud of myself. Dad took Mom and me to eat, then we went home. I want to be a good fisherman like my dad.

CLAM DIGGING



I was about three years old when Mom and Dad took Kellie and me clam digging. We packed a lunch and drove out to the beach. My dad brought some tubs and shovels.

The sun was warm and we walked down by the water. The sand was wet and cool and felt good on our bare feet. The clams squirt water up from under the sand. Once in a while, I could see a spurt of water jet skyward. Then I knew clams were underneath.

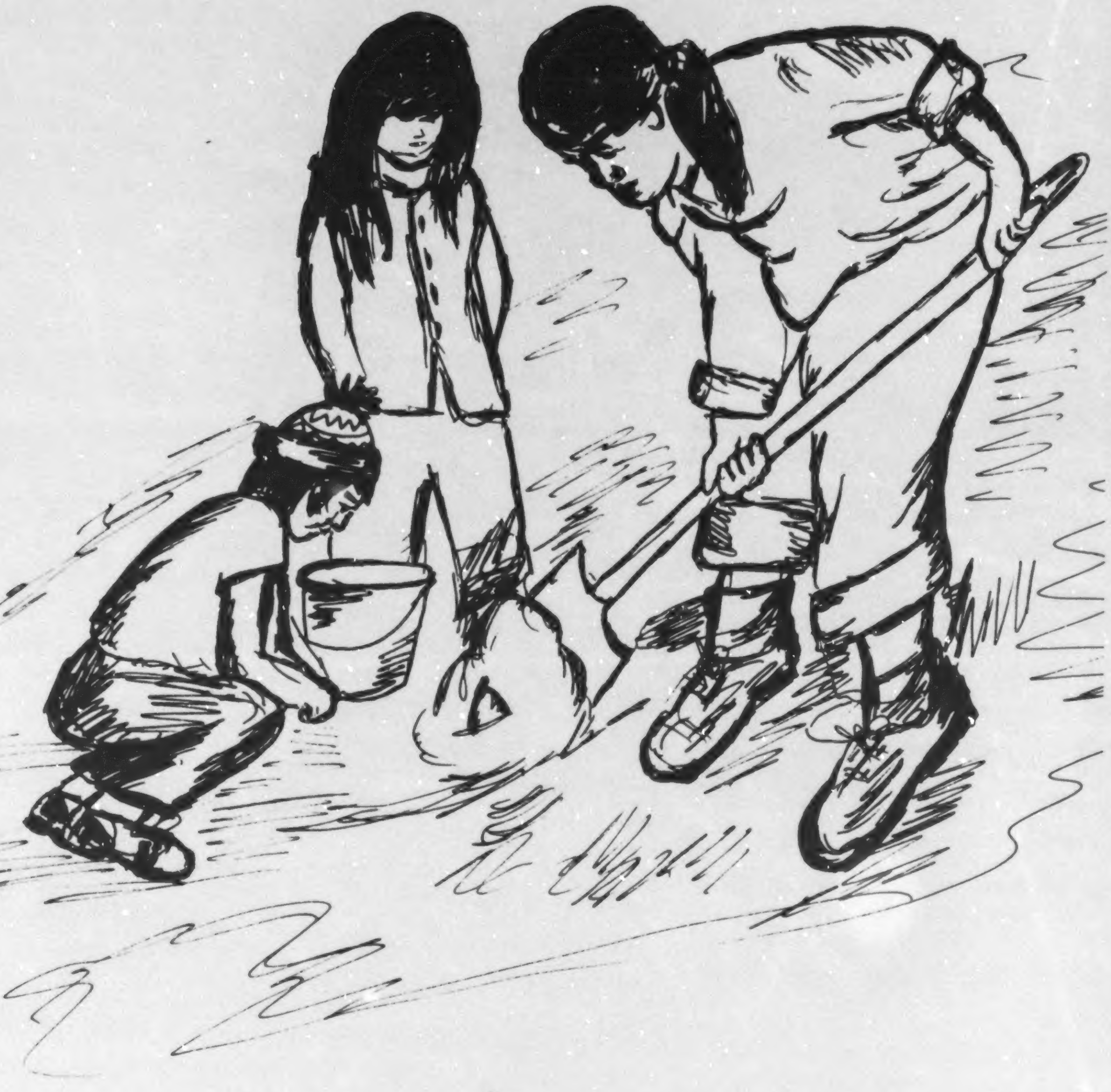
Dad picked a likely place and dug a hole. He stood back and told us to use our hands and dig for clams. We were kind of scared at first. I thought to myself, "What if a clam opens up his shell and bites me?"

But I had to do what Dad said, so we stuck our hands down into the hole and felt for clams. I felt one and grabbed it. That's when I got excited and forgot about being bit. I pulled the clam out and said, "Hey Dad, here's one!"

Dad laughed and said, "Good boy!"

I threw the clam in the bucket and went back to the hole. I was surprised to find that the hole had filled with water. My sister Kellie had pulled out a couple of clams, too.

Dad dug us another hole, and we got some more clams. There were some very small clams and some that were bigger than my hands.



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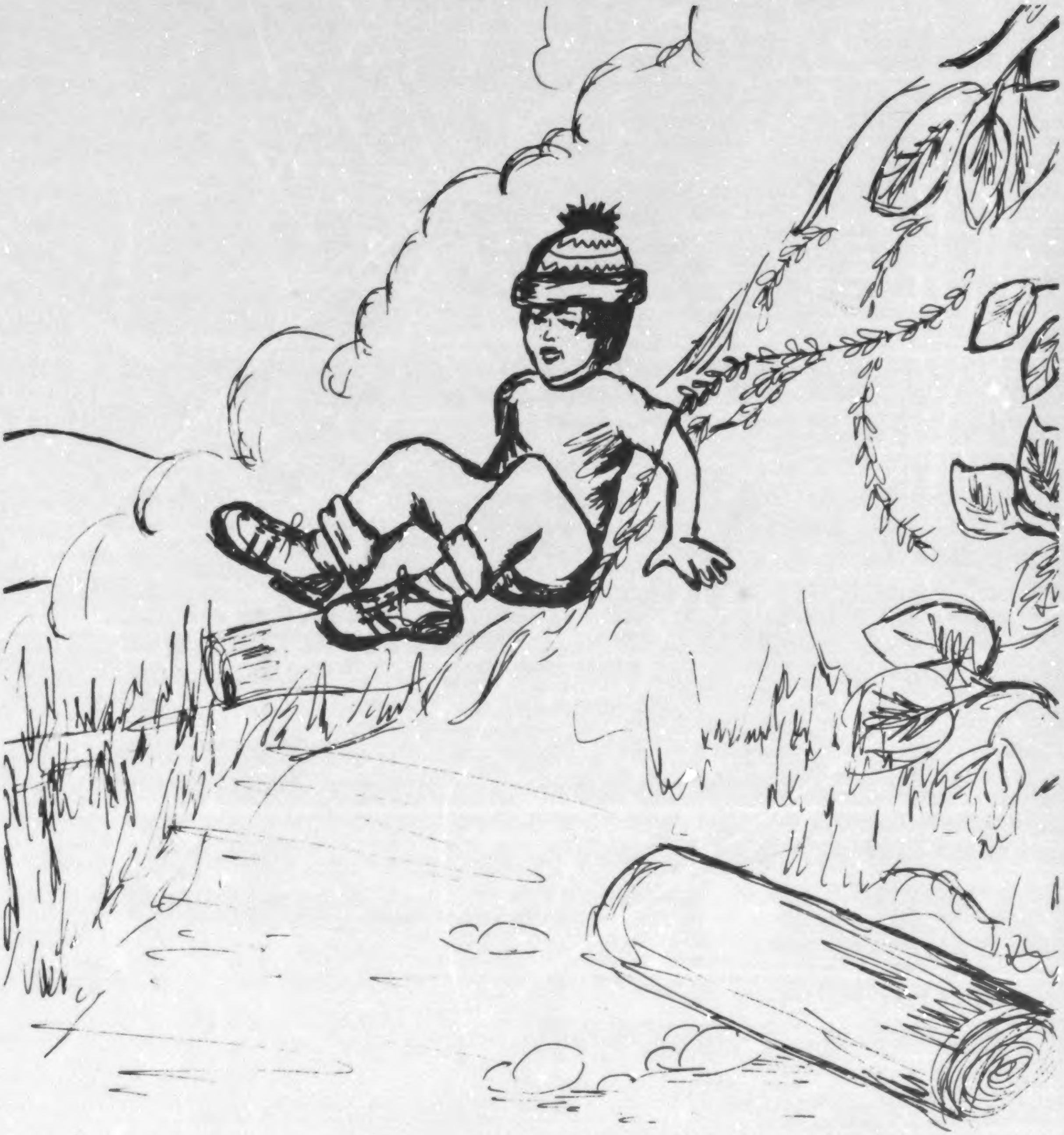
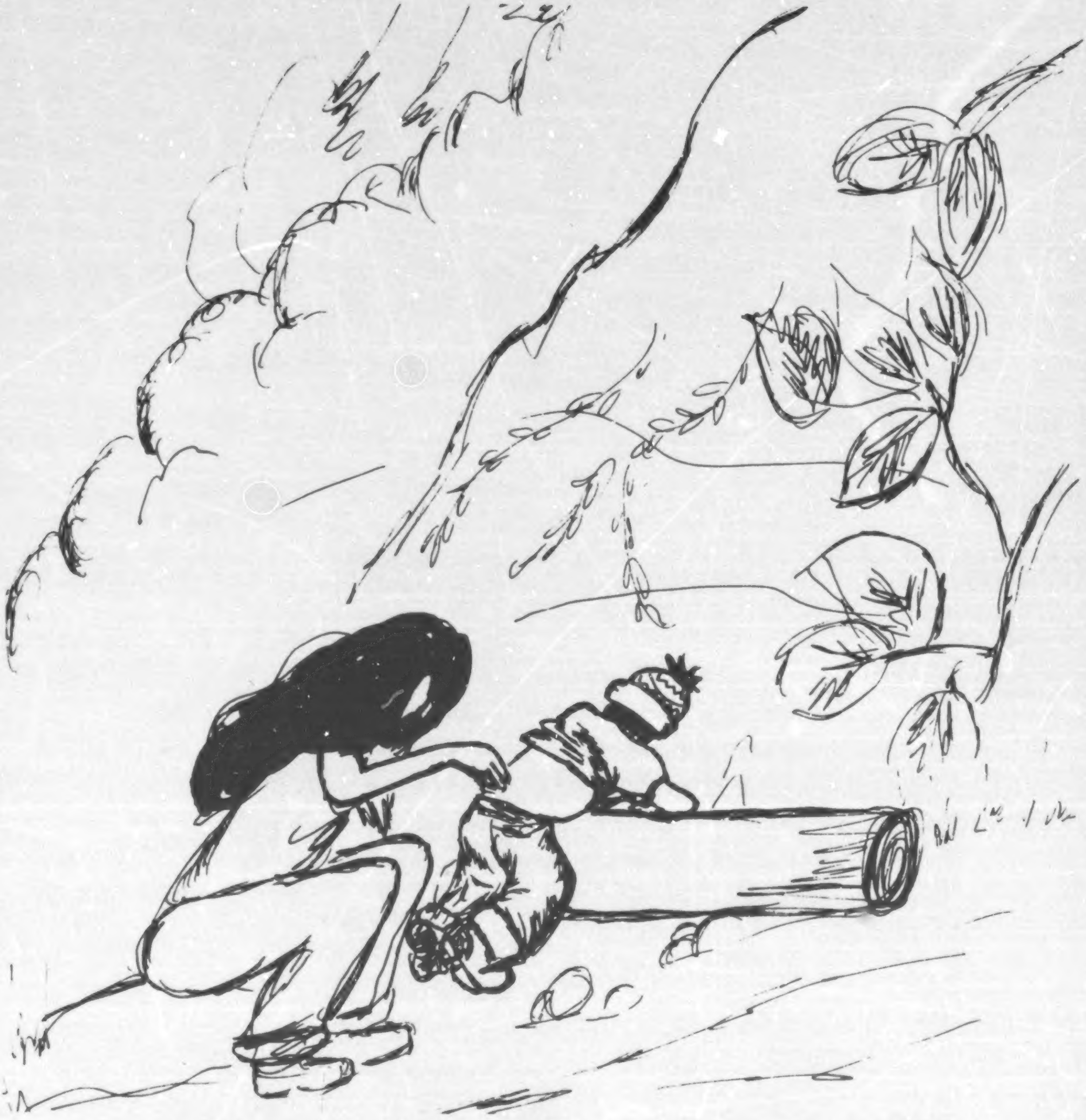


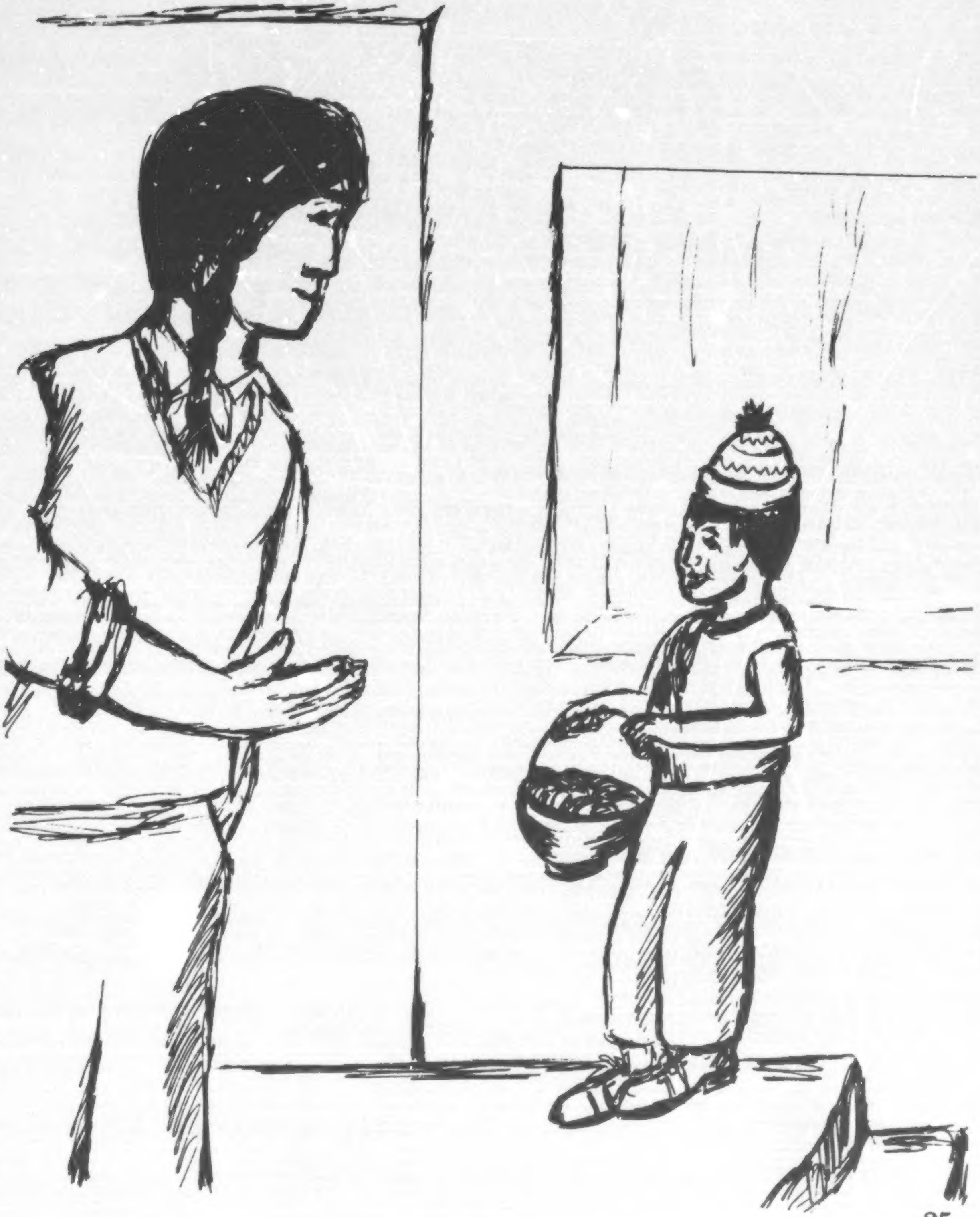
We dug so much that the day went quickly. We got hungry. By that time I needed to go to the bathroom. I kept wondering where I should go. Finally, I had to ask. Dad said, "See where those bushes are? Well, go up there where no one will see you."



I rushed up the bank in a hurry. I thought I was being a pretty big guy to go by myself, but then I tipped over backwards right onto some blackberry vines. Ouch! It felt like a bunch of bees had stung my behind. Just then my mom came to check on me. She spent some time picking thorns from my bottom. I guess she saved my day.

We got a lot of clams that day. When we got back to the reservation, Dad said we had to give some away. That's what we're supposed to do. We went to some of our older people's homes and gave them some clams. They sure were happy. Kellie and I were glad we helped dig all those clams.

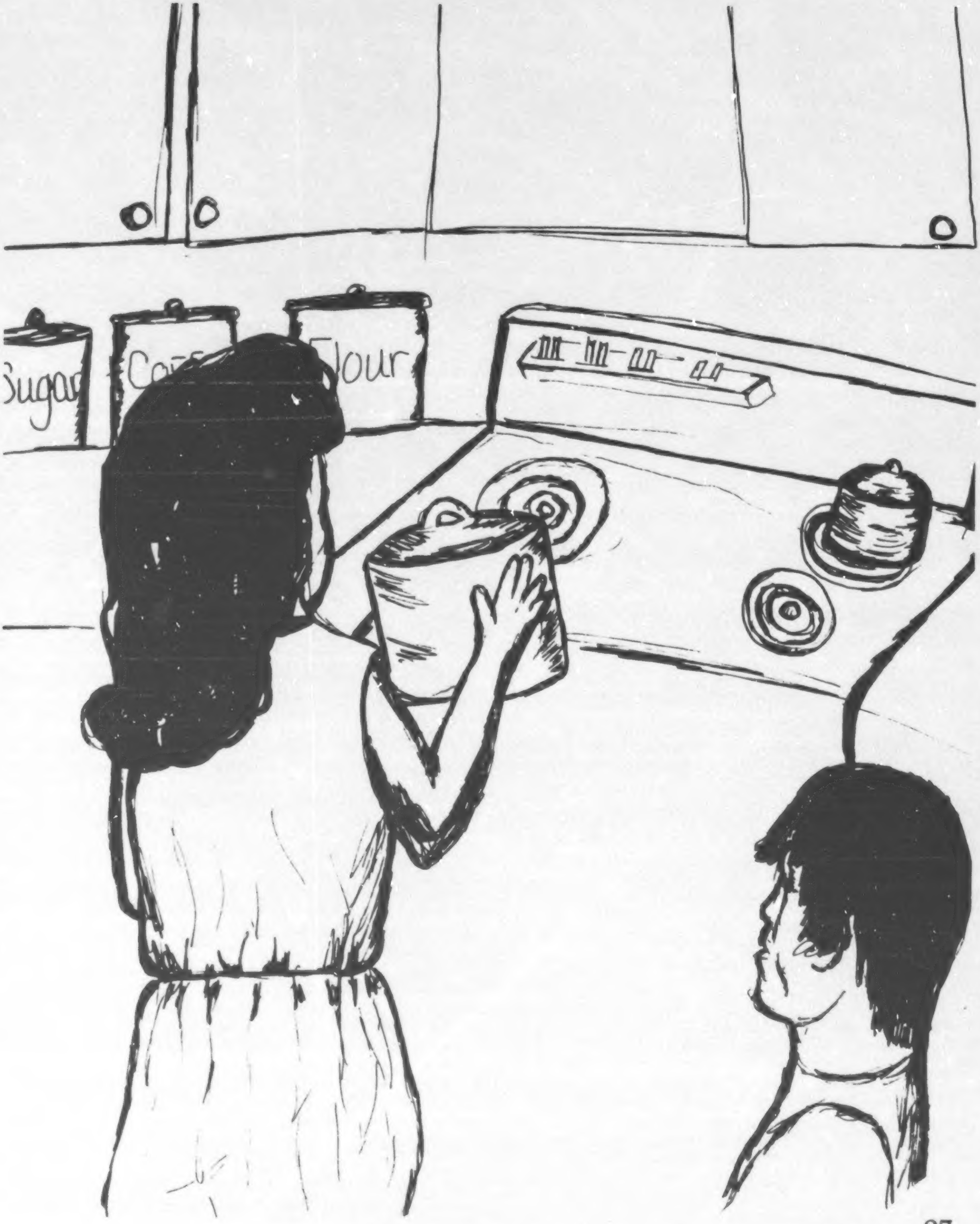
We saved some of the clams in a bucket for ourselves. When we got home, Dad put some water in the bucket and he also poured some cornmeal into it. I asked him why he did that. Dad explained that clams take the cornmeal into their shells and squirt it out again. This helps clean the sand out of the clams.



We like to eat our clams steamed. We put them in boiling water. We also like them fried. Sometimes we freeze them and Mom makes chowder.

In the old days, people used to dry clams in the sun. Then they can be boiled for soup, or eaten dry.

Kellie and I found out that clam digging can be great fun even if it is work. I stay away from the blackberry bushes these days, however, unless I am picking blackberries.


Sugar
Coff
Flour

Booklets available in the Level V sequence are listed below. Numbers refer to the planned sequence of use in the Teacher's Manual. Materials developed by these tribes and others in the Northwest are included in the Levels I, II, III and IV sequences.

1. *Little Ghost Bull and The Story of Firemaker*
   Northern Cheyenne Tribe
2. *A Visit to Taholah and Joseph's Long Journey*
   Shoalwater Bay Tribe
3. *Stories From Burns*
   Burns Paiute Reservation
4. *Ghost Woman/The Skull Story*
   Blackfeet Tribe
5. *The Lone Pine Tree and The Lodge Journey*
   Blackfeet Tribe
6. *Mary Queequeesue's Love Story*
   Salish and Kootenai Tribes of the Flathead Reservation
7. *Ghost Stories*
   Assiniboine Tribe of the Fort Peck Reservation
8. *A Fishing Excursion*
   Muckleshoot Tribe
9. *Buffalo of the Flatheads*
   Salish and Kootenai Tribes of the Flathead Reservation
10. *How Animals Got Their Color*
    Klamath, Modoc and Paiute Tribes
11. *Winter Months*
    Shoshone-Bannock Tribes of the Fort Hall Reservation
12. *Coyote Arranges the Seasons*
    Klamath, Modoc and Paiute Tribes
13. *Broken Shoulder*
    Gros Ventre Tribe of the Fort Belknap Reservation
14. *How the Big Dipper and North Star Came To Be*
    Assiniboine Tribe of the Fort Peck Reservation
15. *Duckhead Necklace and Indian Love Story*
    Assiniboine Tribe of the Fort Belknap Reservation
16. *White Rabbit*
    Sioux Tribe of the Fort Peck Reservation
17. *How Horses Came to The Gros Ventre/Red Bird's Death*
    Gros Ventre Tribe from the Fort Belknap Reservation
18. *Stories of an Indian Boy*
    Muckleshoot Tribe.